

# MALAY WORLD MANUSCRIPTS

MEDIUM AND METHOD  
IN DECENTRING DOMINANT NARRATIVES

22-23 SEPTEMBER 2022



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Department of Malay Studies  
Faculty of Arts & Social Sciences



This workshop is jointly organised by the Asia Research Institute, and the Department of Malay Studies, National University of Singapore; funded by the Ministry of Education (MOE) Academic Research Fund Tier 1 Grant.

This workshop, the research of which is funded by the MOE Academic Research Fund Tier 1 grant, aims to explore different methods, approaches, and perspectives to the study of an important medium – Malay World manuscripts. It attempts to advance the study of Malay manuscripts as a new epistemic source for the redefinition of social, ecological and cosmological life within the fields of historiography and the sociology of knowledge, as well as to reinvigorate the relevance of Area Studies in contemporary times, where state-centrism and nation-state borders are being contested.

Manuscripts written in the Malay and Indonesian languages prior to the colonial period constitute a significant corpus of local knowledge production and representation. However, rather than viewing the manuscript as the repository of authentic ‘indigeneity’, we propose to interrogate the manuscript as a medium and method for ‘decentring dominant narratives’. This can be interpreted as a project for the revisitation of epistemic narratives which have centred the epochal sway of imperialism, colonialism and nationalism (primarily European-driven) as the ‘singular dominant’ point in the historicisation of ‘Asia’ versus the rest, or of the Malay world, in comparison to others. The method of inter-referencing and multiplying frames of reference without placing Europe and coloniality as the definitive centre allows for many other agents to be recognized as the significant and interconnecting points of power and agency. The point to be highlighted is that the Malay world before colonialism was not parochial or ‘local’ but one that was already connected to other influential geo-cultural nodes represented by present-day China, India, Middle East and Eurasia before the rise of Europe.

This “new historicism” is a method for establishing the historicity of texts and the textuality of history by triangulating or corroborating manuscripts with other contemporary sources to reconstruct societies from which manuscripts were deemed to have been produced. Manuscripts could also be considered as a ‘social thing’ with a biographical narrative of mobility and circulation. Old manuscripts are material artifacts, with a history of ‘travelling’ and of ‘utility’ and ‘function’. The method for tracing this will combine both historical and ethnographic study of how manuscripts and their meanings have been used within contemporary political and cultural discourse. This workshop will also feature these studies to establish a forum to explore novel approaches to facilitate more inter-disciplinary collaborations and initiate new dialogues between experts from diverse fields and geographical areas of study.

The outcome of the workshop will be the identification of new global relationships and cross-cultural borrowings where circulation, connectivity, interactivity and interdependency of knowledge production is key. Projecting the past through decolonising genealogies will enable a more complete understanding of how future trajectories on issues of power, inequality and conflicts may be understood.

## **WORKSHOP CONVENORS**

### **Assoc Prof Maznah Mohamad**

Co-Convenor, Malaysia Study Group, Asia Research Institute, and  
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### **Assoc Prof Sher Banu A. L. Khan**

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SINGAPORE  
STANDARD TIME

## THURSDAY, 22 SEPTEMBER 2022

9:30 – 9:45 WELCOME & INTRODUCTORY REMARKS

**MAZNAH MOHAMAD** | National University of Singapore  
**SHER BANU A. L. KHAN** | National University of Singapore

9:45 – 11:15 **PANEL 1 | MALAY WORLD-MAKING: CONNECTIONS**  
CHAIRPERSON **MAZNAH MOHAMAD**

9:45 The Raja Cempa in the Sejarah Melayu and the Dalukal of the Cham:  
Re-thinking Malay-Cham Historical Interactions

**MOHAMED EFFENDY** | National University of Singapore

10:15 Abdullah al-Zawawi's Manuscripts and Diffusion of His Discourse in Southeast Asian  
Printed Media

