

The Social, Political, and Cultural Perspective of Islamic Education in Palembang Malay: A Continuous Evaluation from the Dutch Colonial Period to Today

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Abstract: This study presents the historical concept of Islamic culture and Islamic teachings/education in the Malay Archipelagos of Indonesia while reviewing Islamic culture and teachings/education research. It also describes Islamic education's evolution in Malay from the Dutch Colonial Period to the modern digital world from various social, political, and cultural perspectives. A library and normative research approach were conducted using descriptive-qualitative secondary data analysis. This study used secondary data from books, journals, institutional reports, research, and the internet. The results revealed that, during the Sultanate of Palembang, the traditional Islamic educational system and institution prevailed in Palembang, but after the colonial government came to power, Islamic education was marginalized. Today, numerous Islamic educational institutions in Palembang have transformed the system and institution of Islamic education in this region, starting from teaching religion at home, langar, or the mosque. Moreover, nowadays, the digital world has opened more horizons for informal and instant interactions between Islamic scholars and the community to learn about Islam and follow Islamic teachings, which provide a complete code of conduct.

Keywords: evolution, Islamic education, Dutch colonial period, Palembang Malay, cultural perspective, Indonesia.

Education is an oft-debated topic, its various facets remain a topic of interest all over the globe, and a religious framework for education has become a significant area of interest (Saifnazarov et al., 2021). The Islamic education concept is based on developing human beings' overall potential, including physical, emotional, intellectual, and spiritual aspects (Jamilah, 2021). The basis of this development originates from the teachings of the Quran and Hadith to produce humans possessing devotion, piety (taqwa), truthfulness, and belief in dedicating themselves to the worship of Allah (Khalid, 2022). Followers believe in oneness with Allah and try to follow Islamic teachings by helping others and doing good deeds (Mujahid, 2021). In Islamic education, priority is given to individuals' harmonious, holistic and integrated development to perform their daily activities (Helmy et al., 2021). Islam has a deep history in various regions of the world. Hence, it is essential to systematically review Islamic teachings worldwide based on the notion that nation-building lies in educating the people by providing them with the best education facilities all over the globe (Syahnan & Ja'far, 2021). The current study presents a detailed review of Islamic education in Palembang Malay, South Sumatra, from its inception during the Dutch colonial period until today's digital technology age.

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Indonesia is a highly populated country of 276.3 million people, with 139.2 million men and 137.1 million women, making it the 4th most populated country globally (Badan Pusat Statistik, 2021). Indonesians speak more than 500 different languages and belong to more than 300 different ethnic groups (Roslidah & Komara, 2017). Moreover, Indonesia contains various cultures, languages, tribes, ethnicities, races, and religions based on its strategic position (Amka & Dalle, 2021). It remained a Dutch colony for more than 360 years, was occupied by the Japanese during World War II, and achieved independence in 1949.

Islam is the dominant religion in the country. Islam first entered the Malay area on the island of Sumatra, then developed along the coast of the Archipelago, and entered the Kutai Kingdom in Kalimantan, Majapahit kingdom in Java, and Padjajaran kingdom in Sunda (Azra, 2004). The interactions between Malays and people from the Middle East led the Malay community to accept the Islam and Arabic traditions brought by traders (Majid et al., 2012). The presence of Islam in Malay has not only psychologically influenced individuals and communities but also greatly influenced its culture and politics.

Interactions between the Malay world and the Palembang Malay community occurred early on (Riddell, 2001) since around the 10th Century (Usman et al., 2020). Palembang became one of the Islamic powers after the establishment of the Palembang Sultanate in the middle of the 17th Century (Syawaludin et al., 2019). The role of Arab scholars was quite prominent in the Sultanate, especially in matters relating to religious education policy. The significant influence of the ulama in Malay kingdoms caused the Malay people to become more religious (Riddell, 2001). So much so that a person would not be considered a Malay if he/she were not a Muslim (Syawaludin et al., 2019). The openness of the Malay community and the evolution of Islamic teachings has influenced Malay traditions directly and indirectly.

The literature provides descriptions and the concepts of Malay life in terms of culture and history, Islamic education in Malay history and culture, and Malay political tradition (Ahmad, 2021; Dhofier, 1990; Jackson & Parker, 2008; Nurbaiti et al., 2020; Tambak & Sukenti, 2020; Usman et al., 2020). However, the literature does not present the evolution of Islamic teachings/education in Palembang Malay in terms of the social, political, and cultural perspectives in a single comprehensive study. Therefore, the current study positions the Malay in terms of Islamic education, culture, and politics in the history of the Dutch East Indies colonialism and examines these in the setting of today's increasingly complex life.

