

TUMASIK IN THE TREASURES OF SOUTHEAST ASIAN ISLAMIC CIVILIZATION (A STUDY OF THE ISLAMIC CIVILIZATION OF SINGAPORE IN THE 15-20TH CENTURY)

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Abstract: *Singapore was once a strategic location that played a role in the development of the treasures of Islamic civilization in Southeast Asia. This great role cannot be separated from the dense international trade activities on the Strait of Melaka. This trade is accompanied by da'wah activities and Islamic scientific studies. British colonization had a major impact on the position of Malays and Muslims, making them a minority in Singapore. This journal article aims to explain the history and role of Singapore in the heyday of Islamic civilization in Southeast Asia in the 15-20th century. The research method used is the historical research method, with data collection techniques, namely literature study. The data sources that have been collected are then selected to fit the research theme, analyzed, then conclusions are drawn which are written in the form of historical research. The results showed that Singapore became a small region but had a major impact on the progress of Islamic civilization in Southeast Asia. From the development of da'wah, to the center of information channels and publishing Islamic studies literature, as well as the information center of the reform of the Islamic world in the Middle East for Southeast Asian Muslims. The movement of Islamic civilization in Singapore is dominated by Arab and Indian immigrant Muslims, while the Malays are struggling at the bottom because of the weakness of quality.*

Keyword: *Civilization, Islam, Khazanah, Singapore.*

Abstrak: Singapura pernah menjadi lokasi strategis yang berperan dalam pengembangan khazanah peradaban Islam di kawasan Asia Tenggara. Peran besar ini tak lepas dari padatnya kegiatan perdagangan Internasional pada jalur Selat Melaka. Perdagangan ini diiringi dengan kegiatan dakwah dan kegiatan pengkajian keilmuan Islam. Penjajahan Inggris membawa dampak besar terhadap posisi Melayu dan Muslim sehingga menjadi minoritas di Singapura. Artikel jurnal ini bertujuan untuk menjelaskan sejarah dan peranan Singapura dalam masa kejayaan peradaban Islam di Asia Tenggara Abad ke 15-20 M. Metode penelitian yang digunakan adalah metode penelitian sejarah, dengan teknik pengumpulan data yaitu studi pustaka. Sumber data yang telah dikumpulkan kemudian di seleksi agar sesuai dengan tema penelitian, dianalisa, kemudian ditarik kesimpulan yang dituliskan dalam bentuk penelitian sejarah. Hasil penelitian menunjukkan bahwa Singapura menjadi kawasan kecil namun berdampak besar dalam kemajuan peradaban Islam di Asia Tenggara. Dari pengembangan dakwah, hingga sebagai pusat saluran informasi dan penerbitan literatur kajian keislaman, serta pusat informasi reformasi dunia Islam di Timur Tengah untuk Muslim kawasan Asia Tenggara. Pergerakan peradaban Islam di Singapura didominasi oleh Muslim imigran Arab dan India, sedangkan Melayu berlutut pada lapisan bawah karena kelemahan kualitas.

Kata Kunci: Islam, Khazanah, Peradaban, Singapura.

PENDAHULUAN

Singapore is one of the countries in the Southeast Asia region which borders Johor (Malaysia) and the Riau Islands (Indonesia). Singapore has a population composition that is diverse in race and religion. Contemporary Singapore has a total population of around 4,839,000 people, where Chinese ethnicity is the majority, namely 74.1%, followed by Malay 13.4%, third from Indian ethnicity 9.2%, and the combined number of ethnic Pakistanis, Arabs, and others amounted to 3.3%. Muslims themselves have a percentage of 15% with Malays as the dominant Muslims with a percentage of 13.4% of the total number of Singaporean Muslims. Other Muslims come from Indian, Arab, Pakistani and other minority ethnicities. The largest religions are Buddhism, Taoism, Confucianism with a total of 61%, followed by Christianity at 14.6%, Hinduism at 4%, and the remaining percentage in other minority religions.

