

Historical Identification of International Publication Works of the Malay Manuscript Models

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ABSTRACT

This study of Tamadun Malay aimed to identify historical documentation of several examples of the glorious Malay Manuscript model's international written works. One proof of glory Malays can be seen evidence of studies that have been written either by the Malays themselves or historians and researchers of anthropology and sociology. To facilitate identifying the above study objectives, we have examined the religious literature and works of international publications that examine the works and historical evidence of past Malay victories. After obtaining the data, we then proceed with an in-depth analysis and interpretation and conclude our findings. In order to see whether our findings are valid and reliable, we should, wherever possible, have addressed the core issues of this study under the approach to application phenomenology. Our findings include ten writings we studied; we found that Malay manuscripts have described past glories. It is proven by the findings of studies of historians inside and outside the Melayu archipelago country. We hope that there will be input and historical evidence for historical understanding and knowledge of the past's triumphs with these findings. The process of searching current data is rocky Google searching with keywords, for example, "Melayu Gemilang," "Manuscripts of Culture and Arts." "International Malay Studies," "Evidence of the Past Glory of the Great Malay."

KEYWORD

Malay Manuscript, Gemilang Malay, Silam Period Melau Studies, and Malay History.

Introduction

Original Malay manuscripts are usually made on imported Chinese or Indian paper with a modified Arabic content type. The most timely Malay compositions on a paper date from the sixteenth century. (Nor & Burrige, 2020; Kwan, 2017; Cohen, 2014). The custom of duplicating compositions continued into the central part of the twentieth century. Malay content serves as an essential hotspot for understanding Malay society's scientific and abstract heritage, which was typical for Islam and ancient Malay culture. Its composition includes various points, such as history, tough love, common law, culture and progress, fantasy and classical stories, romantic stories of rulers, tales of cosmic battles and legends. Some of these works were later republished on paper designs when printing was first presented in Java and then in Penang, Malacca, and Singapore in the nineteenth century. (Gallop, 1991; Yahya, 2015; Burnett, 2017).

The British colonials posted original copies in British libraries, keeping countless Malay compositions written in Jawi content, mostly on writing, history, and law, dating from the seventeenth to the late nineteenth centuries. (Shennan, 2015; Bosma & Raben, 2008; Putrayasa, 2021). Features of the collection include duplicates of the most famous Malay history, Hikayat Raja Pasai, and various important Malay artistic heritage titles, such as duplicates of Hikayat Hang Tuah, Malay History, Taj al-Salatin, Melaka Law, and Aceh Adat. The British Library also maintains many important Malay letters and official records written in Malay, such as the Proclamation of the Capture of Batavia (1811) in English, which was supported by Sir Thomas Stamford Raffles. (Ricklefs et al., 2014; Milner, 1981; Federspiel, 2001; Aspinall, 2009).

This composition, letter, and report are currently in digital form and distributed on the book's website. The digitization of these materials is essential for synergistic progress between the British Library and the National Library Board. Loosely subsidized by William and Judith Bollinger, this effort will digitize Singapore-related material from the British Library and provide a fully automatic inclusion of material. (Mtima & Jamar, 2010). This

effort aims to expand and develop new research into this material. More computerized content will be accessible promptly via the BookSG website as the task progresses. The images can also be accessed in the UK Library Digital Textbook on the web or searching for 'Melayu' or 'Jawi'. (Zulkifli, 2013).

The role of culture and the history of a nation and its development from time to time is an essential identity to be studied and disseminated to the next generation, likewise, with the Indonesian nation's civilization. (Mercer, 2013; Collins, 2004). For the two roles and history of these two nations not to be crushed by globalization and the swiftness of world information, this "Melayu Tamadun" study is critical to do so that the value and historical evidence of this nation is not lost in the flow of globalization, which is rapidly changing the face of the world. Therefore, the problem of the role and identity of these two nationalities is significant to be explored critically by examining many studies from various scientists and world historians so that the two nations of Indonesia and Malaysia have the same view of historical facts and the role of obtaining their respective exclusive identities through study Roles and history. (Spencer, 2014; Kalua, 2015; Sudipa et al., 2021). Like other countries' existence, these two countries certainly want to record and identify historical evidence of the past through historical heritage. One of its histories that can be assessed through previous findings is studies by world historians and sociologists whose work has been published in various international journals. On this basis, we carry out this study to identify the history and role of Malay manuscripts, which are often called *Gemilang Malay manuscripts*, with various models and themes of discussion.