Since the world has entered into a new era of science and technology using Internet-based technology devices, most human activities depend on digital technologies eliminating distances between various parts of the world, making it a global village (Dalle et al., 2020). People from various backgrounds can use modern digital technologies to interact on Internet-based social media (Mansoor, 2021). Information is accessible to all and can move from one place to another efficiently and more quickly in today's globalized world. Thus, the significance of digital technologies and social media cannot be ignored in Islamic education (Ahmad, 2021). Likewise, technological advances in the modern era affect Islamic education in Palembang Malay. In addition, the identity of Malay has become very important in the political arena and the direction of government policy in the development of Islamic education (Mawangir, 2021).

In examining Islamic education, it is necessary to discuss the socio-political structure of the Palembang Malay community in the nineteenth, twentieth, and twenty-first centuries, covering the social, political, social, and cultural fields in the religious education/teachings context (Munastiwi, 2019; Nurbaiti et al., 2020). This further considers that social, political, cultural, and religious conditions significantly affect the intellectual formation of a figure or cleric and its relation to the role of a cleric in society (Syawaludin et al., 2019). So, this study paints a picture of Islamic education from the social, political, and cultural perspective of Palembang Malay during the Dutch colonial period and today's technological era.

Hence, the current study presents:

- a historical concept of Islamic culture and Islamic teachings/education in the Malay Archipelagos;
- a consolidated literature review of the research conducted in the context of Islamic culture and Islamic teachings/education in the Malay Archipelagos; and
- a detailed description and evolution of the social, political, and cultural perspective of Islamic teaching/education in Malay from the Dutch Colonial Period to the modern digital world.

Literature Review

Education is often conceptualized in terms of humans' efforts to build their characters based on the common values that specific culture, society, or community offers (Nurbaiti et al., 2020). Well-known Malaysian philosopher Syed Muhammad Al-Naquib Al-Attas defined "education as the process of instilling something into the human being" (Nor & Malim, 2014, p. 262). Further, Jamilah (2021) specified that education's common goal is the development of human beings. In the Islamic context, the term education is generally referred to as educate (at-tarbiyah), refinement or discipline (at-ta'dib), and teaching, giving knowledge (at-ta'lim) (Nor & Malim, 2014).

Islamic religious education provides instructions and guidance regarding religious teaching to the students. Based on such guidelines, they wholeheartedly believe that they should obey the commands of Allah by performing religious rituals and with good deeds and having good character (Mawangir, 2021). Simultaneously, the word Islam originated from the Arabic word "aslama," which means "safe to submit oneself to obey and to be obedient" (Nor & Malim, 2014). Scholars also asserted the significance of Islamic religious education as a form of guidance that nurtures the students to complete their studies and understand and apply what they've learned into their daily lives by following the teachings of Islam with good deeds (Jamilah, 2021).

A detailed review of the literature regarding Islamic education in Malay/Indonesia shows a limited number of studies (15 studies from 2000-2022), highlighting the various aspects (i.e., political, social, and cultural) of religious education in the region. For instance, Riddell (2001) highlighted the significance of transmitting Islam between the Middle East and Southeast Asia for examining the influence of Arabs on the Islamization process in Southeast Asia, particularly during the 19th Century. Likewise, scholars present a detailed description of establishing Islamic educational institutions in Malay (Azra, 2004) and discuss the historical roots of secular-religious debates and their influence on the Indonesian national education system from the Dutch colonial period until the 20th Century (Sirozi, 2004). In addition, Jackson and Parker (2008) demonstrated the significance of education in pursuing knowledge of Islamic ideology. They also explain the significance of Islamic education in producing good Muslims who understand Islamic rules and regulations and display good manners. They mainly focused on the Islamic education system in Indonesia compared to other regions while providing food for the thoughts to the Indonesian scholars.

Scholars also highlighted the significance of Islamic education in developing and strengthening the civilization of Malay (Majid et al., 2012), with a detailed description of rules and regulations applied in the region for Islamic education and highlighting the role of government and enhancing and promoting their Islamic education in the country (Nor & Malim, 2014). Scholars also presented comparative studies on Islamic education in Malaysia and Indonesia and identified similarities and differences in the Islamic education sector in both countries (Munastiwi, 2019). He further emphasized the students' choice of selecting Islamic education as the core subject during the learning process.