Given this composition, Malays or Muslims fall into the minority category. However, like other Malay-based countries in the past (Malaysia & Brunei Darussalam), Malays represent Islam in Singapore's government (Aljunied, 2009, p. 9). Singaporean Malays are Sunni Muslims with various schools of fiqh, namely Shafi'i or Hanafi (al-Attas, 1963). Middle Eastern and African Muslims use the Maliki school of thought, Indian and Turkish Muslims use the Hanafi school of thought, and the Hambali school of thought is used by Muslims from Saudi Arabia (Helmiati, 2014, pp. 187-188). There are also a minority of Singaporean Muslims who follow the Ahmadiyya and Shi'a sects (Peacock, 1978, p. 147).

Similar to the theory of the entry of Islam into Southeast Asia, the most popular theory to explain the process of Islamization in Singapore is the Gujarat Theory with the perpetrators of Islamic propagation being traders. This theory was put forward by Dutch researchers such as Pijnappel, Snouck Hurgronje, and Moquette. The historical facts presented by this theory are the similarity of the madhhab, namely Syafi'i, and the style of tombstones, for example the shapes of tombstones found in Pasai, the Malay Peninsula, and tombs in Gresik (Sudrajat, 2015).

Historically, Singapore was once a strategic location that played a role in the development of the treasures of Islamic civilization in Southeast

Asia. This great role cannot be separated from the dense international trade activities through the Strait of Melaka, both by European traders, Muslims and from East Asia (Weyland, 1990). It is known that the trade exploration of Muslim traders to the Strait of Malacca was done long before the arrival of Western traders, which began in the 7th/8th century (Saefullah, 2016). Later on, this trade route was increasingly controlled by Muslims, along with the establishment of Islamic political power in Samudera Pasai in the 13th century, followed by Melaka in the 15th century (Braginsky, 1998, pp. 2-3).

Its strategic location and often being a stopover, makes the mingling of various Muslims and ethnicities to carry out social activities, da'wah and development of Islamic scientific information, from the heyday of the Malacca Sultanate to the end of Western colonialism in Southeast Asia in the 20th century. It is rumored that Singapore was a "printing factory" for Islamic studies written in Malay Arabic script and Pegon between 1860 and 1900. Singapore became the center of information and communication for Islamic preaching, through the production, reproduction, and distribution of printed religious books, from Southeast Asia as well as the Middle East and Europe (Yumi, 2010, p. 9).

The development of Islamic civilization in Singapore from the 15th to the 16th century continued to reach its heyday, as the Sultanate of Melaka's territory expanded to Pahang, Trengganu, Kelantan, to present-day Indonesia such as Rokan, Kampar, Siak, Riau-Lingga and Indragiri (Saefullah, 2016). The Sultanate of Melaka emerged as a powerful Islamic power politically and trading from the Straits of Melaka to Temasik/Singapore. In accordance with what Wade explained (Wade, 2009, p. 231), This phenomenon has been termed "the booming trade". Singapore bears witness to how Muslim merchants mediated between nations and lessons can be learned on how a country can prosper economically, politically and religiously through trade agents (Tarling, 1992, p. 176).

From this, it appears how traders have an important role in utilizing Singapore's geography as a location for the development of da'wah and Islamic knowledge. While trading, these merchants also taught Islamic education, preached and married local women. The

intermarriage of Arabs with Malays resulted in the "Arab-Malay" Muslim group, and the Indian-Malay marriage resulted in the "Jawi Peranakan" Muslim group (Saefullah, 2016, p. 445).

Departing from what Azyumardi Azra once said, that coastal cities such as Temasik / Singapore, emerged as a trading power, wealth, and the power of these times not only brought Malay into the world elite at that time, but also the cosmopolitanism of civilization that the people of that time had never experienced before the triumph of this regional trade (Azra, 2000, pp. 21-23). Thus, Singaporean Muslims in the past have played an important role in the spread of da'wah, the strength of the Muslim economy, the development of Islamic studies in Southeast Asia, as well as enlivening the diversity in the Muslim demographic itself.

Although da'wah activities and the development of Islamic studies continued during the British colonial era, it was not as dense as before and was subject to strict supervision. As an illustration, despite claiming to be a liberal colonial government, in the case of colonized Muslim areas, the British applied colonial politics that coupled colonialism, imperialism and missionary activities (Kamaludeen Mohamed Nasir, Alexius A. Pereira & Bryan S. Turner, 2010, pp. 1-2). See how subsequently ethnic Malay Muslims were increasingly marginalized by foreign ethnic and Muslim groups of other ethnicities, non-Muslims, especially Chinese, began to dominate national politics, until Singapore separated from the Federation of Malaya in 1965. Ethnic Chinese still control the state parliament through the PAP party. Muslims who became a minority over time and became second-class under ethnic Chinese, who in contemporary times dominate Singapore's national political scene (Helmiati, 2014, pp. 188-189). This journal article aims to explain the history and role of Singapore in the heyday of Islamic civilization in Southeast Asia in the 15-20th century.

