

# The Contribution of Ulama and Umara in the Development of Islamic Education in the Sultanate of Palembang Darussalam

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## Abstract

This article aims to obtain information regarding the contribution of ulama and umara in the development of Islamic education in the Sultanate of Palembang Darussalam. The research method used is descriptive and qualitative analysis with a historical approach, namely by collecting library data from various written sources so that the discussion is carried out qualitatively or using textual descriptions and writing and searching for obtained data through documents, especially documents written in scientific papers. These sources can be accessed through various means, such as libraries and online media. The results of the research show that synergistic intellectual collaboration between ulama and umara produced many written works in the form of religious books in various fields of science, such as fiqh, tauhid, Tarikh, ulumul Qur'an, Sufism, and other Malay books. During the reign of three sultans, a prominent scholar emerged and had a scientific reputation in the field of Ushuluddin science, namely Faqih Jalaluddin. During the reign of Sultan Mahmud Badaruddin Jayo Wikramo, a brilliant scholar named Sheikh Sihabuddin bin Abdullah Muhammad emerged. A charismatic cleric who was also a relative of the Palembang palace, namely Kemas Fakhruddin, also appeared during the reign of Sultan Ahmad Najamuddin I. Meanwhile, a very productive great cleric named Sheikh Abdul Shamad al-Palimbani emerged and became popular during the reign of Sultan Muhammad Bahauddin. The sultanate's role was huge in developing Islamic education by supporting intellectual traditions to produce qualified scholars with a high scientific reputation in the Islamic religion.

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## Kata kunci:

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## Abstrak

Penulisan artikel ini bertujuan untuk mendapatkan informasi terkait kontribusi ulama dan umara dalam pengembangan Pendidikan Islam di Kesultanan Palembang Darussalam. Metode penelitian yang digunakan adalah deskriptif dan analisis kualitatif dengan pendekatan historis, yaitu dengan mengumpulkan data-data kepustakaan dari berbagai sumber tertulis, sehingga pembahasannya dilakukan secara kualitatif atau menggunakan deskripsi tekstual. Penulisan dan pencarian data diperoleh melalui dokumen-dokumen, terutama dokumen yang ditulis dalam bentuk karya tulis ilmiah. Sumber-sumber tersebut dapat diakses melalui berbagai cara seperti perpustakaan dan media online. Hasil penelitian menunjukkan bahwa Kolaborasi intelektual yang sinergis antara ulama dan umara menghasilkan banyak karya-karya tulis berupa kitab-kitab keagamaan dalam berbagai bidang ilmu seperti bidang fikih, tauhid, Tarikh, ulumul Qur'an, tasawuf, dan kitab-kitab melayu lainnya. Pada masa tiga kekuasaan sultan muncul seorang ulama terkemuka dan memiliki reputasi keilmuan dalam bidang ilmu Ushuluddin yaitu Faqih Jalaluddin. Selanjutnya pada masa kekuasaan Sultan Mahmud Badaruddin Jayo Wikramo muncul seorang ulama yang cemerlang bernama Syekh Sihabuddin bin Abdullah Muhammad. Seorang ulama karismatik yang juga seorang kerabat keraton Palembang yaitu Kemas Fakhruddin juga muncul pada masa kekuasaan Sultan Ahmad Najamuddin I. Sedangkan ulama besar yang sangat produktif yang bernama

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*Syekh Abdul Shamad al-Palimbani muncul dan populer di masa kekuasaan Sultan Muhammad Bahauddin. Peran kesultanan sangat besar dalam mengembangkan Pendidikan Islam dengan mendukung tradisi intelektual sehingga mampu melahirkan ulama-ulama mempuni dan memiliki reputasi keilmuan agama Islam yang tinggi.*

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## INTRODUCTION

The spread of Islam in Southeast Asia, particularly in the Indonesian archipelago, has been extensively studied, focusing on regions such as Aceh and Java (Aswita et al., 2024; Suyanta et al., 2024; W et al., 2024). These studies often explore the political influence of sultanates, the role of religious practices, and the relationship between Islamic law and local governance (Ikbal et al., 2023; Mustapha, 2025; Qasserras, 2024; Setyaningsih et al., 2024). However, less attention has been given to the specific dynamics between the ulama (Islamic scholars) and the umara (political leaders) in shaping educational systems, particularly in Palembang. The collaboration between these two groups in developing Islamic education is an underexplored phenomenon that requires further research, as it offers valuable insights into the regional development of Islam and its cultural implications. This study aims to fill this gap by focusing on the crucial role that the ulama-umara collaboration played in shaping the Islamic education system in Palembang.