In addition, researchers also highlighted the significance of political and religious institutions in spreading the Islam in Malay and promoting the religious teachings in the area by pointing out examples of religious scholars along with pointing out the novel methodologies in teaching Islamic studies (Rahman, 2019; Syar'i et al., 2020; Syawaludin et al., 2019; Tambak & Sukenti, 2020). Simultaneously, Nurbaiti et al. (2020) emphasized the significance of Islamic education as a function of expediting the process of Islamization all over the globe based on the understanding that Islamic education enhances the Muslims' knowledge about Islamic teachings formally and informally. They further explained that when religious scholars informally interact with each other and with the community, they spread positivity and Islamic values, which provide a complete code of conduct for humans. At the same time, formal Islamic education is spread among the masses via Islamic institutions, mosques, and nowadays, in most traditional educational institutions where Islamic studies are a core subject all over the globe (Nurbaiti et al., 2020).

Additionally, Mawangir (2021) focused on the psychological aspects of Islamic education in the Malay Archipelago. He explained that being a complete code of conduct, Islam helps individuals psychologically differentiate between right and wrong while trying to help others. It motivates people to perform good deeds in the people's best interest and forbids deception practices and all such activities harmful to humankind. It also helps to build a society believing in mutual interests and the doctrine of brotherhood. More recently, Ahmad (2021) sought to explain the opportunities and challenges Islamic education faces in the modern digital age, specifically in Malay. He demonstrated that Islamic education values are established on the basic Malay culture in the digital world. The Malay culture originated from the noble Islamic teachings and exemplary practices of ancient Muslims. Finally, in a more recent article, Budiarto and Salsabila (2022) asserted that optimizing Islamic education in the modern era is very important to prepare such Indonesian citizens who can excel in quality education to succeed in all fields in the digital era.

This detailed literature review depicts that regardless of the limited studies in the context of Islamic education in Malay, scholars tried to cover various sensitive aspects of Islamic education in the Dutch colonial period and 19th Century to the digital world nowadays. However, most of these studies either focused on Islamic education in the 19th and 20th centuries or highlighted Islam's increasing importance and dominance in the modern era. In comparison, the current study aims to present a consolidated literature review of the work conducted by various scholars regarding Islamic education in Malay and its continuous evolution from the Dutch colonial period to the modern digital era in the 21st Century in social, cultural, and political contexts. Appendix A presents a detailed description of the research conducted from 2000 to 2022 on Islamic education in Palembang Malay/Indonesia.

Methodology

The research approach used is a library and normative approach using descriptive-qualitative secondary data analysis (Turmudi, 2021). It is a method used to describe an ongoing condition or condition whose purpose is to provide data about the object of research to explore and analyze the ideal constructs based on the history and available literature. This study uses secondary data from books, journals, institutional reports, research, and the internet. The study encompassed three main activities: data reduction, data presentation, and conclusion (Ningrum et al., 2020). The process of selecting, focusing, simplifying, abstracting, and transforming the rough data extracted from the various written records in the field is termed data reduction (Arifin et al., 2018). Most data were collected from the previously published research in the study domain for the current study purpose.

The data range of 2000 to 2022 was selected for a systematic literature search by using key words method. Only relevant data about Islamic Education in Palembang Malay covering various perspectives, i.e., Social, Political, and Cultural, were collected from all available secondary sources. A similar data search technique was adopted by the researchers on the internet to reach related data by using keyword search and keywords of "Islamic Education in Palembang Malay," "Social perspective of Islamic Education in Palembang Malay," and "Political perspective of Islamic Education in Palembang Malay," "Cultural perspective of Islamic Education in Palembang Malay," "Islamic Education in Palembang Malay and Dutch colonial period," "Islamic Education in Palembang Malay in the modern era," etc. The collected data were gathered separately for each variable, and then content analysis was performed to extract the references used in this research to draw some useful conclusions. In total, 37 articles were retrieved during the search, which were further analyzed based on the relevance and context of the study. After carefully reading and scrutinizing, 15 articles were found relevant to our study and were included in the literature review table. A detailed description of all the research published in Islamic studies of the Indonesian Malay community with specific objectives is presented in Appendix A.