METODE

Methods are the means used to solve problems or studies. The type of research used is qualitative research with analytical descriptive reporting. Social history-themed research uses a multidisciplinary approach in analyzing the socio-cultural aspects of society (Kartodirjo, 1993, p.

50). This research uses a historical research method with steps that can be described as follows (Gottschalk, 1975, p. 35):

First, Heuristics, is an effort, technique or way to find, investigate, collect historical sources or research (Abdurrahman, 1999, p. 105). The sources collected are done through literature study, namely by looking for books, journals of previous research.; **Second**, Source Criticism is an activity aimed at selecting sources based on their strength (Kuntowijoyo, 1995, p. 94); **Third**, Interpretation or analysis stage, where the data analysis process is carried out simultaneously since the beginning of the source collection, or called the interactive analysis model. The data obtained is then compared interactively, then reduced in terms of strength, which one feels unnecessary will not be used (Sutopo, 2006, p. 120); **Fourth**, after passing the analysis is the process of drawing conclusions.

RESULTS AND DISCUSSION

A. Building Early Islamic Civilization in Singapore Through Trade

The question of "who are the original inhabitants of Singapore?" still has many theories, some claim that the original inhabitants of the Singapore area are the Malays themselves, and some even say that the original inhabitants of Tumasik land are the Laut Tribe (Clammer, 1981), They are now marginalized by the times, and they are widely scattered in the area of Riau Province and Riau Islands Province (Indonesia). During the heyday of the Sultanate of Malacca, ethnic Malays and other ethnic Muslims played a major role in enlivening civilization in the land of Singapore in the 15th century. This departs from the busy Singapore area in its role as a port city and trade center for the Malacca Strait route since the 1100s (Redaksi Ensiklopedi Indonesia, 1990, p. 210).

Before Singapore, the region was known as 'Tumasik' (Siang, 2012, p. 6) or 'Temasek' which means 'beach town' (Ismail, 2004). In the late 14th century, Singapore became part of the Malacca region during the reign of King Parameswara. His rule began with his position being pushed back by the attack of the Majapahit Kingdom in Palembang, so he built political power in the Melaka region (Ind., 1992, p. 14). In this area of Melaka today, he established a new kingdom,

made contact with Muslim traders, and some time later he converted to Islam and changed his name to Sultan Iskandar Syah. This was perpetuated by his descendants in the government of the Sultanate of Melaka.

Malacca developed and became the center of trade in Southeast Asia after successfully controlling the Tumasek/Singapore area. Various traders from India, Persia, Arabia and Europe gathered in the Malacca Sultanate's territory (Wade, 2009), as well as merchant groups from present-day Indonesia, such as: Sumatra, Java, Maluku and other small islands (Kartodirdjo, 1999, pp. 4-5). While trading, they also doubled as agents of da'wah (*muballigh*), agents of Islamic education, then the majority of them settled down by marrying locals, along with forming new communities. Trade has played an important role in the introduction of Islam to this area, as it has in the greater Malay Archipelago (Morley, 1949). Therefore, Malacca and Singapore were not only limited to trade locations, but had become important locations in the development of da'wah and Islamic studies in the 15th century in Southeast Asia.

The system of developing da'wah and education is traditional and 'door-to-door' da'wah. Teachers and students would learn the basics of Islam in their homes, later expanding to mosques. Since the 19th century, the Kampung Glam and Rocor areas have been bustling centers of Islamic education and preaching in Singapore. Teachers and imams play an important role in teaching and role modeling the social and religious life of Singaporean Muslims. The Shafi'i Madhhab had a large presence in the community at that time, and the prevailing theology was the Asy'ariyah school (Helmiati, 2014, p. 191).