Malay and Development of Manuscript

Even if just by typing the keywords 'Malay' or 'Jawi,' anyone can quickly get manuscripts saved online on many websites' websites. One of them is the British Library website, which has an extensive collection of Malay manuscripts in its repository. Manuscripts are mostly the literature, history of the Malay people, and even legal cases and religious books printed in Jawi reading, from the 17th century to the end of the 19th century. (Matheson & Hooker, 1988; Laffan, 2003; Azra, 2004). The issue of Malay identity and the development of manuscripts is one of the most urgent matters in the current era of globalization. Therefore, the development of Malay identity and manuscripts is controlled and managed with clear objectives following culture, civilization, and culture. The principles of retaining these Malay manuscripts will vary over time and in different circumstances and situations. (Lappegård & Rønsen, 2005). Therefore, the aspects of civilization, culture, conditions, and development of Malay identity are essential for all nations of the world. (Abd Rashid, 2015; Kaptijn, 2018; Suryasa, 2019). Furthermore, one of the fundamental aspects of maintaining manuscripts is fostering development and success in a cross-civilization environment. (Yahya, 2015; Burnett, 2017). However, every developed Malay society must have a basis and symbolism, an immeasurable part of thoughts, ideas, memories of the glory, and the day's contents that connect all of these with civilization creations. (Zulkifli, 2013).

Besides, the Malay manuscript is also known as a symbol of ancient Malay identity throughout history because this Manuscript explains the past's glories and involves intellectual and stories of kingdoms and religions. (A. W. Hamilton, 2004; Hanhikoski, 2016). Furthermore, the Manuscript is not only a phenomenon of past glory and Malay civilization, but the Manuscript has also become an intermediary for civilization to create the characteristics and identity of the Indonesian nation. The Manuscript has also provided mind brilliance. Referring to the study's theme above, extracting the Manuscript and identity of civilization and historical heritage can help develop and improve Malay identity and culture itself. Moreover, Indonesia and Malaysia as two closely related countries, both in language and culture, with this great potential can become the glue and bonds of civilization and cultural landscape, which need to be tied with evidence of the past. The two countries are interested in developing an identity in the form of a civilizational identity to get recognition as "two nations allied with the archipelago." These two histories have been driven by two cultural ties between the Malaysian and Indonesian governments. Therefore, exploring culture through brilliant manuscripts would become a garden for excellent Malay.

Jawi Script and Past Glories

A review of the Jawi Manuscript document is an essential method of extracting knowledge, especially on Malay, and this method is widely accepted, especially among Western scientists. This study is significant in enriching the knowledge and history of Malay civilization. Similar studies have been started since the 15th century AD by European national scholars, especially the Dutch and English, followed by other Asian nations. The study of ulama is a study of strength by colonialists in Malay. Its purpose is only to understand Malay powers, thoughts, and scholars

to facilitate colonial efforts and colonial administration under colonial rule. Some of the manuscripts of works on Islamic culture produced in mainland Malay are still in original manuscript form. More than 20 countries in the world have kept the Malay Jawi script. However, the number of manuscripts about Islam and civilization is still tiny, compared to legends and. In other literature stories, Malay manuscript researchers have given great attention, especially to the Islamic Jawi manuscripts. The study of Islam is the foundation of the Jawi Malay literature and the origin of the Malay language development in mainland Malay.

Definition of the Manuscript

Russell, (1993) defined the Manuscript as "the original handwritten text before the machine printing system." The manuscripts and writing ways began about 2000 years ago, since the Hindustan Indian people around the first century AD. Manuscripts with the manuscript system at that time were those that were delivered from mainland India. The form inscriptions obtained in the Malay area are formed stones inscribed with eulogies in the memory of the works of figures of that era. For various other purposes. For example, they also use other materials such as stones and earth, metal, and tree leaves for historical record purposes. The Indians started their art and wrote on tala leaves, which later became known as the leaves and Nipah in Sumatra and Java. In Java, the arts of painting and writing on lontar and Nipah are widely known. The Malays themselves also use rocks and animal skins, and wood as materials for writing manuscripts and manuscripts of historical documents.