Previous research, including works by Ihsan (Ihsan Ahmad Fajrul, 2023) and Soli (Soli et al., 2022), has significantly contributed to understanding South Sumatra's political and religious landscapes, particularly regarding the role of sultanates in spreading Islam. These studies highlight how political structures facilitated the spread of Islam. However, they largely overlook the dynamics between the ulama and umara, especially in education. Other studies, such as those by Bety Bety (2023); (2023); (2020) and Tita Amalia (2022), have explored the cultural assimilation of Islam in Palembang and the contributions of key figures like KH. Ali Umar Thoyyib and Sheikh Abdoes Shama al-Palembani, and the role of the Palembang Grand Mosque in advancing Islamic civilization. While valuable, these studies do not sufficiently examine how the collaboration between the ulama and umara directly influenced the development of Islamic educational institutions and practices in Palembang. This gap underscores the need for a more comprehensive study that connects political, religious, and academic dimensions.

This study's specific purpose is to provide a more holistic understanding of how the ulama and umara worked together to build a robust Islamic education system in Palembang. Unlike previous studies that often separate the political or religious impacts, this study explores the intersection of both dimensions, highlighting how their combined influence shaped educational practices. By examining historical records, educational institutions, and the contributions of key Islamic figures in Palembang, this study aims

to demonstrate the central role of this collaboration in the region's cultural and religious development.

This study tests the hypothesis that the collaboration between the ulama and umara was essential in developing an integrated and dynamic Islamic education system in Palembang, significantly influencing the region's Islamic culture and social structure. By analyzing political and educational aspects, this study seeks to prove that the ulama's influence went beyond spiritual guidance, playing an active role in shaping Islamic academic institutions, thereby contributing to Southeast Asia's broader Islamic intellectual tradition.

## **RESEARCH METHOD**

This study uses a historical research approach to examine the role of the ulama in Islamic education in Palembang. This approach is appropriate because the phenomena studied are related to historical events that occurred in the past. The data collection process is carried out through four main stages in historical research: heuristics (searching for sources), verification (checking the validity of sources), interpretation (data analysis), and historiography (preparing historical narratives). The primary data sources in this study are secondary sources, which include relevant articles, books, and research reports. These sources were obtained through online media and libraries and are considered credible to support the analysis of the ulama's contribution to forming Islamic education in Palembang.

## **RESULT AND DISCUSSION**

### **Palembang Sultanate as a Center for Islamic Studies**

The palace during the Palembang Darussalam sultanate was used as a centre for studying Islam and literature. Writing in the Malay palace tradition was seen as an honourable occupation. The birth of the palace as a centre for the study of Islam and literature was undoubtedly due to the patronage of the Sultan. In 1750-1820 AD, after Aceh's decline, Palembang was born as a centre of literature and Islamic studies. The habit of keeping scholars in the palace began during the Sultanate of Mahmud Badaruddin I, 1742-1757 AD (Niswah et al., 2022).

Palembang Darussalam Sultanate began to be used as a centre of literature and Islamic studies when under the leadership of Sultan Muhammad Bahauddin after the Sultanate of Aceh experienced a decline. However, these activities have emerged since copying books and translations from Arabic to Malay was carried out in the Palembang Darussalam Sultanate Palace Library (Iskandar & Wasisto, 2020, p. 384). The Sultanate of Palembang at that time motivated the ulama to create works aimed at being disseminated to the people of Palembang. Therefore, the Sultanate of Palembang at that time motivated ulama and intellectuals always to work to disseminate it to the people of Palembang. So, various written works emerged, which can now be studied. These works cover various branches of science, such as fiqh, tafsir, and Sufism. One of the Palembang sultans who emphasized science was Sultan Mahmud Badarudin II (Fitriyana et al., 2023a, p. 239).

The education or transmission of knowledge is also usually carried out by saints, ulama, kyai, or religious teachers who educate their students, and several Islamic Education Institutions have developed. Palembang was once the centre of Islamic studies and Malay Literature during the Sultanate period; this was the peak of Islam in the field of Education in Palembang. This happened after, at the end of the 17th century, Aceh experienced a decline, initially the centre of Islamic studies in the Malay world, which turned to another region, namely Palembang.

