



THE HISTORICAL DYNAMICS OF THE JAMBI SULTANATE AND ITS CONTRIBUTION TO THE DEVELOPMENT OF ISLAM IN JAMBI IN THE XIX CENTURY

DINAMIKA SEJARAH KESULTANAN JAMBI DAN KONTRIBUSINYA TERHADAP PERKEMBANGAN ISLAM DI JAMBI PADA ABAD XIX

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Abstract

This study examines the reconstruction of the history of the Sultanate of Jambi and its role in the development of Islam in Jambi in the 19th century. This study highlights the process of integration between Malay customs and Islamic sharia in the government, law, and social life systems of the community. Through a historical approach and analysis of manuscripts, colonial archives, and customary manuscripts, this research explains that the Sultanate of Jambi developed as a Malay-Muslim kingdom that made the principle of Adat Bersendi Syarak, Syarak Bersendi Kitabullah (ABS-SBK) as the basis of political and social legitimacy. The results of the research show that the relationship between customs and Islam in the Sultanate of Jambi is integrative and dynamic, especially in the field of siyasah and jinayat. Islam not only functioned as a religious identity, but also as a source of legitimacy for power and a socio-political instrument in the face of Dutch colonialism. The Sultanate of Jambi also played an important role in defending the Malay-Islamic identity and forming a customary government system that influenced the development of the Jambi society until the contemporary period.

Keywords : Historical Dynamics, Jambi Sultanate, Islamic Development, Jambi XIX Century, Malay Islamic History, Sultanate Contribution, Islamization in Jambi, Socio-Religious History.

Abstrak

Studi ini meneliti rekonstruksi sejarah Kesultanan Jambi dan perannya dalam perkembangan Islam di Jambi pada abad ke-19. Studi ini menyoroti proses integrasi antara adat istiadat Melayu dan syariat Islam dalam sistem pemerintahan, hukum, dan kehidupan sosial masyarakat. Melalui pendekatan historis dan analisis manuskrip, arsip kolonial, dan manuskrip adat, penelitian ini menjelaskan bahwa Kesultanan Jambi berkembang sebagai kerajaan Melayu-Muslim yang menjadikan prinsip Adat Bersendi Syarak, Syarak Bersendi Kitabullah (ABS-SBK) sebagai dasar legitimasi politik dan sosial. Hasil penelitian menunjukkan bahwa hubungan antara adat istiadat dan Islam di Kesultanan Jambi



bersifat integratif dan dinamis, terutama di bidang siyasah dan jinayat. Islam tidak hanya berfungsi sebagai identitas keagamaan, tetapi juga sebagai sumber legitimasi kekuasaan dan instrumen sosial-politik dalam menghadapi kolonialisme Belanda. Kesultanan Jambi juga memainkan peran penting dalam mempertahankan identitas Melayu-Islam dan membentuk sistem pemerintahan adat yang memengaruhi perkembangan masyarakat Jambi hingga masa kini.

Kata Kunci : Dinamika Sejarah, Kesultanan Jambi, Perkembangan Islam, Jambi Abad XIX, Sejarah Islam Melayu, Kontribusi Kesultanan, Islamisasi di Jambi, Sejarah Sosial-Keagamaan.

1. INTRODUCTION

The development of Islam in the archipelago since the 13th century AD brought fundamental changes to the social, political and cultural structure of Malay society, especially in Sumatra. The Islamization process that took place gradually transformed a traditional Hindu-Buddhist kingdom into an Islamic sultanate. This transformation integrates local customs with Islamic law, so that the legitimacy of the ruler's power is not only based on lineage and custom, but also on religious authority. The Jambi Sultanate is a clear example of the success of the integration process of the Malay-Islamic government system.

Since Islam was officially accepted in the 17th century AD, the Jambi Sultanate has functioned as the center of government as well as protector of Islamic law and public morals. The Sultan holds political power and acts as the guardian of the Shari'a. This harmonious relationship between tradition and religion is formulated in the ideological philosophy of the Jambi people, namely "Adat Bersendi Syarak, Syarak Bersendi Kitabullah" (ABS-SBK). This philosophy emphasizes that customs are not separated from Islam, but are harmonized with the principles of sharia in the local cultural context.