**YUKI SHIOZAKI** | School of International Relations, University of Shizuoka

10:45 Malay World Connections: An Islamic Manuscript-based Approach

**OMAN FATHURAHMAN** | UIN Syarif Hidayatullah, Indonesia, and National University of Singapore

11:15 – 11:45 BREAK

11:45 – 13:15 **PANEL 2 | MALAY WORLD-MAKING: ORIGIN STORIES**  
CHAIRPERSON **ANNABEL TEH GALLOP**

11:45 Conversions and Connections: Tellings from the *Hikayat Raja-Raja Pasai*

**SHER BANU A. L. KHAN** | National University of Singapore

12:15 The Quest for Cultural Hegemony in the Malay World – *Sulalatu 'l-Salatin*  
and its Successors

**JAN VAN DER PUTTEN** | University of Hamburg

12:45 Origins and Founders in Northwest Borneo and Beyond:  
The Oral Intertextuality of the Syair Awang Semaun and Related Stories

**STEPHEN C. DRUCE** | Universiti Brunei Darussalam

13:15 – 14:30 LUNCH

SINGAPORE  
STANDARD TIME

## THURSDAY, 22 SEPTEMBER 2022

14:30 – 16:00 **PANEL 3 | MALAY WORLD-MAKING: ONTOLOGIES**  
CHAIRPERSON **OMAN FATHURAHMAN**

14:30 The World of Early 17th Century Aceh as Seen through the Lens of an Old Malay Cosmogony

**VIA ZOOM** **PETER G RIDDELL** | SOAS University of London

15:00 Quest for The Axial Saints (*Kitab Wali Kutub* 'Book of Axial Saints' from the Eighteenth-Century Manuscripts of Java, and the Story of the Exiled Cleric in Colonial Java)

**VIA ZOOM** **WAHYU WIDODO** | Leiden University, and Universitas Brawijaya

15:30 An Old and Rare Malay Manuscript on Logic and Islamic Philosophy: Philosophizing the Archipelago

**VIA ZOOM** **MAJID DANESHGAR** | University of Freiburg

16:00 – 16:30 BREAK

16:30 – 18:00 **PANEL 4 | MALAY WORLD-MAKING: CONTESTATIONS**  
CHAIRPERSON **TEREN SEVEA**

16:30 National Epic and Origin Myth: The Spectre of *Hang Tuah*

**VIA ZOOM** **YVONNE TAN** | Goethe University Frankfurt

17:00 Documentary Evidence of Malay Invulnerability Magic from Batu Pahat (Negeri Johor) on the April 1948 "Dusun Nyoir Rebellion" (Narathiwat, South Thailand): The Case of *Rahasia Amalan Kyai Salleh* (Third Edition, 1982)

**VIA ZOOM** **CHRISTOPHER M. JOLL** | Chulalongkorn University

17:30 Revisiting the Polemics of the Wangsakerta Manuscript: How do the Practices of Epistemic Disobedience Reproduce Cultural Memories and Destabilize the Dominant Narratives of the Islamization of the Malay World?

**VIA ZOOM** **SITI SARAH MUWAHIDAH** | University of Edinburgh

18:00 END OF DAY 1

SINGAPORE  
STANDARD TIME

## FRIDAY, 23 SEPTEMBER 2022

10:00 – 11:00 **PANEL 5 | SPIRITUALITY, MAGIC AND DIVINATION**  
CHAIRPERSON **MOHAMED EFFENDY**

10:00 How Local is Local? Some Notes on Malay Divinatory Interpretations of Earthquakes  
**EDWIN P. WIERINGA** | University of Cologne

10:30 *Keramat*: Enchantment and Epistemology in Manuscript and Print Culture  
**TEREN SEVEA** | Harvard Divinity School

11:00 – 11:30 BREAK

11:30 – 13:00 **PANEL 6 | LAW AND SOCIAL CONTRACT**  
CHAIRPERSON **STEPHEN C. DRUCE**

11:30 Representation of Social Actors in *Hukum Kanun Brunei*:  
A Critical Discourse Perspective  
**SITI BADRIYAH HAJI MOHAMAD YUSOF** | Universiti Brunei Darussalam