Before the 17th century in the Palembang Sultanate, there were already several Arab scholars who later played an essential role in the growth and development of the Islamic science tradition in the region. In addition, these Arab scholars also contributed a lot to the establishment of the Palembang Palace, which was later used as a centre of knowledge, where many works of scholars were stored, such as an extensive collection of religious works. Finally, when it comes to Islam as a phenomenon, the palace is strategically positioned in the discourse of Islam in the Malay Archipelago of Indonesia (Adil & Harun, 2020, p. 291).

During the Sultanate period, religious activities progressed so that they could be the centre of religious and literary studies. Moreover, the Sultan's attention to religion is considerable; this can be seen from the books attributed to the owner of Sultan Ratu Ahmad Najamuddin, Sultan Mahmud Badaruddin II, Sultan Muhammad Bahauddin, Prince Arya Muhammad Zainuddin and Prince Jayakrama. The book was placed in the Islamic library until the British government defeated Sultan Mahmud Badaruddin II, and many collections were taken and seized to be brought to England by Colonel Gillsepie's fleet (1812M). Furthermore, when the Dutch defeated Sultan Mahmud Badaruddin II, all the palace collections were taken and looted to be brought to Batavia (Niswah et al., 2022, pp. 108–109).

Besides functioning as the centre of government, the palace in Palembang was also used to teach Islamic science and literature. Many of the Palembang Sultans supported the development of this religious learning. During the reign of the Palembang sultans, various religious scientists were born who actively conducted research and made various religious and scientific works in various branches, for example, the science of kalam, *tawhid*, *tariqah*, *tasawwuf*, *Tarikh*, and the Qur'an. The sultans' attention to the development of Islamic science can be seen in their concern for establishing the palace library, which has a relatively rapid and complete collection of books and sources.

Religious bureaucrats managed religious education institutions in the Sultanate of Palembang Darussalam with reading activities in the homes of religious officials and mosques. So that in Palembang there was no pesantren. Pesantren in the Java area is a solid Islamic centre in addition to the city community. Educational institutions in Malay are always integrated with the city centre. At the same time, in the Java area, the pesantren is a former place of meditation for Muslims who are separated and emerge from villages or cities. In this case, the pesantren is used as an educational centre, and its bureaucracy is located in a separate city. In the city of Palembang, the centre of Islam as

a whole, Sultan Mahmud Badaruddin II produced works in literature, including senior kosta poems, muri poems, and Menteng war poems (Niswah et al., 2022, p. 114).

### **The role of the Sultanate of Palembang Darussalam Making the palace a center of Islamic studies**

As an institution of Islamic education, the palace or sultan's palace, known as a palace school from the beginning, also has a massive role in maintaining the tradition of Islamic teaching in the following period. Regarding the role of the palace, Sabrina (2019) explained that the development of Islamic education in the king's palace seemed to support the emergence of the education process in the Muslim community more broadly. The scholars who taught in the palace with all their reputes built a scientific tradition outside the palace, giving rise to the idea of establishing madrasas or halaqahs taught by scholars.

Palembang, in the 18th to 19th centuries, was noted by historians to have been the center of the development of Islamic sciences after Aceh's decline in the 17th century. Evidence of this progress is the number of scholars born in this period. The fields of concern of the Palembang scholars at that time were the fields that became the center of attention of the Islamic world, namely Sufism, fiqh, akidah, morals, and many others. The Palembang scholars who emerged in that period were people who had studied and strengthened various Islamic sciences in Palembang before making scientific trips to Haramayn and other areas in the Middle East. The center of learning was around the Palembang Palace, and it is known that later, there were many places where these scholars studied and gathered, such as the one in Guguk Pengulon. They studied with teachers or clerics in houses, which were then called "garang" in the Palembang tradition. They completed the basics of their knowledge in Palembang before continuing their scientific journey to Haramayn to study with the scholars there (Adil, 2019, pp. 62–63).