In the legal field, this interaction gave rise to an adaptive hybrid legal system. Criminal law (*jināyat*) and state law (*siyāsah*) were not applied textually as in classical *fiqh*, but rather adapted to the social realities of society through customary mechanisms. This combination is evident in the village (*dusun*) government structure, dispute resolution, and the imposition of customary fines. In this respect, customary law serves as a social instrument that strengthens the implementation of Islamic principles.

In the 19th century, the Jambi Sultanate played a significant role in international trade and diplomatic relations due to its strategic position along the Batanghari River, which connects to the Strait of Malacca. Facing Dutch colonial pressure, the Jambi Sultanate demonstrated a strong Islamic political awareness through diplomatic ties with the Ottoman Empire. The sultan and political elite used Malay-Muslim identity and Islamic symbols as tools for social mobilization to defend sovereignty against colonialism.

Study of the Jambi Sultanate is strategic because research on the integration of customary law and Islam in this region is still limited compared to studies in Aceh or Minangkabau. Through a historical reconstruction approach using local manuscripts and colonial archives, this study seeks to explain the dynamics of the relationship between political power, customary law, and Islamic law. In addition to contributing to the academic history of Islam in the Indonesian archipelago, this understanding is relevant for contemporary Indonesia, considering the revival of customary institutions and local identities rooted in Malayo-Islamic traditions.

2. RESEARCH METHOD

Research Approach: This research uses a qualitative-historical approach that is analytical and interpretive. The goal is to reconstruct the history of the 19th-century Jambi Sultanate and understand the social, political, cultural, and religious processes that shaped the identity of the Malay-Muslim community in a non-linear manner.



Data Sources: Data is grouped into two groups:

Primary Sources: Local manuscripts (such as "The Origins of the Jambi Kingdom Since 700 AH"), documents from the Jambi Population Census (UUPJ), and official sultanate letters/archives.

Secondary Sources: Books, scientific journals, dissertations, and previous research on Islamization in Sumatra. All sources are reviewed critically and comparatively to avoid colonial bias or local romanticism.

Data Collection Techniques: Data were collected through systematic and selective literature review, documentation, and historical archives in various libraries and traditional institutions.

Data Analysis: The analysis process uses standard historical methods, which include four main stages:

1. Heuristics: Data source collection.
2. Source Critique: Testing the authenticity (external) and credibility of the content (internal) to minimize author bias.
3. Interpretation: Contextual interpretation of historical facts.
4. Historiography: The development of a systematic and scientific historical narrative.

Interdisciplinary & Humanistic Approach: In addition to historical methods, this research integrates legal anthropology, cultural sociology, and Islamic politics (the concepts of *siyāsah* and *jināyat*). A humanistic approach is also applied to highlight the social experiences of the community, the position of ulama, and the village government system—not simply the narratives of the political elite.

Research Contribution: This research is expected to produce an objective and comprehensive historical reconstruction, while also providing academic contributions as a scientific reference in understanding the roots of Malay-Islamic identity and customary governance in Jambi up to the contemporary era.

3. RESULT AND DISCUSSION

This study explains the process of historical transformation of the Sultanate of Jambi from a Hindu-Buddhist political entity to a Malay-Islamic sultanate that has a government structure, political legitimacy, and social system based on the integration of customs and Islamic law. The transformation did not take place in a revolutionary manner, but rather through a long process involving trade interactions, cleric migration, political marriage, and the penetration of Islamic culture into the structure of local society. In this context, Islam is not only present as a ritual religion, but has developed into a source of political legitimacy and the moral basis of the sultanate's government. The process of Islamization in Jambi shows an acculturative pattern that adapts Islamic values to the Malay traditions that have taken root before. Therefore, the change in the structure of the kingdom does not completely abolish the old customs, but reinterprets the customs to be in line with the principles of *syarak*. This research also shows that the formation of the political identity of the Sultanate of Jambi is closely related to the development of the international trade network in the Straits of Malacca which brings together Jambi with the Arab world, India, the Ottoman Turks, and other Malay kingdoms. Thus, the Sultanate of Jambi was positioned as part of a large network of maritime Islamic civilizations in Southeast Asia that developed in the 17th to 19th centuries.