12:00 Malay Manuscript Culture and the Transformation of Land Legal Culture  
in the Malay Peninsula (c. 1780-c. 1920)  
**VIA ZOOM** **ELSA CLAVÉ** | University of Hamburg

12:30 Documents from Islamic chanceries in Southeast Asia: Tarakata in Aceh  
**ANNABEL TEH GALLOP** | The British Library

13:00 – 14:00 LUNCH

14:00 – 15:30 **PANEL 7 | SOCIAL LIFE OF MANUSCRIPTS**  
CHAIRPERSON **JAN VAN DER PUTTEN**

14:00 Of Man and Manuscript: A Biographical Narrative of Malay Manuscripts  
in a Sumatran Coastal Setting  
**MARIJE PLOMP** | Leiden University Libraries

14:30 *Kain Sutura, Kertas Luluh*: Philology, Materiality, and a Malay Manuscript  
**VIA ZOOM** **MULAIKA HIJJAS** | SOAS University of London

15:00 Lontar Yusup Banyuwangi as Living Manuscript in Indonesia Today:  
Towards Decolonizing Method and New Historicism in the Contemporary World  
**LILIS SHOFIYANTI** | PPIM UIN Jakarta

15:30 – 16:00 BREAK

SINGAPORE  
STANDARD TIME

## FRIDAY, 23 SEPTEMBER 2022

16:00 – 17:30 **PANEL 8 | GENDER AND SEXUALITY**  
CHAIRPERSON **SHER BANU A. L. KHAN**

16:00 Women in Acehnese Indigenous Literature

**MYRA ABUBAKAR** | Australian National University

16:30 Queen Sheba and Female Power Narratives in Malay Islamic Hagiography:  
Intertextual Study on *Hikayat Puti Balqis* Collection of Surau Simaung, West Sumatra

**ABDULLAH MAULANI** | UIN Syarif Hidayatullah Jakarta, and MANASSA

17:00 Sexuality, Emotions and Intimacies at the Dawn of European Colonization:  
*Syair Cinta Berahi* and Other Love Narratives

**MAZNAH MOHAMAD** | National University of Singapore

17:30 – 18:00 **PUBLICATION PLANS AND CLOSING REMARKS**

18:00 **END OF WORKSHOP**

18:00 – 19:00 **WORKSHOP DINNER (For presenters and organisers only)**

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## The Raja Cempa in the Sejarah Melayu and the Dalukal of the Cham: Re-thinking Malay-Cham Historical Interactions

**Mohamed Effendy**

Department of Southeast Asian Studies, National University of Singapore  
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The story of the king of Champa (Raja Cempa) was told in Shellabear's Chapter 21 of the *Sejarah Melayu* and it tells of events before the invasion of Raja Kuci (Northern Vietnam) which fragmented the kingdom. This paper argues that though the purpose of the story of Raja Cempa in the *Sejarah Melayu* was intended to be an example for Malay rulers on good governance, its ultimate intention was to preserve the memory of a long-destroyed dynasty of Cham rulers. This can be ascertained when the story of Raja Cempa is read together with the *Dalukal*, a 17th-18th century genre of Cham manuscripts that describes the reign and activities of Cham rulers from the Cham perspective. A synchronous reading of Malay and Cham texts will reveal how important Cham terms related to kingship, warfare and even forts and royal titles are preserved in the story of the Raja Cempa. Hence, the story of the Raja Cempa potentially provides new insights to an unknown lineage of Cham rulers that existed in the 15th century before the invasion of Northern Vietnam in 1471 C.E and more importantly offer new understandings to the nature of cultural exchange between the Cham and Malay communities during the pre-colonial period.

Effendy is a lecturer at the Department of Southeast Asian Studies, National University of Singapore. Trained as a historian, he has wide interests that include Pre-colonial Southeast Asian history, Colonial Southeast Asian history, Post-colonial and Modern Southeast Asian history.

## Abdullah al-Zawawi's Manuscripts and Diffusion of His Discourse in Southeast Asian Printed Media

### Yuki Shiozaki

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Abdullah al-Zawawi (1850 - 1924) was ulama from Mecca, known as the Mufti of Shafi'i School. During his exile from 1893 to 1909, he traveled around Egypt, India, Japan, and Southeast Asia. In 1896 he was appointed as the Mufti of Pontianak.