B. Singapore's Islamic Civilization during British Colonialization

The process of Islamic glory in Malacca was disrupted by the Portuguese invasion of Malacca in 1511. This attack made the Sultans of Malacca retreat towards Johor in the Southern region of the Malay Peninsula, which caused Islamic proselytization and education activities in Singapore to also be shaken. After 130 years of war between Malacca and the Portuguese, this long conflict caused a halt in the development of Islamic propagation and trade activities at that

time. Despite the defeat of the Portuguese by the Dutch-assisted Malacca in 1641, the internal Malay political power in Malacca began to weaken due to political competition within the kingdom.

After that, the British began to enter the Malacca Strait area and control the Malayan Peninsula. The British appointed Sir Thomas Stamford Raffles as Governor of Singapore, where he himself is known as the Founding Father of Singapore in 1819. From a traditional port, Raffles immediately carried out several physical and infrastructure modernizations in this international trade transit area, with the political aim of facilitating British political administration in accelerating control of this economic and strategic trade route. Trade commodities became diverse such as silk, ceramics, opium, crafts, gold diamonds, and so on. Raffles also implemented trade cooperation with ethnic Chinese, and also employed many ethnic Indians in Singapore's economic passion. Malays in this case are increasingly lagging behind these ethnic immigrants, plus they are suppressed by British colonial politics (Helmiati, 2014, pp. 191-192).

This massive population mobilization by foreign immigrants (especially Chinese) during the British colonial period, had a major impact in changing the composition of Singapore's population, whose impact was felt until contemporary Singapore, where ethnic Chinese gradually became the majority ethnicity. In the early years of Raffles' reign, ethnic Malays were still the majority ethnicity with a percentage of 50% and the rest consisted of Chinese, Indians and Arabs. However, in 1830, 11 years after the beginning of Raffles' reign, ethnic Chinese had become the majority group with a population percentage of 53%. The explosion of Chinese immigrants was due to an uncontrolled program that regulated the number of incoming foreign immigrants, thus exceeding the necessary quota limit. Gradually, the Malays who were once the majority are now experiencing the irony of becoming a minority in the land they once ruled (Husain Haikal & Atiku Garba Yahaya, 1996).

Raffles was also assisted by his colleague Colonel William Farquhar, Resident of Melaka from 1803-1818, in building this colony into a small area with a big impact. Recorded on January 29, 1819, the two British figures met with the Malay leader at that time, Tumenggung

Abdurrahman, to sign negotiations. The result of this negotiation was ratified on February 6, 1819 where Tumenggung Abdurrahman and the then Sultan of Johor, Sultan Husein, to enter into a trading partnership with the East India Company (EIC), followed by an agreement in 1824, that the EIC and its heirs were entitled to have perpetual rights over Singapore and all islands within 10 miles of the coast of Singapore.

Since 1824, the British began to take full control of the social and political society of Singapore, the development and management of a plural society, these things certainly had a major impact on the increasingly marginalized Malays and Muslims who were limited in their space for da'wah and the political scene. British intervention began to be aimed at the Sultan's domain of power, one of which was the strict supervision of Islamic proselytization. While it may seem that the policy was more sympathetic and compromising with Malay leaders, rather than the coercive politics of the Dutch in Indonesia, in fact the role of British political and legal advisors to local rulers was not just advice, but an implicit message that had to be implemented (Helmiati, 2014, pp. 192-193).

C. Colonial Plurality, Malays Marginalized

British policies during colonization had a major impact on the demography of the region, creating a plural society. For the sake of Britain's interests in its Asian colonies in terms of trade and labor issues, Britain implemented an 'Open Door' political policy, where Britain brought in traders and workers from China and other British colonies, namely India and so on.

From 1819, the British colonial government implemented a policy of 'divide and rule', which was based on the British idea of 'race'. (Kamaludeen Mohamed Nasir, Alexius A. Pereira & Bryan S. Turner, 2010, p. 36). This pluralized society itself is not integrated into the flow of the indigenous Malay environment, so socially these diverse ethnicities have their own social boxes. These regional boxes can be seen from the formation of ethnic settlements, types of work dominated by an ethnic group, types of education, to religious groups. Ethnic Malays are relegated to areas far from the city center, or what is called the Southeast region of the island, called *kampung* areas and work as farmers. These

kampongs (villages) are scattered in the Glam, Geylang and Eunos areas (Yeoh, 1996). Ethnic Chinese have a good position in the city, have their own area in the form of Chinatown, their occupations are generally mining laborers, self-employed and traders. Their position has a positive contribution and impact in helping the British to develop Singapore's economy. Ethnic Chinese played a big role in helping the British to develop Singapore's economy. In addition, the British also brought in many Christian missionaries to Christianize the people of Singapore (Helmiati, 2014, pp. 193-194).