After collecting data available in various written forms, data reduced was conducted to extract valuable information. This data reduction led the interactive analysis to present the data in a consolidated form to combine information and arrange it in an easily accessible and coherent form for a better understanding (Cloutier & Ravasi, 2021). The third and final activity is to draw conclusions and present future research directions. Because conclusions should be verified for the reliability of the data, it is essential to review the notes available in the field and determine the meanings arising from the data based on truthfulness, compatibility, and robustness (Haddaway & Macura, 2018). Following these data analysis guidelines, the current study collected, reviewed, and shortlisted the available information and compared Islamic teaching/education from the Dutch colonial period to the modern digital era.

Results and Discussion

Social, Cultural, and Political Conditions of Malay People and Islamic Education in Palembang Malay in the Dutch Colonial Period

Based on their historical trajectory, the people of Palembang Malay are a society that has been rich in cultural values from the beginnings of the Sriwijaya empire in the 7th Century until the present (Pulungan, 2017). During the Srivijaya era, this was one of Asia's most important centers of civilization (Dhofier, 1990). Historical records had shown that Srivijaya was a port city in the Malay world crowded with traders even before Islam became the kingdom's official religion (Yaapar, 2019). This area had become a port city visited by many foreign traders, and Malays were constantly in contact with the nations in the Indonesian Archipelago and far afield from India, Arabia, and Persia (Fathah, 2021). These contacts made the Malays very flexible in accommodating external cultures (Sunandar & Thamrin, 2015). From the perspective of anthropology, the meeting of the Malay with other nations results in cultural diffusion.

The theory of cultural diffusion addresses the spread of culture that human migration causes (He & Lee, 2020). Moving from one place to another transmits a particular culture and its social values, norms, and behavior, and the movement of people in groups or on a large scale can cause extraordinary cultural diffusion (He & Lee, 2020). However, cultural diffusion is not only the result of a particular community group moving to another area but also part of trade-related activities (Husin, 2021).

History has recorded that the Malays were a nation of conquerors and succeeded in ruling other tribes in the Archipelago (Jackson & Parker, 2008). This took place through a very long process, via the role of the Malays in international and inter-island trade beginning from the 5th Century. In Malay politics, keeping promises was critical in creating prosperity and bringing better conditions to citizens. In this context, the moral message contained in *Sulâlat al Salâtin* is essential in understanding the great Malay maritime empire, the Malacca Sultanate (Aziz, 2019). This book traces the rise and fall of the Sultanate and its religious, administrative, and trade impacts on the region. The Sultanate was founded in about 1262 and fell to the Portuguese in 1511. During its height, the Sultanate was a great empire, spreading from much of the Malay Peninsula to the northern coast of Sumatra (Aziz, 2019). Not only did the empire engage in vast trade, but it also spread Islam and its principles across the area.

Islamic education began with the advent of Islam in the state of Terengganu in the 14th Century (Pulungan, 2017). Sultan Muzaffar Shah, who ruled from 1445 to 1459, established a mosque for educational purposes (Mawangir, 2021). At that time, the Islamic education found in Malay was the Islamic schools teaching Quran and Hadith during Malaccan Sultanate (1414-1511). Simultaneously, the Sultan's palace was considered a library and translation center, proving that Islamic education was well established in Malay (Fathah, 2021). Syed Muhammad Naquib al-Attas clearly explained the achievement of the Malay in moving the civilization of Muslims in the Archipelago (Al-Attas, 1972). In this context, he sees that the historical development of Islam in this Archipelago has a significant relationship with the development and spread of the Malay language and culture (Jackson & Parker, 2008). Closeness to Islam has led Palembang Malay to become an influential sultanate in the political and cultural arena of the country then. The growth of the city of Palembang, in this golden age, of course, was not achieved by itself. Instead, the Srivijaya empire in previous centuries also played a big part in its later achievement.

However, in the last quarter of the 19th Century, till the first half of the 20th Century, after the Dutch colonization of Southeast Asia, a drastic encounter between Western and Islamic civilizations in Malay was evident (Husin, 2021). During that era, Dutch proved themselves as the providers of modern education to the Muslim world, which resulted in many changes in the Malay education system. Furthermore, observing Islamic education in Palembang Malay reveals that the process of Islamization in this region was more visible during the Dutch Colonial era than during the Sultanate Period (Nurbaiti et al., 2020). The ulama was more concerned with community development through Islamic teaching and da'wah rather than focusing on political affairs (Usman et al., 2020).