The discussion of the figure of the Black Kayo people in this study is placed as a central element in the historiographical construction of the Jambi Sultanate. This figure is understood not only as an early ruler, but as a symbol of the ideological and political transition from a traditional kingdom to an Islamic sultanate. The narrative of the Black Kayo people shows how Malay political legitimacy was built through a combination of genealogical myths, religious symbols, and regional power relations. In this study, the figure is seen as an early representation of the formation of Jambi Malay-Islamic identity that connects local elements with the political tradition of Islam in the archipelago. In addition, the symbolism inherent in the Orang Kayo Hitam shows that the process of forming the traditional Malay state cannot be separated from the cosmological narrative that provides a sacred basis for the



king's rule. The existence of tombs, royal genealogy, and local legends are important instruments in strengthening the community's collective memory of the legitimacy of the sultanate. Therefore, the historiography of Jambi is not only chronic, but also contains an ideological dimension that serves to maintain the continuity of power and Malay-Islamic political identity in the midst of changing times and colonial pressures.

This research also describes the dynamics of the relationship between religion and power in pre-Islamic Jambi society and its adjustment process after Islam developed as a political ideology of the sultanate. Before Islam developed dominantly, the social structure of Jambi society was influenced by animist traditions, Hindu-Buddhism, and a genealogically-based local leadership system. However, the entry of Islam brought a major change to the concept of political legitimacy, where the sultan was no longer seen as just a traditional leader, but also a protector of religion and the moral guardian of society. This change resulted in a new power configuration that combined customary authority with Islamic symbols. In this context, Islam is an instrument of social integration that allows various groups of Jambi people to be united in one broader political identity. The royal structure then began to place scholars and sharia employees as an important part of the government system. This shows that Islam not only influenced the ritual aspects of the community, but also shaped the political, legal, and social relations framework in the life of the Jambi Sultanate. Therefore, the study confirms that Islamization in Jambi is a multidimensional socio-political transformation process and has a great influence on the formation of a traditional Malay-Islamic state.

One of the main focuses of this research is the discussion of Sultan Thaha Saifuddin as a symbol of political and religious resistance to Dutch colonialism in the 19th century. Sultan Thaha was positioned not only as a political ruler, but also as a figure who consolidated Islamic identity and Malay customs in the face of colonial penetration. In the narrative of this research, Sultan Thaha's struggle is understood as a form of resistance to the Dutch efforts to destroy the traditional political structure of the Jambi Sultanate. The strategy used by Sultan Thaha shows a combination of diplomacy, Islamic symbolism, and the mobilization of local powers. He took advantage of the Islamic international network by establishing diplomatic relations with Ottoman Turkey as the center of the world Islamic caliphate at that time. This step shows that the Sultanate of Jambi has a sufficiently advanced geopolitical awareness and understands the importance of international legitimacy in the face of European colonialism. In addition, the figure of Sultan Thaha in the historiography of Jambi is also a symbol of Malay political romanticism that unites the *ulu* and *ilir* communities in an anti-colonial spirit. Thus, this study shows that Sultan Thaha's struggle was not just a local conflict, but part of the global dynamics between Western colonialism and the solidarity of the Islamic world in the 19th century.

The diplomatic trip of the envoy of the Sultanate of Jambi to Türkiye or the Ottoman Turks is one of the important discussions in this study because it reflects the foreign policy orientation of the Sultanate of Jambi in the face of Dutch colonial pressure. The sending of letters and delegations to the Ottoman Sultan of Turkey shows that the Sultanate of Jambi views itself as part of the international Islamic political community. The diplomacy is not only symbolic, but also shows an effort to seek moral and political support from the center of the Islamic caliphate. A study of the archives of Sultan Thaha's letters and Ottoman Turkish documents shows that there was a fairly intense communication relationship between Jambi and Istanbul, although some sources are still debated as to their authenticity. Nevertheless, the existence of Ottoman Turkish medals and archives of diplomatic correspondence show that the relationship has a significant historical basis. In the context of Malay-Islamic historiography, this relationship shows that the sultanates in the archipelago are not completely isolated, but are connected to the global Islamic political network. Therefore, this research places Jambi-Turkish diplomacy as evidence that the Islamic identity of the Jambi Sultanate transcends local boundaries and has an important transnational dimension in understanding the Malay political history of the 19th century.