British colonization produced the product of an economic-ethnic social class, in which the Malays were at a distinct disadvantage. In addition to the economic impact that led to the birth of social classes in Singapore's demographic, this massive immigration also had an impact on Singapore's politics. Malays and Muslims became a marginalized group in the absence of a powerful Muslim elite to compete in Singapore's political sphere. The weak position of the Malays resulted in their weak position in the discussion of socio-political aspirations with the British government. The author sees this as a result of British colonial politics that wanted to weaken the Malays economically, politically plus the Christian spice to fight Islam.

The composition of Singapore's population in the 19th century was also characterized by immigrants from the Indonesian region, namely Java, Sumatra, Sulawesi, Riau, Bawean, as well as immigrant groups from outside such as Indian Muslims of Arab descent, especially from the Hadramaut region (Shiddiqie, 1988, p. 389). While the Malays were economically and politically marginalized, ethnic Arabs from the Hadramaut region played a vital role in developing Singapore Muslim life in the 19th and early 20th centuries. Hadramaut Muslims soon became the dominant Muslims who played an important role in the Singapore Muslim economy and played a role in the development of da'wah and Islamic scholarship. Many Hadramaut Muslims also married locals (Malays). Hadramaut Muslims became a representation of Singaporean Muslims who were successful in trading, as landlords, and competed with private traders from Europe and ethnic China (Weyland, 1990).

Explained by Wright and Cartwright, the wealth of Arab Muslims in Singapore is shown in their position as elite businessmen who have a timber export industry aimed at Arab and European markets. They also have rubber, sago, coconut, cocoa, coffee and pineapple processing industries originating from the Cocub area, Johor. Arab Muslims also had the first slaughtering industry in Singapore, such as: Perseverance Estate, Straits Cycle, Motor Company and Express Saw Mill Company. Besides being wealthy owners of large industries, Muslim Arabs were also instrumental in importing spices from the Banda region of Maluku. These companies also helped in the organization and service of the Hajj pilgrimage, especially serving Indonesian pilgrims who had difficulty going on the pilgrimage due to Dutch colonial politics in Indonesia (Helmiati, 2014, p. 195).

Massive immigration had a huge impact on the demographic composition and future development of Singapore. The easy process of massive immigration in the past was commonplace, due to the fluid world community relations in the past (not yet strict like contemporary times such as the existence of passport and visa rules). Immigration had a negative impact on the Malays, they became a minority, marginalized and became the lower class in all fields of life. The development of Islamic civilization in Singapore in the 19th to early 20th century was largely driven by Muslim immigrants, especially Arab Muslims.

D. Singapore as a Hajj Route and the Development of Tarekat in the City of Commerce

It has been explained earlier, that the strategic position of Singapore made it an area crowded with trade affairs and the development of information and Islamic da'wah in the 19th to early 20th centuries. The communication between these figures or da'wah groups also involved tarekat groups, reformist or modernist figures of Islamic civilization.

Apart from being a trade transit city, Singapore is also a passageway for Indonesian and other Southeast Asian pilgrims. Many of these pilgrims stay temporarily in Singapore before leaving for Hajj to Mecca. They usually look for jobs to fund their pilgrimage to Mecca (Rahmat,

2005, p. 15). After the Hajj, some pilgrims return directly to their homeland, but some return to settle temporarily in Singapore to work again. Based on this, Singapore has an important position not only as a transit point for Hajj pilgrims, but Singapore also provides facilities for organizing Hajj as well as a place to earn money for pilgrims to go to and from Hajj (Roff, 2009, p. 80).