Abdullah's publications, epistles, and fatwas formed network of supporters. Journals such as *al-Imam*, *al-Muni*, *Bintang Islam* and others diffused his words and deeds. As a result, he became famous as a guardian of Shafi'i School and an opponent of Wahhabism.

This study examines Abdullah's manuscripts and printed materials. The primary objective of this study is to visualize the network connecting Southeast Asia and the Middle East. Abdullah al-Zawawi was the main node in this network in the 1910s and 20s. The second objective of this study is to examine the process of diffusion of his discourse through the network. This study unravels one of the key networks that facilitated the transformation of Islamic discourse in Southeast Asia in the first half of the 20th century.

Yuki Shiozaki is an associate professor at the School of International Relations, the University of Shizuoka in Japan. He works on Islam in Southeast Asia. He received his doctoral degree in theology from the School of Theology, Doshisha University in Kyoto, Japan. His doctoral research theme was historical transformation of fatwa in Malaysia. His research interests include historical interactions between Southeast Asia, the Middle East, and Southeast Asia. His works also focus on Muslim community in Japan. He published articles on Islamic scholars, Islamic literature, and religious interactions in Southeast Asia including *Islam facing the Modern State: The Development of Islamic Law in Malaysia* (Japanese). Sakuhinsha. 2016, "From Mecca to Cairo: Changing Influences on Fatwas in Southeast Asia" in Masooda Bano and Keiko Sakurai eds. *Shaping Global Islamic Discourses: The Role of Al-Azhar, Al-Medina, and Al-Mustafa*. Edinburgh University Press. 2014. He is particularly interested in transregional movement of Muslims and intellectual innovation through cultural interactions.



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## Malay World Connections: An Islamic Manuscript-based Approach

### **Oman Fathurahman**

Faculty of Adab and Humanities, UIN Syarif Hidayatullah Jakarta,  
and Department of Malay Studies, National University of Singapore

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This paper aims to discuss the complexity of Malay world connection from the philological perspective. It will deal with a number of Islamic manuscripts written in local languages, including Malay, Arabic, and Javanese. Historically speaking, the Malay world is an integral part of the Muslim world, linked to the Indian sub-continent and the Middle East by trading system of the Indian Ocean, and participating in its learning and in the pilgrimage season, converging on the holy city of Mecca. Such connection resulted a huge number of Islamic manuscripts in various fields. I will focus to bring manuscripts on Syattariyah Sufi order into attention, and certain manuscripts which philologically show a close textual relation each other, including Malay Islamic manuscripts from the Lanao area of Mindanao, Southern Philippines. Based on this manuscript-based studies, I would argue that the Malay world is not a peripheral but integral part of the Muslim world, in terms of Islamic studies.

Oman Fathurahman is with Faculty of Adab and Humanities, UIN Syarif Hidayatullah Jakarta, and Visiting Senior Fellow with the Department of Malay Studies, National University of Singapore.

## Conversions and Connections: Tellings from the *Hikayat Raja-Raja Pasai*

**Sher Banu A. L. Khan**

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How may a re-reading, or perhaps many readings, of the much-studied *Hikayat Raja- Raja Pasai* appear, and what new insights might be gained? Taking a page from the new historicism movement, this article compares interpretations of literary and non-literary writings in the region in order to determine the "historicity of the text and the textuality of the history." These several readings (from the outside-in) and multiple ways of listening to the text's "tellings" (from the inside-out) may be more rewarding since they avoid pigeon-holing the text into a genre or category and avoiding approaching it via a rigidly defined disciplinary lens. By applying a more hybrid disciplinary lens, reading the text in its context, and listening to the voices within the text, one can evaluate the *Hikayat Raja- Raja Pasai* as an invaluable source for Sumatra's social, cultural, and religious history and heritage, as well as the history and heritage of Southeast Asia in general. By establishing a distinction between a "historical core" and later folkloric "embellishment" of the text, this article examines the kingdom's connections to other significant locations in the region, most notably South Asia, the origins of Islam in Samudra-Pasai, and the inter-cultural agencies responsible for the conversion of Merah Silu to Islam and the establishment of Sumatra's first Muslim dynasty. This paper tries to do so by generating new spatial and cultural imaginaries for the study of early modern state development and conversion.