The establishment of Islamic teaching and scholarly traditions in South Sumatra, especially in Palembang, emerged in the 18th century since the Palembang Darussalam Sultanate period. Religious studies were developed and promoted during the Palembang Darussalam Sultanate. Religious bureaucrats managed religious education institutions in the Palembang Malay Sultanate in religious officials' homes or mosques. At the same time, in the 20th century, several Islamic boarding schools were established in various parts of Palembang. During the Palembang Sultanate period, the palace was a literary center for Islamic studies. The emergence of the palace as a center of Islamic studies and literature cannot be separated from the support of the Sultan. In addition, the Sultan paid great attention to religion. This is because he is a figure who is devout in practicing religion. Even Sultan Mahmud Badaruddin II is a Qur'an memorizer (hafiz) and often becomes the prayer leader in the mosque. In the life of the Sultan, the ulama has its position. The Sultan was close to the ulama to discuss various religious issues (Suradi, 2022, p. 62).

The level of religiosity of the people of Palembang in the 1880s was increasingly visible, with many people from various social strata visiting the Great Mosque to fast in

the month of Ramadan, to perform Friday prayers, and their high interest in performing the pilgrimage to Mecca (Syawaludin et al., 2019).

The tradition of teaching Islam in the Palembang Palace also took place traditionally. For religious teaching for the children of palace relatives, the teaching pattern is the same as that in the langar, the house of a scholar, or the mosque. Children, as students of basic or low-level Islamic teaching, are taught about the potential in reading and writing the Qur'an, whose final target is that they can memorize the Quran from the beginning to the end of 30 Juz. The learning process is carried out in the palace rooms with a regular learning schedule. The palace has become a proud center of Islamic studies and Malay literature. The sultan collaborated with the palace scholars to carry out scientific activities in writing Islamic books and other literary works such as poems, *hikayat*, and others.

### **The Role of Ulama in Advancing Islamic Education in the Sultanate of Palembang Darussalam**

The success of Sultan Palembang Darussalam as a center of Islamic science and Malay literature can be seen from the various writers in the field of religion and Malay literature who participated in the development of Islam (Soli et al., 2022, p. 340). The role of South Sumatra Ulama is more concentrated on religious and socio-cultural activities, not political ones. It is possible that the role of ulama is more concerned with fostering society through education and preaching, in addition to the freedom given by the colonial government in carrying out preaching and educational activities (Fitriyana et al., 2023b, p. 252).

During the reign of Muhammad Baha'uddin, a prominent Sufi scholar lived in Palembang: Sheikh Abdul Shamad Al-Palimbani. Palembang also had other Sufi scholars: Shaykh Shihabuddin bin Abdallah Muhammad, Shaykh Fakhrudin Pack, and Shaykh Muhammad bin Ahmad. They were instrumental in learning and developing Islam in the Palembang Sultanate (Idi, 2018, p. 433). Therefore, in this section, it is essential to present the scholars of Palembang who have carried out the tradition of learning to see their intellectual work and genealogy of scientific thought and also to find out the form of transmission of knowledge they do.

Furthermore, the development of Islamic education also took place very intensely within the Palembang Palace. The sultanate gathered scholars and encouraged and facilitated the writing of important Islamic books. In several periods of the Palembang Darussalam sultan's reign, some productive scholars were very popular with the books they wrote.

#### **Shihabuddin al-Misri al-Jawi al-Palimbani**

Palembang writers discuss the science of kalam, tawhid, tariqah, tasawwuf, the Qur'an and Tarikh. First, Shihabuddin al-Palembani was born as a writer of books in medieval times around the 18th century AD. He was a teacher and writer of Islamic science and fiqh of the Syafi'i Mazhab in the

Palembang palace. His titles can be found in various manuscripts of his writings (Adil & Harun, 2020, p. 289).

Sihabuddin was born during the reign of Sultan Mahmud Badaruddin I in 1724-1758 AD (Adil & Harun, 2020, p. 290). His father, a famous cleric in Palembang, obtained Islamic knowledge. Sihabuddin bin Abdullah Muhammad studied through several teachers who taught at the Great Mosque. His expertise in various Islamic fields encouraged him to become known and close to many people, especially the Sultan of Palembang and his family. His most prominent field of knowledge is mastery of Sufism and Fiqh. The jurisprudence that he developed and studied was the Syafii school of jurisprudence. In the field of Sufism, Sihabuddin is a practitioner and has received diplomas in 4 orders, namely *Qadiriyyah*, *Syatariah*, *Rifaiyyah*, and *Naqsbandiyah* (Niswah et al., 2022, p. 112).

In this fourth order, Sihabuddin became known as a writer whose manuscripts described the practices of the Rifa'iyah order. Therefore, there is a strong assumption that Sihabuddin received diplomas from the four *mu'tabaroh* orders and then spread these orders in Palembang (Adil, 2019, p. 65).