The largest pilgrimage came from Indonesia, which was recorded as many as 7000 people who sailed through Singapore for hajj in the early 20th century. The density of trade activities and the crossing of religious communities in Singapore is also utilized by tarekat groups to spread their teachings, especially the target of their preaching, namely the Indonesian people, as done by the Tarekat Naqsyabandiyah. One of the Tarekat Naqsyabandiyah figures from West Sumatra, Ismail Minangkabawi, did not immediately return to the Nagari Simabur in Minangkabau after returning from Mecca, he made Singapore a base for preaching the teachings of his tarekat (Bruinessen, 1998, p. 134). It can be concluded that, in the 19th century, the Tarekat Naqsyabandiyah was found and developed in Singapore, where Singapore was used as the center of communication and da'wah of this order group.

There was a rapid growth in the number of followers of the Tarekat Naqsyabandiyah in 1889 according to the report of a Dutch consultant in Singapore, where the number of followers of this tarekat was around 500 out of a total of 35,000 Singaporean Muslims at that time. They were mostly Singaporean Malays and ethnic Javanese. The consultants were concerned that the movement could disrupt political stability and hamper Singapore's development integration process, so they proposed to the Governor of Singapore to conduct an in-depth investigation into the movement. The investigation resulted in a gradual decline in the congregation's followers, some of whom were afraid of being expelled or oppressed by the British colonial government, so they chose to hide or keep a low profile. Half a year after the investigation, there were no more than 30 followers. However, it cannot be denied that Singapore has a history of playing an important role geographically as the center and medium of communication for members of the

Tariqah in the Straits of Malacca, Sumatra, Java and other regions.

The decline of the Tariqah also came from within the Muslim community itself. This is because not all Singaporean Muslim leaders accepted the tarekat teachings, such as a figure named Salim bin Samir from Hadramaut, who did not want to reside in Singapore. He criticized the tariqah through a short article, in which he explained that the teachings of the tariqah brought by Ismail Minangkabawi were contrary to the pure teachings of Islam. It is rumored that Ismail himself returned to Mecca as a result of this response.

In addition to the Naqsyabandiyah order, another order that has developed in Singapore is the Muhammadiyah Order. The Muhammadiyah Order was founded by Shaykh Muhammad Suhaimi bin Abdullah, and it began to develop in Singapore after he lived there for about 40 years. After his death, the existence of this order was continued by his children and grandchildren and the "caliphs of the order" he had appointed. The development of this order reached its glory when it was led by Ustadz Ashari bin Muhammad, who is also known as the founder of Darul Arqam. Darul Arqam also expanded to Malaysia, although it was eventually disbanded by the local government (Helmiati, 2014, pp. 197-198).

E. Publishing Writings on Islamic Studies and Islamic Reformers in Singapore in the 19th-20th Century

In addition to having a role as a place for the spread of Islamic propagation, Singapore in the 19th/20th century also had a book printing industry, so that it became a busy area in printing Islamic literacy in that period, such as *Tarjuman al-Mustafid* by Abdul Rauf al-Singkili, *Hidayat al-Salikin* and *Sayr al-Salikin* by Imam al-Ghazali and so on (Azra, 1994, p. 203 & 271). It all started in 1824 with the arrival of the first Arab to Singapore, Sayyid Abdul Rahman Al-Sagoff, and his son Ahmed. Arab immigrants emerged as an elite Muslim group who led Singapore's Muslim economy; played a role in the publication and distribution of Islamic literature and Islamic reformers or modernists from the Middle East to Southeast Asia; played a role in education such as establishing Madrasah Al-Junied al-Islamiya, Madrasah Wak Tanjong, Madrasah Al-Sagoff and

madrasah Al-Ma'arif al-Islamiah. These Arab Muslims emerged as a new force and defeated the Malays as the majority Muslims. Apart from the Al-Sagoff family, there were many other Arab families who were influential at that time such as the Al-Kaff and Al-Jaffri families (Abaza, 1997, p. 63).

In addition to Arab Muslim contributions, in 1876 Jawi Peranakan (mixed Indian-Malay) Muslims began publishing Malay-language newspapers and magazines to be used as a medium of religious learning in Malay schools. They sponsored the publication of Malay classics and translated Arabic religious texts. Their efforts were also made by trying to align Malay with English, and trying to absorb some Arabic vocabulary into Malay. Singaporean Muslim '*Kaum Muda*' (youths) such as Syed Sheikh Ahmad al-Hadi and Sheikh Muhammad Tahir who had studied in Mecca and absorbed the pan-Islamic thoughts of Muhammad Abduh, were also involved in this effort (Roff, 1967, p. 66), also published *Al-Imam* magazine every month since 1906 in Singapore. It also frequently quotes opinions published in the Egyptian *Al-Munir*.