Sher Banu A. L. Khan is Associate Professor in the Malay Studies Department at the National University of Singapore. She received her PhD from Queen Mary, University of London. Her research interest is the Malay world and Southeast Asia in general in the early modern period focusing on history, gender studies and Islam. She has published in numerous journals and chapters in books amongst which are "Ties that Unbind: the Botched Aceh-VOC Alliance for the conquest of Melaka 1640-1641", *Indonesia and the Malay World*, "What Happened to Syaiful Rijal?" in *Bijdragen tot de taal-, land- en volkenkunde*, "Men of Prowess and Women of Piety: The Rule of Sultanah Safiatuddin Syah of Aceh 1641-1675" in *Journal of Southeast Asian Studies*, and "The Jewel Affair: The Sultanah, her Orangkaya and the Dutch Foreign Envoys", in M. Feener, P. Daly & A. Reid, (eds) *Mapping the Acehnese Past*, (KITLV: Leiden, 2011). Her book *Sovereign Women in a Muslim Kingdom: The Sultanahs of Aceh, 1641-1699*, has been published by Cornell and NUS Press, 2017.

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## The Quest for Cultural Hegemony in the Malay World – *Sulalatu 'l-Salatin* and its Successors

### Jan van der Putten

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The founding narrative of the great city-state of Melaka, the Portuguese conquest, the subsequent relocation of the royal family and the continuation of its rule in Johor are well known from studies using such sources as Tomé Pires's *Suma Oriental* and the Malay Genealogy of Kings (*Sulalat al-Salatin*). The latter text became a model for ruling families to legitimate their position frequently contested by competing factions of the family or outside forces undermining their authority. Traces or reflections of the narratives contained in the *Sulalat al-Salatin* can be found in traditional texts written in polities from Aceh to the Moluccas. Such traces may provide these texts with a certain authority, and arguably also may undermine the authority of the model text. In this paper I will look into a few examples of texts that are related to *Sulalat al-Salatin* to find out how these texts validate the rule of the elite of the kingdom and how they relate to the model text. I will pursue the basic argument that after the fall of Melaka Malay court culture was distributed to a number of newly-established courts that vied for cultural hegemony in the Malay world by emulating the assumed greatness of the Melaka court and its traditions as narrated in the *Sulalat al-Salatin*.

Jan van der Putten is Professor Austronesistik in the Department of Southeast Asia (Asia Africa Institute) at the University of Hamburg where he teaches on Southeast Asian literatures and cultures. He is affiliated with the Centre for the Study of Manuscript Cultures (CSMC) in Hamburg and is one of the Primary Investigators of the Digital Repositories of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA) Programme, funded by Arcadia. His research interests comprise Malay texts mediated and distributed throughout Southeast Asia. His recent publications include: *A Collection of Unstandardised Consistencies? The Use of Jawi Script in a Few Early Malay Manuscripts from the Moluccas*, in Bondarev et al., *Creating Standards. Interactions with Arabic Script in 12 Manuscript Cultures* (Berlin/Boston, 2019); and *Surfing the Literary Waves of Insular Southeast Asia*, in Tan Huism et al., *Tales of the Malay World. Manuscripts and Early Books* (Singapore: National Library Board, 2018).