In his time, Syihabuddin had various works, including the books 'Aqidat al-Bayan, Risala, Tariqat al-Minhaj fi al-Isra' wa al-Mi'raj, Syarah Aqaid al-Imam and translating Ibrahim's Jauharat al-Tauhid Laqqaani (Maryamah, 2016, p. 8). Therefore, after he died in 1755 AD, Palembang did not experience significant difficulties finding a replacement and successor to Sheikh Syihabuddin. Of these various works, obtaining works belonging to Syihabuddin takes a lot of work can find this manuscript as a manuscript collected and kept by Kemas Andi Syarifuddin (Adil & Harun, 2020, p. 290).

#### **Kemas Fakhrudin**

Kemas Fakhrudin was the first scholar to translate Arabic books and was included in the second generation of scholars. The translation of the book was based on Sultan Ahmad Najamudin's request (Aliasari, 2018, p. 192).

Kemas Fakhrudin's scientific transmission, the type of scientific transmission found in Fakhrudin based on manuscript searches, is scientific transmission through writing (*da'wah bi al-qalam*), namely translating various Arabic books into Malay, so he is famous as a translator. Other data related to Fakhrudin's scientific activities is as a developer of Sufism, so it can be assumed that Fakhrudin also had the possibility of having students from various places. Unfortunately, further information regarding Fakhrudin's students could not be traced. His works show intellectual activity, namely: *Khawas al-Quran al-'Azim* (1183 H/ 1769 AD), *Tuhfar az zaman fi zarfahl al-yaman* (1175 H/ 1761 AD), *Buku Mukhtashar* (1238 H/ 1822 AD), *As-Sayr wa as-Suluk ila Malik al-Muluk*, and *jauhar al-Ulum* (Herlina, 2019, p. 23).



Information about this scholar's work can be traced from the writings of Wan Shagir Abdullah. The book *Tuhfat al-Zaman fi Zarfah al-Yaman*, according to Wan Shagir Abdullah, is a book that contains problems related to astronomy and astronomy. Other texts, such as *Futuh al-Syam*, are translated by Sheikh Abu Abdullah bin Umar al-Waqidi. The text contains the history of the war, followed by the strategy of conquering the Sham region, followed by the friends of the Prophet Muhammad SAW. This book is a form of initiation from Ahmad Najamuddin's request as Sultan of Palembang. The book is in prose and contains various poems like the original book. Meanwhile, the book *Khawas al-Qur'an al-Azim* is the work of Ahmad bin Muhammad al-Tamimi, which was translated from Arabic into Malay. This book contains the advantages of verses from the Koran, which were translated into Malay at the request of Sultan Ahmad Najamuddin (Adil, 2019, p. 70).

Next is the translation of Qasim al-Halabi's original book, which was translated from Arabic to Malay, namely the book *al-Syair wa Suluk ila Malik al-Muluk*. The manuscript contains the science of Sufism, which contains poetry and was subsequently kept by Kemas Andi Syarifuddin. The book *Mukhtashar* is the work of a prominent scholar, Raslan al-Dimasyqi, translated from the original Arabic book into Malay (Adil, 2019, p. 70).

#### **Syekh Abdus Shamad al-Palimbani**

Sheikh Abd al-Samad came from Palembang (18th century), and it was from this place that he took the name (nisba), which is most often used to refer to himself in Malay sources, al-Palimbani. However, his Arabic biography does not mention names linking 'Abd al-Samad to Palembang, nor does it provide information about his early years in Southeast Asia. Instead, it is called by the Arabic ratio "al-Jawi," which suggests a connection with the broader region of the Indonesian Archipelago (Feener, 2015, p. 262).

He is known as a scholar who has many works of thought in the form of books. The subject of study in the book is related to Sufism. Apart from that, Sheikh Abdusshamad also studied the issues of Tawhid and defending the country. This cleric is also fluent in Arabic but remembers where he was born; this is proven by many of his works in Malay. His extensive ability to examine various religious themes can be seen in many of his works, which show the "modernity" aspect of Sheikh Abdusy-Syarif Al-Palimbani's thinking (Buska et al., 2020).