This magazine has a substance that tries to raise the awareness of the Muslim ummah to rise up to catch up with the West, rise up through improving the quality of education, the maximum use of reason to counteract the problems of traditional practices and increase the correct religious practices and according to the salaf scholars, preaching with the Qur'an and Hadith, and criticizing the tarekat movement.

Al-Imam magazine also highlighted the problem of the decline of the Malay and Muslim communities that were prevalent at that time, when compared to the progress experienced by the West (a major factor with the fall of the Ottoman Caliphate). *Al-Imam* assessed that the factor of the decline of the Muslim ummah occurred as a result of the Muslim ummah itself abandoning the Islamic values that had previously been taught by the salaf scholars, as well as failing to use reason, and the influence of local (Malay) culture was too strong. Deliar Noer further explained about this magazine that *Al-Imam*, this magazine has also been disseminated in Indonesia with Malay which has become an intermediary language, also where the use of Jawi writing (Malay Arabic) in scientific activities, including in

Sumatra, Java, Kalimantan and Sulawesi (Noer, 1996, pp. 41-42).

The contributions of the '*Kaum Muda*' movement emphasized that Muslims should be flexible and accepting of modernity and ideas from the West as long as they do not contradict the core principles of Islam. One of the initiatives started by the '*Kaum Muda*' was to reform and modernize Islamic education in Singapore. The new model of religious education introduced by the '*Kaum Muda*' caused a paradigm shift in Islamic learning in Singapore. They introduced a holistic education model that combined religious and modern sciences in the curriculum (Roff, 1962, pp. 169-170). This provides Singaporean Muslims with an alternative to sending their children to traditional Muslim schools. Modern Islamic schools also provide Singaporean Muslim students with comprehensive knowledge and relevant skills that enable Muslims to expand their employment opportunities during the British colonial rule in Singapore (Kamaludeen Mohamed Nasir & Syed Muhammad Khairudin Aljunied, 2009, p. 44).

Apart from the '*Kaum Muda*', the general community of Arab Muslims, Jawi Peranakan Muslims and Malay Muslims as the third class of Singaporean Muslims also sponsored the reconciliation of Islamic reformism and the Naqsyabandiyah and Qadiriyyah orders from Mecca and Cairo. Singaporean Muslims played a major role in spreading Islamic reform from the Middle East to the rest of Southeast Asia, both directly through dialogue and through the intermediary of trade activities, through the intermediary of pilgrims, student movements, and educational and reform movements by Sufis and religious teachers in Singapore. All this was done by translating the literacy of Islamic purity, rationalism and vitality into Malay and terms relevant to the local framework, namely Nusantara-Malay (Lapidus, 1991, p. 764).

F. The Da'wah Movement and Islamic Studies by the 20th Century Singapore Malay-Muslim Organization

In addition to having an Islamic studies publishing institution, Singaporean Muslims, especially Malays, also want to take part in the development of Islamic civilization in Singapore. One of them is by forming a da'wah institution

that has survived until contemporary Singapore now, namely the All-Malaya Muslim Missionary Society or known to the general public of Singapore as Jamiyyah. Jamiyyah was founded in 1932 by Maulana Abdul Alim Siddiqui, where this organization is private and has a Modernist Islamic ideology. He had also established similar organizations in his preaching stops, such as Colombo and Saigon (Helmiati, 2014, p. 206).

Abdul Alim is known as a charismatic figure, *mujaddid* (reformer), and *muballigh* (preacher) who spent his life wandering inviting people to return to the path of Allah. The title "Siddiqui" is allegedly a clue that he is a descendant of Caliph Abu Bakr RA. He studied Islamic studies and English at Etawah High School and Merut College. Then he continued his study of the Qur'an, Hadith and Sufism in Mecca and Medina. The tariqahs he has studied are Qadariyyah, Naqsyabandiyah, Shishtiyyah and Tariqah Suhrawardiyyah. He has been on a preaching tour for about 40 years to Southeast Asia, the Far East, South Africa, the United States and Canada. (Weyland, 1990, pp. 219-254).