Others also said that the Malay people practiced writing on paper from the Chinese nation but in the form of currency as a medium of exchange. During the Hindu / Buddhist era, the Indians did not get paper as a place to write. The scarcity of paper became evident with I-Tsing's appearance, a Chinese traveler who stopped on the island of Sumatra on his way to India to collect written material on Buddhist teachings. When the paper ran out and the ink, I-Tsing had to return to his country to China for backup because he did not find any paper or paper factories on the island of Sumatra or anywhere else in Southeast Asia. I-Tsing stayed in Sumatra for five years, during which time he found nearly 500 manuscripts containing Buddhist writings to be brought to his country in China. This incident was precisely at the beginning of the 7th century AD.

Method

We carry out this anthropological history study to identify the manuscript history of several international written works of the Malay Manuscript model. This study is part of an effort to explore and communicate Malay's glory, which can be seen from the evidence of scientific studies published by both the Malays themselves and the historians and researchers of world anthropology. To facilitate understanding and identification of the above study objectives, we have reviewed Malay literature and international publications that examine historical research evidence of past Malay triumphs. After data collection, we continue the process of in-depth analysis and interpretation and conclude. To ascertain whether these findings are valid and reliable, we should, wherever possible, review this paper under a phenomenological approach to application. At the same time, our data search is done online, searching the engine against all the secondary data that we need. The keyword system is the way we do most of it. For example, "manuscript studies," Malay and the glories of the past." Campana et al., (2016) guided us in their work "Recommendations for improving the quality of reporting clinical electrocute-therapy studies based on the systematic qualitative review." (Flick, 2013; Banakar & Travers, 2005; Christensen et al., 2011; Berg, 2001).

Result

Warnk, (2009) who managed to collect seeds for planting in libraries and bookstores, actually worked. With this study, it was customary to collect manuscripts from European works, including the collections of 19th century Malay manuscript communities. Warnke's study notes that European scholars and scientists, foreign administrators, religious activists, and librarians were significant collectors of brilliant 19th-century Malay essays, both manuscripts, and printed manuscripts. The names of famous people in Malay cultural literature and many more are collected in public libraries. This person has become an essential collection of Malay manuscripts in Southeast Asia or East Asia. Warnke's work made him realize how important it was to study Malay manuscripts in the past. Style videos because education cannot be separated from technology. What must be done is to process it to be valuable and productive. Video TikTok today the answer is that what people like one of the in-depth talk shows Video is short, but the preparation takes a long time, and viewers can follow and create content from other sources. (Escamilla-Fajardo et

al., 2021; Suryasa et al., 2019).

Therefore, Malaya and the Malay world's intellectual science and culture rely heavily on different manuscripts and written machine materials collected by chance or in a systematic way. This collection of manuscripts has inspired the interest of admin collectors or philologists, colonial history, genealogies of the Malay kingdom, collections of customs and laws. Meanwhile, the collection of Malay religious texts and poetry is underrepresented in this collection. Malay manuscripts are found in religious institutions in mosques or Islamic boarding schools. All Malay manuscripts and collections by European scholars have distorted the literary situation in the very famous Malay language.

Zulkifli, (2013) explores paleographers and room for collaborative modeling for digital Malaysian Malay manuscripts. In his study, he provides help for Malaysian manuscript seekers in training and reading and studies manuscripts in electronic form with the help of digital literature of Malaysian script. For example, another objective is to investigate the process of studying the latest Malay script of the Malay script community, such as lecturers, students, and researchers. Another objective is to investigate problems and challenges related to education and research in the Malay script community. He proposes new locations as a final way to support teaching, learning, and research in manuscript studies, and finally, he successfully evaluated the suggested use of the Malay manuscripts to gain insights from manuscript experts about their effectiveness. E-Workspace generally enhances Manuscripts' benefits as a support for learning, teaching, and manuscript review development with a collaborative platform for electronic transliteration work.

Evers, (2016) studied history in the archipelago, the concept of history, and manuscript civilization. He interpreted the meaning of the word archipelago as Indonesia and the Malay world. However, different meanings of the archipelago have stuck to this thought throughout Asian history. It appears in fourteenth-century Javanese texts but has mostly ceased to be the material of the printing press. Evers believes that reconnecting the quality of his Manuscript at the end of the present century. The meaning of the term archipelago has shifted over time. When Gadjah Mada was still alive, an essential person in the Majapahit kingdom called the word archipelago to refer to the seas as the archipelago. At that time, the Majapahit Empire was in an anti-colonial political struggle in Europe. Nusantara has entered the imagination of manuscript directors, novelists, poets, and politicians in Nusantara and British Malaya. However, it then disappeared from the public. It only appeared again in the 1990s with the birth of a culture initiated by Indonesian youth - for example, the term Islam Nusantara in Southeast Asia.