## Origins and Founders in Northwest Borneo and Beyond: The Oral Intertextuality of the Syair Awang Semaun and Related Stories

### **Stephen C. Druce**

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The Syair Awang Semaun (SAS) is a long Brunei-Malay poem created from various oral traditions that at some point in the past were brought together to create a new oral and poetic work that tells of the founding of Brunei and the exploits of its founders. It was probably first written down on paper in the Jawi script in the nineteenth or early twentieth century. Currently, there are six known versions of the SAS, one of which was published in full by the Brunei Museum. While I comment on the SAS's structure and relationship to other poetic works in the region, I am not so much concerned with the text as a single literary work but rather the stories used to create it. My interests here are twofold. The first is to explore and understand the interconnections between the origin stories and figures that appear in the SAS with related origin stories and figures with similar names found in oral traditions of other northwest Borneo ethnic groups. How and why do these stories and figures appear in different cultural and linguistic contexts, and can this tell us anything about the history and ethnic composition of early Brunei? The second is to apply the established Austronesian concepts of 'origin' and 'precedence' developed by James Fox in order to understand the function of these stories and how they relate to the wider Malay World.

Stephen C. Druce obtained his PhD in Southeast Asian history from the Centre for South-East Asian Studies at Hull University. He is currently affiliated to Universiti Brunei Darussalam, where he is the Deputy Director of the Academy of Brunei Studies and Associate Researcher in the Institute of Asian Studies. His main interests include the history, archaeology, and oral and written literature of Southeast Asia, particularly Sulawesi and Borneo. His major works include: *The lands west of the lakes: A history of the Ajattappareng kingdoms of South Sulawesi, 1200 to 1600 CE* (2009); an edited special issue of the *International Journal of Asia Pacific Studies* themed *Orality, writing and history: The literature of the Bugis and Makasar of South Sulawesi* (2016); *Origins, history and social structure in Brunei Darussalam* (with Victor T. King, 2021); and *Continuity and change in Brunei Darussalam* (2021, with Victor T. King). He is also the Chief Editor of the *Brunei Museum Journal*.

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## The World of Early 17th Century Aceh as Seen through the Lens of an Old Malay Cosmogony

**Peter G Riddell**

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The Cambridge University Library holds among its collection of Malay manuscripts several that belonged to the Dutch Arabist, Thomas Erpenius (d. 1624). The acquisition around 1600 of one of these manuscripts, Gg.6.40, speaks into early Dutch colonial presence in the Sultanate of Aceh. As interesting as that story is, even more fascinating is the window that MS Gg.6.40 opens into the Sultanate of Aceh around 1600, its dominant theologies and religious narratives.

Folios 8-44 of the MS contain a cosmogony in Jawi. This represents arguably the oldest surviving Origin of the Universe story from the Islamic tradition in Southeast Asia. This poses diverse questions. First, what are its sources and how do they reveal connections with other Muslim regions? Second, given scholarly assumptions of the dominance of monistic Sufi thinking in early 17th century Aceh, does this cosmogony affirm or challenge such assumptions? Third, is this copy of the work the sole surviving exemplar and, if so, why are there no other copies in the location of its original composition?

Many other questions arise surrounding this fascinating cosmogony. Regarding methodologies, a combination of Object Biography, Social History and New Historicism show that this manuscript is not merely a one-dimensional sample of material history. It is also a vehicle for voices from the past to be heard, relating colourful stories for entertainment and edification, serving the goal of spreading the faith of Islam, but also laying the groundwork for later polemicists to engage in book-burning and Inquisition-like trials.

Peter Riddell, Professorial Research Associate in History at SOAS University of London, took his PhD on Islam in Southeast Asia at the Australian National University and has previously been on faculty at the ANU, IPB University (Indonesia), SOAS, London School of Theology, and Melbourne School of Theology. He is a joint Australian/British citizen and spends part of each year in both countries. Professor Riddell has published widely on Southeast Asia, Islam and Christian-Muslim Relations. Two of his books represent detailed studies and editions of Malay manuscripts: *Transferring a Tradition* (Berkeley, 1990); and *Malay Court Religion, Culture and Language: Interpreting the Qur'an in 17th Century Aceh* (Leiden, 2017). Malay manuscript studies also provide the focus of many of his journal articles and book chapters. His book *Islam and the Malay-Indonesian World* (London, Hawaii, and Singapore, 2001) draws heavily on his knowledge of Southeast Asian Islam through study of the Malay manuscript tradition. He is currently preparing a book for Brill Publishers on the manuscript that forms the focus of this proposal.