The issue of the authenticity of the source regarding the trip of the Jambi ambassador to Ottoman Turkey was also critically analyzed in this study as part of the historical reconstruction methodology. This research shows that the historiography of the Sultanate of Jambi often faces the problem of limited primary sources, conflicts between oral traditions and colonial archives, and differences in interpretation among historians. Therefore, the author uses a critical historiographic approach by comparing local manuscripts, Dutch archives, Ottoman Turkish documentation, and oral traditions of the Jambi people. This approach is important to avoid the dominance of colonial perspectives that tend to marginalize the political legitimacy of the Malay sultanate. In the analysis, it was emphasized that although some diplomatic documents could not be fully verified, the existence of symbols of diplomatic relations such as counterletters, medals of honor, and archival records still indicates a real interaction between the Sultanate of Jambi and Ottoman Turkey. A critical study of sources also shows that local history cannot be understood only through colonial archives, as many aspects of the cultural and political legitimacy of the Malay community are stored in the history, genealogy, and collective memory of the community. Thus, this research shows the importance of an interdisciplinary approach in reconstructing the history of the Jambi Sultanate in a more objective and comprehensive manner.

The reconstruction of the development of legal institutions in the Sultanate of Jambi shows that the legal system that develops in Jambi society is hybrid, which combines customary law with Islamic sharia principles. In government practice, customary law is still maintained as an instrument of social regulation of the community, but is given legitimacy through Islamic values that develop in the sultanate. The system reflects the principles of syarak-jointed customs, Kitabullah sharia which is the philosophical basis of the Malay-Muslim community. In this legal structure, the sultan functions as the holder of the highest authority, while customary employees and sharia employees play an important role in the process of resolving disputes and enforcing social norms. The development of these legal institutions shows that the Sultanate of Jambi has a fairly organized government system and is able to adapt to social changes and external political challenges. In addition, the application of customary-Islamic law is also an important instrument in maintaining social stability and strengthening the political legitimacy of the sultanate in the midst of the diversity of ulu and ilir communities. Therefore, this research emphasizes that the legal system of the Sultanate of Jambi should not be seen as a static traditional structure, but as a dynamic system that continues to evolve through the interaction between customs, Islam, and local political realities.

The discussion on the reconfiguration of the social structure of Jambi society shows how the Islamization and political development of the sultanate brought changes to the social stratification of the community. In the structure of traditional Jambi society, social position is strongly influenced by genealogical relationships, customary status, and proximity to the sultanate's center of power. However, after Islam developed, a group of ulama, sayyid, and sharia employees emerged who gained an important position in the social structure of society. The presence of these groups shows the process of integration between the traditional elite and the religious elite in the sultanate system of government. In addition, the development of international trade also encouraged the birth of an influential Malay-Muslim merchant class in economic and political life. The social structure of the Jambi society then developed into more complex with the patronage relationship between the center of the sultanate and the uluan region. In this context, this research shows that social change in Jambi cannot be separated from the influence of Islam, maritime trade, and the dynamics of colonialism that together shaped the identity of the Malay-Muslim community of Jambi in the 19th century.

The royal structure of the Jambi Sultanate in this study is described as a political system that has a layered and semi-decentralized hierarchy of power. The sultan was in the highest position as a symbol of political and religious unity, but the uluan regions had a relatively large degree of autonomy in regulating their social life. The relationship between the sultanate center and the regional area is more redistributive and symbolic than directly administrative. In this system, hamlet leaders, rio, and traditional stakeholders have significant authority in managing the affairs of local communities. This model of power is in line with the concept of galactic polity or mandala polity that is widely found in



traditional Southeast Asian kingdoms. The sultanate served as a center of legitimacy and a symbol of power, while the peripheral regions ran their day-to-day government relatively independently. This research also shows that the flexibility of the political structure is one of the factors that allowed the Jambi Sultanate to survive for a long time despite facing Dutch colonial pressure. But at the same time, the loosening of central and regional political relations was also a weakness that the Dutch took advantage of to gradually weaken the power of the sultanate.

The succession mechanism and political dynamics of the Jambi Sultanate show that the struggle for power within the kingdom is often influenced by kinship relations, customary legitimacy, and the support of certain elite groups. In the traditional Malay political system, the succession of sultans does not always take place peacefully because there is often competition between the royal family and aristocratic groups who have different political interests. This research explains that the crisis of the legitimacy of the sultanate occurred several times due to the intervention of the Dutch colonials who tried to control the succession process for their political interests. In this context, the Netherlands used not only military force, but also a divisive political strategy by supporting certain candidates who were considered more manageable. As a result, the political structure of the sultanate has become fragmented and internal solidarity has weakened. Nevertheless, the people of Jambi still maintain symbolic loyalty to the sultanate institution as a representation of Malay-Muslim identity. Therefore, the dynamics of succession in the Sultanate of Jambi are not only a matter of change of ruler, but also reflect the struggle between customary legitimacy, religion, and colonial interests in the political history of Jambi in the 19th century.