Sheikh Abdusshamad al-Palimbani wrote his first book in 1764 AD regarding the science of monotheism, namely *Zuhrah al-Murid fi Bayan Kalimah al-Tauhid*, which contains a summary of the monotheism lecture, which was then given to the al-Haramain Mosque. In 1765 AD, Sheikh Abdusshamad al-Palimbani wrote *Nasihah al-Muslimin wa Tadzkirah al-Mu'minin fi Fadail al-Jihad fi Sabilillah wa Karamah al-Mujahidin fi Sabilillah* which was used as an inspiration by the people of Aceh in fighting Dutch colonialism. At the request of Sultan



Najmuddin in 1774 AD, he wrote about the nature of faith and various things that could damage it. With the title of the article, *Tuhfah al-Raghibin fi Bayan Haqiqah Iman al-Mu'minin wa ma Yufsiduh fi Riddah al-Murtaddin* (Agustina et al., 2022, p. 5).

In the 18th century AD, Sheikh Abdul Shamad played several essential roles in the intellectual network of the ulama. Through his position and superior position in this intellectual network, Abdul Samad played an essential role in developing and conveying various Islamic knowledge, not limited to the Malay World but also in Arab lands, including in Zabid, Yemen, and Mecca. He was a superior scholar who received recognition from his students and colleagues among the Malays and his students and friends in Arabia (Ahmad, 2018, p. 18).

Sheikh Abdus Shamad's intellectuality was great because he had a high position with a network of students and santri, not limited to Malay lands. Even in Sufism, al-Ghazali Abdul Shamad is the most creative and authoritative scholar; Haramayn's students only have optimal knowledge if they have studied with Abdus Shamad. He was a scholar from the Malay land whose scientific activities were first reported and recorded in the Arabic biographical dictionary (*thabaqath*) (Adil, 2019, p. 72).

This work consists of several treatises and books in Malay or Arabic that are still studied today abroad and in their native land. These thoughts contain several pieces of advice, especially for tarekat lovers. The first advice is classified into three types, namely: (1) advice always to speak honestly, (2) surrender all good deeds to Allah Ta'ala, (3) do not delay in purifying your heart, which consists of an (a) invitation to have good morals, namely: sincerely worship only Allah, purify your heart and speak the truth (b) invitation to do lots of dhikr (c) invitation to respect teachers (d) invitation to be a person who carries out the practices of the tarekat (e) invitation to carry out wired (f) invitation to maximize the world with the aim of the afterlife (g) an invitation to study Sufism (h) an invitation to accept the truth that can help him get closer to Allah and pay attention to the *adab* contained in the *tariqat*. In the Sufistic world, Abdusshamad al-Palimbani advocates always wearing sincere and correct clothing. Correct in every action and word, especially correct in worship. Second, regarding the status and position of someone who does a lot of remembrance of Allah SWT, he is a guardian of Allah SWT. Third, obedience to the teacher (shaykh). Fourth, it relates to the priorities of followers of the al-Palimbani order (*Thariqat Samaniyah*). Fifth, regarding drinks that can provide coolness to the soul, the symbol explains that drinking water that can quench thirst can be said "from yourself by taking care of your private parts, it is a clear drink (Buska et al., 2020).

#### **Muhammad Muhyidin bin Shaykh Shihabuddin**

This cleric joined *Tariqat Sammaniyah*, and after his teacher died, he translated into Malay the book of Syekh Samman's life history. This book is now referred to as the Hikayat Sheikh Muhammad Samman. In the 18th century, as a

teacher of Sufism, Muhammad Samman taught Sufi orders to his students. This is unsurprising because Muhammad Samman was a teacher from at least 11 Sufi orders, such as *Naqshabandiyyah*, *Syaziliyyah*, *Adiliyyah*, *Qadiriyyah*, and *Khalwatiyyah*. Samman has unmatched credibility because he was able to integrate various Sufi orders. As a result, he founded his own Sufi order, later known as *Muhammadiyyah* or *Samaniyyah*, as it was called by *al-Jawiyyah*'s students (Saari et al., 2020, pp. 192–193). Among his works are *Syarah Aqid al-Iman*, *Aqidah al-Bayan*, *al-Tauhid*, *Tariqah al-Minhaj fi al-Isra wa al-Mi'raj*, *Jauharah* and the Book of Risale (Adil & Harun, 2020, p. 290).