Research also shows several restrictions that the colonial authority imposed on the spread of Islamic teachings and the religious activities of Muslim scholars (Burgess et al., 2020; Riddell, 2001; Sirozi, 2004). However, this administration and restrictions were considered reasonable and tolerable because, especially in the early days, the Dutch colonial authority continued the principles and procedures of Islamic regulation that the sultanate rulers had carried out.

However, in later times regulations were made regarding the teaching of the Islamic religion. The policy of supervising the teaching of Islam was intended to control and prevent religious teachers from using their teaching institutions to gather strength in opposing the Dutch authority (Abdullah, 2009). The Dutch East Indies colonial government made regulations and provisions relating to Islamic religious affairs. Towards the middle of the twentieth Century, there were still doubts accompanied by fear of the threat of Islam, so various strict and sometimes strange rules emerged in dealing with Islamic religious affairs (Riddell, 2001).

In carrying out strategies for political interests and colonial government, the Dutch sometimes used cunning tactics to weaken the power of the people so that there was no rebellion. Of course, the Dutch had to get rid of the ulama, who played an important role in

teaching Islam. In the political field, at the Palembang Residency at this time, the ulama continued their duties in the government, especially the ulama who were immediately appointed as employees of the Palembang residency (Azra, 2004). In contrast, government and customary law were not dominant influences, except for marriage and inheritance laws (Azra, 2004).

Palembang Malay Islamic Education Institute during the Dutch Colonial Period

The formation of the scientific tradition and teaching of Islam in South Sumatra, especially Palembang, seems to have started in the era of the Palembang Darussalam Sultanate in the 18th Century (Pulungan, 2017). Religious studies activities were developed and advanced during the Palembang Darussalam Sultanate. Religious bureaucrats managed religious education institutions in the Sultanate of Palembang Malay through recitations in mosques and at the homes of religious officials (Nurbaiti et al., 2020). Simultaneously, new Islamic boarding schools emerged in the Palembang area in the 20th Century. During the Palembang Darussalam Sultanate, the palace was used as a center for Islamic studies and literature. The emergence of the palaces as a center for Islamic studies and literature was due to the patronage of the Sultan (Munastiwi, 2019). Moreover, the Sultan paid great attention to religion (Syawaluddin, 2014). This is because Sultan Najamuddin and Sultan Mahmud Badaruddin were religious people. Even Sultan Mahmud Badaruddin II was a hafiz (memorizer of the Qur'an) (Syawaludin et al., 2019). Sultan Mahmud Badaruddin himself often became the imam of prayers at the mosque. Ulama became a separate place in the life of the Sultan. He was always near the ulama to discuss religious matters.

Until the collapse of the Palembang Sultanate, the development of Islamic sciences had not touched the general public, especially in Palembang and other areas in South Sumatra (Syawaludin et al., 2019). Since the 1830s, there have been various indications that the process of Islamization in South Sumatra has shown significant progress. The most unambiguous indication can be seen through the colonial discourse on Palembang, which, among other things, stated that the people of Palembang City were very pious and obedient in fulfilling their religious obligations (Abdurrahmansyah, 2020).

Since the 1880s, the level of religiosity of the people of Palembang has become increasingly visible, among others, through the crowds of people from various social strata who visit the Great Mosque for Friday prayers, fasting in the month of Ramadan, and interest in performing the pilgrimage to Mecca is quite high (Syawaludin et al., 2019). The increasing level of religiosity of the people of Palembang can also be seen from the emergence of the tendency and desire of the people to study religion. From this religious learning activity, the tradition of Islamic education in Palembang was formed.

Religion was taught at home in the late 19th and early 20th centuries. In South Sumatra, especially Palembang, traditional Islamic educational institutions were a hallmark of South Sumatran culture before formal Islamic education (Abdullah, 2009). These traditional Islamic educational institutions in South Sumatra take the form of teaching Islam at home, langar, and mosque in the form of recitation. The Palembang people usually call Cawisan, which still exists in Palembang, especially at the Palembang Grand Mosque, with various curriculum discussions every day (Seise, 2021). Based on Ismail's research results in his book entitled *Madrasah and Socio-Political Upheaval in the Residency of Palembang, 1926-1942*, the traditional Islamic educational system during the Palembang Sultanate was the primary form of education in South Sumatra.

After the colonial government came to power, Islamic education was marginalized in people's lives. Modern education with the Western system that the Dutch mainline in education in this region (Husin, 2021). Although no definite date when the transformation process from non-formal Islamic education to formal Islamic education began, Arab schools were established

among the Alawiyyin community from 1902 to 1916 (Riddell, 2001).