The historical reconstruction of the hamlet kingdom system in this study shows that local government in Jambi has very strong historical roots and serves as the main foundation of community life. The hamlet system is not only an administrative unit, but also a social, economic, and legal institution that governs the daily life of the community. The hamlet government is led by Rio together with traditional stakeholders and syarak employees in the concept of the trio tali sepilin which describes the integration between elements of government, customs, and religion. This structure shows that the people of Jambi already had a relatively democratic and deliberation-based local government mechanism long before the formation of the modern government system. In addition, the hamlet system also shows the ability of the Malay community to build social governance in accordance with local geographical and cultural conditions. In the traditional political perspective, the existence of hamlets is the main support for the stability of the Sultanate of Jambi because the community relationship is stronger to the local government than the sultanate center. Therefore, this research places hamlet government as an important element in understanding the political and social character of the Jambi Malay community.

The village kingdom leadership system discussed in this study shows a pattern of governance that is collective and based on social consensus. Leadership is not entirely oriented to individual power, but is carried out through a deliberative mechanism between traditional leaders, religious leaders, and community leaders. In this context, the village leader functions as a social mediator who maintains a balance of relations between the community and the sultanate center. The system shows that the Malay political culture of Jambi places great emphasis on social harmony and peaceful resolution of conflicts. In addition, the existence of syarak officials in the village government structure shows the strong influence of Islam in the life of the local community. Village leadership also plays an important role in maintaining social stability in the Uluan area which is relatively far from the center of the sultanate. Therefore, this research emphasizes that village government is a form of local political adaptation that allows the Jambi people to maintain their social and cultural identity in the midst of regional and colonial political changes.

The authority structure of the Sultanate of Jambi in this study is analyzed as a power system that combines the symbolism of the Malay kingdom with Islamic principles. The sultan was seen as the center of political and spiritual legitimacy, while the royal officials performed administrative functions based on a specific division of authority. In this system, there are internal and external



leaders who have different tasks in managing the internal affairs and external relations of the sultanate. The structure shows that the Sultanate of Jambi has a fairly complex and institutionalized government organization. In addition, the relationship between the center and the regions was built through a network of patronage, economic redistribution, and symbolic loyalty to the sultan. This research also shows that the structure of the sultanate authority underwent significant changes when the Dutch colonials began to enter and try to intervene in the local government system. The intervention slowly reduced the sultan's authority and changed the traditional pattern of relations between the sultanate center and the local community. Thus, the change in the structure of authority in Jambi reflects a process of political transformation influenced by the interaction between local traditions, Islam, and modern colonialism.

Methodologically, this study shows the use of a historical reconstruction approach that combines manuscript analysis, colonial archives, oral traditions, and political anthropology approaches. This approach is important because the history of the Sultanate of Jambi is heavily influenced by the limitations of primary sources and the dominance of colonial narratives in Indonesian historiography. This research seeks to reconstruct the history of Jambi from a local perspective by giving more space to Malay manuscripts, royal tales, and the collective memory of the community. In addition, the use of the theory of galactic polity and the shari'yyah approach helps to explain the unique character of the Jambi Sultanate's system of government which cannot be fully understood through the concept of the modern state. In this context, it not only serves as a description of history, but also as a critique of colonial historiography that often marginalizes the role of the Malay-Islamic sultanate in Indonesian history. Therefore, the reconstruction of the history of the Jambi Sultanate is an important effort to restore Jambi's position as one of the centers of Malay-Islamic civilization which has a great contribution to political, legal, and cultural development in the archipelago.

In the end, it is concluded that the Sultanate of Jambi is a Malay-Muslim political entity that developed through a complex integration process between customs, Islamic sharia, maritime trade, and regional power dynamics. The sultanate's government structure shows the ability of the Jambi Malay community to build a political system that is adaptive to the changing times without losing their cultural identity. Islam became a source of moral and political legitimacy that strengthened the authority of the sultanate, while customs were maintained as an instrument to regulate the social life of the community. In the face of Dutch colonialism, the Sultanate of Jambi showed a form of resistance that was not only military, but also diplomatic and ideological through the international Islamic world network. In addition, the existence of hamlet government and local leadership system proves that the people of Jambi have a strong tradition of governance and are rooted in Malay-Islamic culture. Therefore, the research makes an important contribution in understanding the political history of the archipelago by placing the Sultanate of Jambi as one of the important examples of integration between Islam, customs, and the state in the development of Malay society in Southeast Asia.