Fakhriati, (2018) succeeded in studying the interconnection and local cultural wisdom of Malay and Arabic scholars' works in the study of Malay and Arabic texts. Through this Malay and Arabic teaching, the two distant continents, Southeast Asia and the Middle East. (F. Fakhriati, 2018; Suwija et al., 2019). However, historically, intellectuals have tended to use watermark paper to record matters relating to Islam, history, and spirituality. Examining the manuscripts, almost all the manuscripts in Malay and Arabic have unique and similar watermarks. However, it cannot be denied that the history and context behind this glorious Malay history emerge. As the most famous producer of picture watermarks in Western countries, it also exports to other countries, including its colonies on the Malacca peninsula. This study tries to elaborate on scientists' papers in Melayu and Arab countries regarding equality and diversity to obtain cultural wisdom. Furthermore, analyzing the proximity between countries is another focus of this paper.

Gallop, (1991), collects the beautiful language of the Malay manuscripts and appreciates the dedication of Ian Proudfoot and Karja Melayu Concordance. This study focuses on the manuscript work of Ian Proudfoot from Australia for his study of the printing of early Malay manuscripts and the literary era and the Muslim calendar of Malaysia from Asia. However, Malay studies' most valuable contribution is in the Malay national project, which can now free online the contemporary Malay literature Corpus, which currently has 160 Malay manuscripts and 5.7 million manuscripts 14th century to the 20th century. His study shows the MCP for many things, specifically thematic studies, the national Malay language vocabulary to distribute books and text manuscripts, and other Jawi letters.

Discussion

The Importance of Learning Malay Manuscripts as an Innovation History

Understanding the past of a nation can only be understood through history and systematic evidence of scientific study. Likewise, the study of books and other documents written by hand before printing was fascinating to study is essential. For example, documents and original handwritten versions of the past or prints, articles submitted by an author for publication by a publication. Handwriting, not printing. All of these are manuscript documents that are evidence of the history of a nation in the past. Huber & Headrick, (1999) successfully reviewed handwriting identification as facts and fundamentals, which align with the current studies of manuscript studies. (Williams, 2000). The findings data by Warnk, (2009) which successfully collected seeds immortalized in libraries, have confirmed our findings that have become commonplace for collecting manuscript manuscripts from works of European society, including collections of past Malaysian manuscript communities. Through the study, Warnke noted that most European scholars and scientists, colonial administrators, clergy were essential collectors of rare Malay essays in the nineteenth century, both manuscripts and other printed manuscripts.

Likewise, Zulkifli, (2013) findings successfully explored Malay manuscripts and collaborative modeling space for Malaysian digital manuscripts. What can be taken from this study is that it provides support for Malaysian script seekers in conducting training and reviewing original electronic texts with the help of Malaysian script digital literature. This study is in line with our findings, aiming to determine the process of understanding the Malay community's latest Malay descriptions, such as lecturers, students, and researchers who aim to save the Malay nation's treasures in the modern century.

He interpreted the term archipelago as extraordinary Indonesia and the Malay world. However, the meaning that will be different when the term archipelago has been attached to experts' ideas and thoughts throughout Asian history. It appeared in texts in the Jawi script language in the fourteenth century but was mostly no longer handwritten material but all the printing press. Evers believes findings relate to his manuscripts' quality in the past and at the end of the present century.

Conclusion

It is reiterated that this study's core objective is to identify some historical documentation of Malay from several models of international writers' writing about the noble Malay Manuscripts of the Past. Evidence of the Malay nation's glory can be studied from the evidence of scientific findings published by themselves and scientists, historians and anthropologists, and sociologists. For this study, our findings have tried to answer the study's question that the Malay manuscripts illustrate how the past glories were. Our study's findings have been proven, which are supported by other publications both at home and abroad. We hope that there will be input and evidence of historic triumph for the archipelago and Malay generation with historical knowledge with these findings.

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