The following three factors motivated the existence of a formal Islamic educational system and institution that emerged with the classical system in the Palembang Residency. First, there was a kind of awareness from the Muslim community of South Sumatra that education has an essential role in the intelligence effort of Muslims, who were far behind compared to those of non-Muslims. Second, the emergence of Islamic educational institutions in the Palembang Residency, especially in the capital city of Palembang, was driven by the spirit born of the Islamic renewal movement carried out by several reform organizations in Indonesia in the 20th Century. Third, although the Dutch government has established many schools, the Muslim community felt that Dutch education was only concerned with world affairs, while religious lessons were not taught in these schools.

In 1907, an Arabic school (Madrasah) Al-Ihsan was founded in Palembang by Arab youths who had previously founded a social organization called Al-Ihsan (Waqfin et al., 2021). A few years later, in 1914, in Palembang, another Islamic educational institution called Madrasah Arrabiyyah was also established by the al-Munawwar family, who were of Arab descent. However, these two early madrasas did not appear to be in a classical form with the same facilities and systems as the modern schools established by the colonial government. The initial revival of a genuinely formal Islamic education seems to have occurred in 1925. Reports from the colonial government state that the establishment of religious schools in 1925 in Iliran and Uluan Palembang marked a new stage in the process of institutionalized religion (Munir, 2020).

Islamic education institutions that are genuinely classical and formal in the form of a government school system appeared in 1925 in the city of Palembang with the establishment of Madrasah Ahliyah Diniyah. In the same year outside the City of Palembang (Iliran Palembang area) an educational institution was established called Madrasah Islamiyah Tanjung Raja. After that, several Madrasas in Palembang, such as Madrasah Al-Ihsan, and Madrasah Arabiyyah, established in 1911, re-emerged with a more modern system in 1926. From then until the early 1940s, many formal Islamic educational institutions (Islamic private schools) emerged in the city of Palembang itself and in the villages of Iliran and Uluan Palembang. Most educational institutions established by organizations or individual initiatives were madrasas, while some were Islamic schools (Ardi & Abdullah, 2018).

There are three levels of Islamic education in the Palembang Residency area, i.e., the pre-primary level, elementary level, and secondary level (Nurbaiti et al., 2020). However, what initially stood were educational institutions at the elementary level, while institutions at the pre-primary and secondary level only emerged later. Available data shows that some middle-level Islamic educational institutions or colleges were established in the Palembang Residency in the mid-1930s. Finally, the formation of the scientific tradition and teaching of Islam in South Sumatra, especially Palembang, seems to have started in the era of the Palembang Darussalam Sultanate in the 18th Century. Religious bureaucrats manage religious education institutions in the Sultanate of Palembang through recitations in mosques and at the homes of religious officials.

Islamic Education in Palembang Malay in Modern Digital Era of Twentieth Century

Today, it is evident that Islamic educational institutions in South Sumatra have transformed the system and institutions of Islamic education in this region, from teaching religion at home, langar, or mosque to more modern systems and institutions by adopting Western educational systems and institutions (Ahmad, 2021). In this case, Dutch schools' transformation generally took the form of a religious school or madrasa. Until the first decade of the 20th Century, the tradition of Islamic education in the form of non-formal religious

teaching persisted. From 2003 onward, Islamic education has been part of the National Education System of Indonesia. Based on “Law Number 20 in 2003 regarding the National Education System, Act 20 paragraph 1 states that “in creating a learning environment education is the plan and conscious effort to actively involve students in developing their abilities and self-potential attain religious and spiritual strength. It helps them learn to manage their personality, morality, and minds essential to themselves, society, and country.”

Islamic education is mandatory in all educational institutions, i.e., elementary, primary, and high school. Simultaneously, there are Islamic education departments in all Indonesian universities to promote Islamic teachings at the higher education level (Nurbaiti et al., 2020). Islamic education is planned so that students can understand and appreciate the Islamic codes of conduct so that faith and taqwa can be initiated among them, which motivates them to behave decently (Jamilah, 2021). Likewise, similar to the earlier education in the 14th Century, Islamic education is carried out via training, guidance, and experiences based on the Quran and Hadith in the current era. In addition, educational institutions seek to achieve the fundamental goals of Islamic education, which are to develop and increase the faith among the believers via providing and installing knowledge and appreciation for Islamic teachings (Munastiwi, 2019). This further helped the Muslims develop their faith and devotion toward Allah and build their character to follow Islamic teachings.