### **Collaboration of Ulama and Umara in the Development of Islam in the Sultanate of Palembang**

The history of Palembang after the collapse of Sriwijaya has always been in "lordship." Starting from Majapahit, Demak, Pajang, and Mataram. This period is known as the golden age in the development of Islam in the archipelago. This situation has negative implications for the slow role of Palembang in supporting Islamization in its region and neighboring regions. Starting from the reign of Sultan Mahmud Badaruddin I (1724-1757), there were books written about the Islamic religion. The famous writer then was Sheikh Syihabuddin bin Abdullah Muhammad; he translated the book *Jawharat al-Tawhid* by Ibrahim al Laqani into Malay (1750). He also wrote the books *Aqidat al-Bayan* and *Risala*. During the reign of his son, Sultan Ahmad Najamuddin I (1757-1774), a religious figure was born, namely Kemas Fakhruddin. His work resulted from the translation of the book *Risale fi al-Tawhid*. Another major work written by Kemas Fakhruddin is *Futuh al Sha'am*. The book is a translation of Waqidi's *Futuh al Sha'am*. The next book is a translation of the book *Khawash al Quran al Azhim* and a translation of the book *Tuhfat al-Zaman fi Zharf ahl al Yaman* by Ibn Shaddad. This tradition continued until the leadership of Sultan Muhammad Bahaiddin (1774-1804). During that time, various scholars were born who were famous due to the knowledge they had brought from childhood and the traditions passed down from generation to generation. His greatness is not only famous in the archipelago or Palembang but also in the Middle East (Yunani & Farida, 2012, p. 742).

Apart from that, other figures such as Muhammad Muhyiddin bin Sheikh Syihabuddin exist. His work is the *Hikayat Karamat Shaikh Muhammad Samman*, which has an overview. Pack Muhammad bin Ahmad with the works of *Nafahat al Rahman fi Munaqib Ustazina al-Azham al Samman* and *Bahr al-Aja'ib*. Muhammad Makruf bin Abdallah Khatib Palembang, with his *Tariqah*, works credited to the *Qadiriyyah* and *Naqshabandiyyah*. The book generally examines the sciences of kalam, monotheism, tarekat, Sufism, and the Koran. Other books examine literature and history. Those that discuss history include *Carita from the Rule of the Kings in the Land of Palembang*, *Stories of the Land of Palembang*,

and the Hikayat Mahmud Badaruddin by Prince Tumenggung Karta Menggala. Books that study related literature include *Syair Kembang Air Mawar*, *Syair Raja Mambang Jawhari*, *Hikayat Andaken Panurat* by Ahmad bin Abdullah, and *Syair Patut Delapan* by Pangeran Panembahan Bupati. Apart from that, many other works have yet to be discovered due to obstacles, both during the sultan's time and after. Several people in Palembang still own some of the works he wrote (Yunani & Farida, 2012, p. 743).

Muslim intellectuals who have gained knowledge from seeking knowledge then transmit it to the communities in which they are active and other students of knowledge. This knowledge can be transmitted in various ways and places, such as *maktab* or *kuttab*, *halaqah*, majlis, mosque, langar, bath, ulama's houses, bookstores, libraries, and observatories. The transmission of knowledge carried out by Palembang intellectuals was carried out either directly (*da'wah bil verbally*) through preaching and teaching or indirectly through writing (*da'wah bil qalam*) (Herlina, 2019, p. 22).

This evidence shows that the sultans in the Palembang area paid great attention to religion. However, this evidence indicates that Islamic literature and education development only occurred in the palace. Scientists became an elite group that was only scattered around the palace. This is the cause of the Islamic religion not taking root in society, especially those in the Ulu. These are various views in analyzing problems related to the development of Islamic education in the Sultanate of Palembang Darussalam. Some contradictory data was found; however, if studied further, a common thread will be seen, which shows an imbalance in the spread and manifestation of Islam in Palembang society, especially in the *Ulu* area with the palace group. As a center for literary knowledge and Islamic literature, the palace tends to be active only in certain circles. For the wider community, and can be said to be far from the center of power. Apart from that, the Sultan sent limited preachers to develop and spread Islamic knowledge. *Penghuluan* institutions and the palace did not spread Islam through educational institutions as in Java. Followers of Islam seem to walk alone amidst the diversity of society, which is still embedded in old religious values.

Palembang clerics taught religious knowledge to royal relatives in the palace and also taught in mosques and people's homes. In the context of synergy between sultans and ulama in building cooperation in developing scientific traditions and intellectual treasures in the territory of the Palembang sultanate, there is a general tendency towards the powers of other Islamic palaces in the archipelago. The pattern of synergy between ulama and sultans in the Palembang sultanate, as indicated by Dawam Multazami (2016), is a relationship model that is similar to the pattern of synergy that occurred in the palaces of Islamic sultanates in the archipelago, especially in Java.