4. CONCLUSION

The conclusion of this study shows that the Sultanate of Jambi in the 19th century was a Malay-Muslim political entity that developed through a process of integration between customs, Islamic sharia, and traditional power structures. The transformation from a Hindu-Buddhist monarchy to an Islamic sultanate took place gradually through trade routes, cultural interactions, scholarly preaching, as well as political relations with the Islamic world in the archipelago and the Middle East. Islam in the context of the Sultanate of Jambi not only functions as a spiritual belief system, but also as the basis for political legitimacy, a source of moral governance, and an instrument for the formation of the social identity of the Malay community. Therefore, the development of Islam in Jambi shows an accommodating and contextual pattern of Islamisation, where sharia values are integrated into local customs without eliminating the roots of Malay culture that have developed before.



This research also emphasizes that the philosophy of Adat Bersendi Syarak, Syarak Bersendi Kitabullah (ABS-SBK) is the fundamental basis in the formation of the government system and the social life of the Jambi community. The integration between customary and Islamic gives birth to a hybrid legal structure, where customary law and sharia principles run in harmony in regulating people's lives. In government practice, the sultan functions as a holder of political authority as well as a protector of religion, while customary employees and sharia employees play an important role in maintaining social stability and enforcing societal norms. Thus, the Sultanate of Jambi succeeded in building a socio-political system that showed the ability of the Malay community to adapt local traditions to the development of Islamic teachings in a dynamic and sustainable manner.

In addition, this research shows that the Sultanate of Jambi had a strategic position in the Islamic world's trade and diplomacy network in the 19th century. Jambi's geographical position in the Batanghari River area makes it one of the important trade centers connected to the Straits of Malacca and the international maritime network. Diplomatic relations with the Ottoman Turks showed that the Sultanate of Jambi had a strong Islamic political consciousness in the face of the Dutch colonial threat. The diplomacy is not only symbolic, but also reflects the sultanate's efforts to gain legitimacy and moral support from the world's Islamic caliphate. This proves that the Malay-Muslim identity of the Sultanate of Jambi has a transnational dimension that connects the people of Jambi with the global Islamic political development at that time.

This research also places Sultan Thaha Saifuddin as an important symbol of political and religious resistance to Dutch colonialism. The struggle of Sultan Thaha shows that the resistance of the Sultanate of Jambi was not only carried out through military force, but also through diplomatic strategies, Islamic symbolism, and the mobilization of Malay community solidarity. In this context, Islam serves as a source of the spirit of struggle and a tool to unite the community in defending the sovereignty of the sultanate. Dutch colonial interference with the succession system and the sultanate's government structure led to political fragmentation, but the community's loyalty to the Malay-Muslim identity remained. Therefore, the history of the struggle of the Jambi Sultanate shows that colonialism not only faced armed resistance, but also faced cultural, customary, and religious forces that had been firmly rooted in society.

From the point of view of government structure, this study shows that the Sultanate of Jambi has a semi-decentralized political system with hamlet government as the main foundation of the social life of the community. Local government is led by *rio*, traditional stakeholders, and *syarak* employees in the concept of *tigo tali sepilin* which describes the integration between elements of government, customs, and religion. The structure shows that the Jambi Malay community has had a tradition of governance oriented towards deliberation, social balance, and collective consensus long before the formation of the modern system of government. The existence of the hamlet system and village leadership also proves that the relationship between the community and power is built more through social and cultural mechanisms than through rigid administrative control. Thus, the government of the Sultanate of Jambi reflects the Malay political character that is adaptive, flexible, and based on the values of togetherness.

Finally, this research makes an important academic contribution to the development of the study of the history of Islam in the archipelago, especially regarding the relationship between customs, Islamic law, and political power in Malay society. The reconstruction of the history of the Jambi Sultanate shows that local history cannot be understood only through a colonial perspective, but must be seen through Malay manuscripts, oral traditions, and the collective memory of the people who hold the local cultural and political identity. The Sultanate of Jambi proved to be one of the centers of Malay-Islamic civilization that made a great contribution to the development of customary law, government systems, and the formation of social identity of the people in the archipelago. Therefore, this study is expected to be a scientific reference in understanding the dynamics of Malay-Islamic political history and its relevance to the development of social, cultural, and customary governance systems in contemporary Indonesia.



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