Islam is a religion of peace and harmony (Munir, 2020). It creates and enhances humanity in its believers and refrains them from doing bad deeds. Research also shows that Islamic education greatly influenced Malay people (Munastiwi, 2019; Usman et al., 2020). Hence, with the growth of Islam, Islamic institutions grew. In Malay, along with traditional educational institutions that provide Islamic education, there is also a trend of Islamic boarding schools. These Islamic boarding schools work based on the Langar system, which is mosque-centered and is solely used to teach Islamic education. Most subjects taught in such schools include Arabic literature and language, fiqh (Islamic jurisprudence), Hadith (prophetic tradition), and tafsir (interpretation of the Qur'an). These boarding schools create Islamic scholars so that they can preach or teach Islam to society (Jamilah, 2021).

Since the advancements in Information and Communication Technology (ICT) and the inception of digital media, the Islamic education system has entered the digital world. Similar to traditional education, the acquisition and spread of Islamic education have become boundaryless (Ahmad, 2021). People from different parts of the world have access to listen to Islamic scholars all over the globe and learn Islam and its teachings which provide a complete code of conduct related to human life. Answers to religious questions and ambiguities are available on digital media, where people can communicate with religious scholars and discuss their problems to have a solution in light of Islamic teachings (Mawangir, 2021). Likewise, students can also register for various Islamic courses taught by prestigious universities to enhance their Islamic knowledge and implement that knowledge in their life (Budiarto & Salsabila, 2022).

Conclusion and Future Research Directions

The current study presented a historical concept of Islamic culture and Islamic education in the Malay Archipelagos while conducting a consolidated literature review of the research on Islamic culture and Islamic teachings/education in the Malay Archipelagos. It also described the evolution of Islamic education in Malay from Dutch Colonial Period to the modern digital world from various perspectives, i.e., social, political, and cultural. A library and normative research approach were conducted using descriptive-qualitative secondary data analysis. This study used secondary data from various books, journals, institutional reports, research, and the internet.

An interactive analysis of three main activities was performed, including data reduction, data presentation, and conclusion. The detailed literature review revealed that, during the Sultanate of Palembang, the traditional Islamic educational system and institution became the main flow of education in Palembang. No longer after the colonial government came to power, Islamic education was marginalized in people's lives. People began to recognize and feel the need for Dutch education, partly because job opportunities were more open if someone had a Dutch school diploma.

Although the Dutch established several schools had been established up to the mid-1920s, the education level of the people of Palembang was still lower than in other parts of Indonesia. The low level of education in the average Palembang community was due to the unequal public awareness of the importance of education for their children. In addition, it was caused by the inability of the colonial government to fulfill the educational aspirations of the Palembang people. Before formal Islamic education, traditional Islamic educational institutions were a hallmark of Palembang culture. Traditional Islamic educational institutions in Palembang used to teach Islam at home, in langars, and in mosques. Simultaneously, various Islamic institutions were established at the beginning of the 20th Century, which continued to grow. More eventually, the whole Islamic educational system of Malay transformed. Along with the continuous establishment of traditional Islamic educational institutions, Islamic education was considered mandatory in all educational institutions in Indonesia in the early 21st Century. This process of acquiring Islamic education is expediting in the modern digital era where scholars all over the globe are reachable to Muslims to acquire Islamic education without boundary restrictions.

The current study is a valuable addition to the existing body of literature in presenting a detailed review of the literature conducted in terms of Islamic education in Malay from various perspectives. It also adds to the existing body of literature in presenting a consolidated evolution of the Islamic educational system from the Dutch colonial period so the modern digital world. However, only the qualitative research methodology was utilized in the current study, where most secondary data was collected using the library research approach. Future researchers can use a mixed-method approach based on qualitative and quantitative data. Primary data in terms of interviews or survey questionnaires can be collected to analyze the effectiveness of the Islamic education system in the modern era compared to the Dutch colonial period in Malay to create valuable insights into the effectiveness of the continuous evolution of the Islamic educational system in the region.