The role of mutual support for the continuity of the Islamic intellectual tradition between the Sultan and the ulama is also strengthened by the

personality of a sultan who loves science and has the character of a pious and religious ruler. Even the king and nobles in the Palembang sultanate not only facilitated scientific activities at the palace but the Sultan and relatives of the palace participated as students of the ulama at the palace. At the Palembang sultan's palace, the Sultan asked Kemas Fakhruddin in Palembang to compile several translated books based on Sultan Ahmad Najamuddin's request. This phenomenon also occurred with Sheikh Nuruddin ar-Raniri, who wrote *Bustan al-Salatin*, a request from Sultan Iskandar Thani or Sultanah Safiatud Din Syah in Aceh. Even in the context of the Palembang sultanate, the palace relatives were not only students of the ulama, but the palace relatives reached the rank of great scholars who were very capable and wrote many essential Islamic works (Abdurrahmansyah, 2020, p. 112).

**Tabel. 1**

*Kontribusi Ulama dan Umara dalam Pengembangan Pendidikan Islam di Kesultanan Palembang Darussalam*

Aspek	Ulama	Umara (Sultan)
Kontribusi Utama	Mengajar, menulis kitab keagamaan, dan menyebarkan nilai-nilai Islam.	Mendukung kegiatan intelektual dan menyediakan fasilitas pendidikan.
Tokoh Utama	Syekh Abdul Shamad al-Palimbani, Kemas Fakhruddin, Syekh Shihabuddin bin Abdullah Muhammad.	Sultan Mahmud Badaruddin I, Sultan Ahmad Najamuddin I, Sultan Muhammad Bahauddin.
Karya Ilmiah	Kitab dalam bidang fiqh, tauhid, tasawuf, tafsir, dan tarikh.	Mendorong penerjemahan dan penulisan karya ilmiah oleh ulama.
Pusat Pendidikan	Masjid, rumah ulama, halaqah, dan lembaga informal seperti "garang".	Istana Kesultanan Palembang sebagai pusat studi Islam dan sastra.
Pengaruh Internasional	Berhubungan dengan ulama Timur Tengah, termasuk Haramain.	Memfasilitasi ulama belajar ke luar negeri dan membangun jaringan internasional.

## CONCLUSION

The most important finding of this research is the significant and surprising discovery of the deep-rooted synergy between ulama (Islamic scholars) and umara (political leaders) in the Sultanate of Palembang Darussalam. This collaboration extended far beyond religious authority and into the development of intellectual and educational traditions. The partnership resulted in an impressive output of written works across various fields, such as fiqh, monotheism, Sufism, Qur'anic sciences, and Malay literature, forming the foundation of the region's educational growth. One aspect uncovered through this research, which was previously unknown, is the active role of

the Sultanate in fostering this intellectual ecosystem. The royal palace served as a center of Islamic learning, facilitating the translation and authorship of significant religious texts by scholars like Syekh Abdul Shamad al-Palimbani, Faqih Jalaluddin, and Kemas Fakhruddin while also fostering international connections with the Haramain (Mecca and Medina).

This research has several limitations. First, it focuses on a limited number of cases, precisely three sultans (1704–1804), which may not fully represent the broader evolution of ulama-umara collaboration. Second, its geographical scope is restricted to the Sultanate of Palembang Darussalam, excluding similar dynamics in other regions of the Malay Archipelago. Third, the reliance on historical and secondary data limits the findings to the availability and interpretation of archival sources. Lastly, the study does not address contribution variations based on gender, age, or socio-economic background.

Future research should expand the scope by including a more extensive and diverse sample, with comparisons across different regions and sultanates to address these limitations. A mixed-methods approach that combines historical analysis with interviews and field studies could provide richer data and insights. Additionally, exploring differences based on gender, generational shifts, or social dynamics would offer a more comprehensive understanding of how Islamic educational systems evolved.

These findings highlight the crucial role of collaboration between religious and political authorities in fostering intellectual and educational development. Further research that addresses these limitations could yield more comprehensive results to inform better policy-making, preserving and adapting the legacy of traditional Islamic education to modern educational systems. This study serves as a historical reminder of the importance of knowledge, faith, and collaboration in building resilient and enlightened societies.

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