The Jamiyyah emerged as a wealthy Muslim organization, synonymous with the youth movement, and active in promoting a more traditional conception of Islamic welfare. The Jamiyyah has established various waqf institutions, hospitals, mosques and madrasas. The Jamiyyah actively sponsors celebrations of Singapore's Muslim holidays, such as the Maulid of the Prophet Muhammad. They also raise funds for proselytizing and welfare activities, such as helping with medical expenses for Muslims in hospitals, guidance for Muslims in prison, and moral and material services to *muallaf* (new converts to Islam).

The Jamiyyah is also active in the development of da'wah in the form of an English-language scientific literary publication, with a highly intellectual theme, which has been published monthly since 1936, called Genuine Islam. Its themes correlate Islamic values with general science, as well as discussions on why the East is "backward" compared to the West. The journal's writing reflects the author's knowledge of Western philosophy and science. Genuine Islam aims to prove that Islam can achieve, understand and practice modern science in a good and correct way, and can be superior to the

West. The journal also discusses issues that occur in Palestine, Egypt, and conditions in the West (Helmiati, 2014, pp. 207-208).

Jamiyyah also experienced dynamic changes in its development as an Islamic organization. In the early days of the movement they tended to be philosophical and embraced fundamental beliefs in theology, as well as a worldview that prioritized da'wah. In its development, they began to be pragmatic in the movement and tended to be action-oriented. Their journal, *Genuine Islam*, does not always discuss religious mysticism, but adapts to issues related to the needs or problems of Singaporean Muslims faced by the times. Although the founder is still remembered and honored, changes must be made. In its development, *Genuine Islam*'s themes emphasize the issue of knowledge, the dialectic between "decline" and "progress" as well as the distinction between the concepts of "westernization" and "modernization".

The development of the Jamiyyah has also occurred in the education sector of Singaporean Muslims. Whereas in the past they relied on the facilities at Madrasah al-Junied, Jamiyyah now uses an Islamic Center institution with Arabic architecture characterized by tall towers, equipped with modern office facilities. Uniquely, the employees of the Islamic Center are mostly women and they work full-time. Their job description includes administrative affairs, welfare, health services, legal services, and other issues. The organization continues to grow, from 1970 when it had only 160 members, to the contemporary era when it has approximately 30,000 members. This is an indication of how much the Singapore Muslim community trusts the work of the Jamiyyah. The Jamiyyah has also developed child-friendly facilities, a wide range of educational programs, a library, a publications unit and women's sessions (Helmiati, 2014, pp. 208-210).

The Jamiyyah also has a role in empowering the Singaporean community, such as assistance to the poor, assistance with rehabilitation programs for drug victims, and helping ethnic Malay communities to get modern education. Da'wah is carried out by means of *bi al-hal wa al-mal* (being a good example, and active in the welfare of the Muslim ummah). Jamiyyah is not just a fundamental organization, full of theory and text,

but is implemented through concrete actions for the empowerment of Muslim life and the development of Islamic da'wah in Singapore. Jamiyyah is the type of organization that responds to the material changes and intellectual currents of its time.

CONCLUSION

Based on the analysis of the available historical facts, it can be concluded that from the name Tumasik to Singapore, this region appeared to be one of the centers of the development of the treasures of Southeast Asian Islamic civilization from the 15th century to the 20th century. But in its development, it can be concluded that there are several things that greatly affect the development of the treasures of classical Islamic civilization in Singapore:

1) Political Factors, Malay as the indigenous population is increasingly eroded by the political policies of British colonizers who are very favorable to foreign ethnics such as India and China; 2) Economic Factors, this is where the stronger the economy of a group or ethnic group during the British colonial era in Singapore, the group will have a major contribution to state development and political aspirations.

In this case, the Malays, who have the lowest position in the economy, have great difficulty in competing economically, including with other ethnic Muslims such as Arabs who are incarnated as upper-class Muslims. It can be said that until the 19th century, Arab Muslims played a very important role in advancing Islamic civilization in Singapore, both in terms of economics, preaching Islam, education, to other issues such as the Hajj and the stretching of the tarekat association. The rise of ethnic Malays occurred in the transition of the 19th-20th centuries by improving the quality of human resources of ethnic Malays themselves, by reflecting on Muhammad Abduh's Pan-Islamism spirit which was popular at that time.

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