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Appendix A: Literature Review 2000-2022

Authors	Title	Objectives/Purpose/Findings
Riddell (2001)	Arab migrants and Islamization in the Malay world during the colonial period	To effectively track the transmission process of Islam between the Middle East and South-East Asia. To examine the Arab influence on the Islamization process in South-East Asia, especially during the nineteenth Century.
Azra (2004)	Networks of the 'Ulamā 'and Islamic renewal in the Eighteenth Century Malay-Indonesian world.	To describe the establishment of the Islamic education institutions in Malay in the eighteenth Century.
Sirozi (2004)	Secular-religious debates on the Indonesian National Education System: colonial legacy and a search for national identity in education	Discussion of the historical roots of secular-religious debates and tensions and their relationship to the formation of the Indonesian National Education System within the context of the history of Dutch colonization and nationalist struggles for national identity
Jackson and Parker (2008)	Enriched with knowledge': Modernization, Islamization and the future of Islamic education in Indonesia	To highlight that education and the pursuit of knowledge are central to Islam. Stated that education in Islam aims to produce good Muslims with an understanding of Islamic rules of behavior and a strong knowledge of and commitment to the faith. To introduce Islamic education in Indonesia to non-experts while also providing some things to consider for Indonesians and those involved in education in Indonesia.
Majid et al. (2012)	The contribution of Islamic education to strengthening Malay identity	Discussion regarding Islamic education and its role in strengthening the Malay civilization
Nor and Malim (2014)	Revisiting Islamic education: The case of Indonesia	An attempt to examine the aims and objectives outlined in the formation of Islamic education in Indonesia. To look at the development of Islamic education in general and the various approaches taken by the Indonesian Government

		Revealed a significant contribution from the Ministry in formulating Islamic Education policy in Indonesia.
Munastiwi (2019)	Islamic education in Indonesia and Malaysia: Comparison of Islamic education learning management implementation	Noted that Indonesia and Malaysia produce similarities in the planning, implementation, and evaluation stages. The uniqueness of other similarities can be found in choosing the topic of Islamic religious subjects in the learning process. In addition to the similarities, there are differences in the underlying philosophy of making an Islamic Education curriculum.
Syawaludin et al. (2019)	Malay political tradition: The appointment and succession analysis of The Sultanate of Palembang Darussalam	To determine and explore how Islam and Malay as intertwined entities influence the formation of political institutions in the Sultanate of Palembang, especially influencing the appointment and succession of the Sultan.
Rahman (2019)	Islamic local awakening: Study of Muhammadiyah renewal as the rise of Islamic education identity in South Sumatera	To present that the construction of Muhammadiyah education as an identity for Islamic education in South Sumatera happened due to Islamic renewal factors, which occurred intensively in rural areas (periphery) that experienced negotiation and integration in the social community.
Tambak and Sukenti (2020)	Exploring methods for developing potential students in Islamic schools in the context of Riau Malay culture	To explore and develop novel methods to develop Potential Students in Islamic Schools in the Context of Riau Malay Culture
Syar'i et al. (2020)	The development of Madrasa education in Indonesia	Madrasas are educational institutions characterized by Islam religion, a combination of Islamic boarding schools (pesantren) and public schools before Indonesian independence and were founded by religious individuals and organizations. After Indonesian independence, mainly since the Ministry of Religion's establishment, the government has continuously carried out efforts to develop madrassas.

Nurbaiti et al. (2020)	Islamic education and Islamization channels in the Malay peninsula in 7th-8th Centuries AD	Showed that Islamic education functioned as the primary channel in Islamization. The role of Islamic education was mainly to enhance Muslims' understanding of Islam which was implemented informally and non-formally. Informal education occurred through the interaction between the ulama and community carrying out everyday lives, while non-formal education was conducted by holding learning activities in the mosque through small groups known as halaqah. The study concluded that Islamic education was the main channel of the Islamization process in the Malay Peninsula.
Ahmad (2021)	Presiding: Values of Malay Islamic education: Opportunities and challenges in the digital era.	To explain the values of Malay Islamic education, both in the form of opportunities and challenges in the digital era. The values of Islamic education align with the values adopted by the Malay community based on Islamic teachings. Revealed the increasingly available information for the public about Islamic education and the opportunity to increase cooperation with other institutions.
Mawangir (2021)	Islamic studies of Indonesian Malay community Perspective from psychology of religion	Seeks to explore Islamic Studies in Malay Archipelagos from the Perspective of Religious Psychology.
Budiarto and Salsabila (2022)	Optimizing Islamic education toward the Golden era of Indonesia	Optimizing Islamic education plays an essential role in preparing Indonesian citizens to excel in quality terms of education in welcoming Indonesia's golden era