## Quest for The Axial Saints (*Kitab Wali Kutub* ‘Book of Axial Saints’ from the Eighteenth-Century Manuscripts of Java, and the Story of the Exiled Cleric in Colonial Java)

### Wahyu Widodo

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The centerpiece of the article is of an edition Book of Axial Saints (*Kitab Wali Kutub*) from Cod. Or 7581 which is coded as “Notes of Malangjoeda”. The book that is written in Perso-Arabic scripts (*pegon*) essentially is a compendium of prayers on Islamic ritual performances manual. By applying the performance of philology point of view (Arps, 2016:41-62; 2017:116; 2020:180), I shall focus on its characteristic as a textual artefact (artifactuality) and its historicity. Prior to discussing the artifactuality of *Kitab Wali Kutub*, I shall first introduce how the Cod. Or 7581 was acquired by Snouck at Batavia around 1889-1891, and attempted to answer: whose sinful hands were used to expropriate the manuscripts from the rightful owner? By using the Dutch colonial archives, I reconstruct the story of Mas Malangjoeda, a spiritual leader of Akmaliyah Sufi order (*tarékat*) from Banyumas which was exiled to Buru Island. *Kitab Wali Kutub* thereby can be regarded as a manuscripts witness, and also can be conceived as an Islamic manual on which the *Walikutuban* reading ritual—a ritual is asking for a help through the Axial Saints in each of cardinal points—in present-day Java has been based and referred. This ritual has been revived since 2014 by Kiai Abdul Mun’im for selective members of Nahdlatul Ulama (NU). I present its artifactuality to prove that the *Kitab Wali Kutub* is a written evidence that axial saints’ notion has been deeply rooted since the eighteenth century in Sunni tradition in Java and the Malay world.

Wahyu Widodo earned his master’s degree in descriptive linguistics from Universitas Sebelas Maret, 2012. In the same period, he was selected as a fellow in Asia Research Institute, National University of Singapore (ARI-NUS). He is a lecturer at Faculty of Cultural Science, Universitas Brawijaya. His research interest falls into four categories: (1) ethnolinguistics with Javanese and Indonesian languages as core area, (2) philology in the context of Java and Malay writing manuscripts, (3) verbal art performance in ritual context, (4) Islam and *Pesantren* tradition. His earlier writings on these four major interests were published in professional journals and chapter books. He is currently doing PhD project at LIAS Leiden University under the project title “Javanese Incantatory Poems in Two Traditions: A Comparative Study on Ritual Art Performance of Javanese Incantatory Poetry (*Mantra Kidung Jawa*) and Islamic Spells (*Hizb*)” with Bernard Arps as a supervisor.

## An Old and Rare Malay Manuscript on Logic and Islamic Philosophy: Philosophizing the Archipelago

### Majid Daneshgar

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While examining various Malay-Indonesian materials in Germany, I came across a manuscript in the Marburg University Library. This manuscript sheds lights on Malay-Indonesian intellectual history and literature. It is Ms\_Or\_14, a bilingual manuscript (Arabic-Malay Jawi) copied on the Javanese paper, *dluwang*. It was collected by two famous German lecturers, book collectors and orientalists, the Schröder brothers, the sons of the German polymath Johann Joachim Schröder (d. 1756). Some evidence demonstrate that this manuscript came to the possession of the Schröder family (Nikolaus Wilhelm Schröder-Johann Wilhelm Schröder) in the Netherlands before 1750.

This manuscript, however, contains significant features, for which it deserves to be introduced and examined thoroughly. They are as follows:

- It is a manuscript collection on *Logic and Islamic Philosophy*
- Old Malay orthography and spellings can be found throughout the manuscript
- It includes a classical Persian couplet from the 13<sup>th</sup> and 14<sup>th</sup>-century Persianate World
- The author's preface suggests that it was the first work on logic and philosophy produced in the Malay language

All these features may provide us with a better picture about Malay-Indonesian intellectual history and Islamization era; this will be achieved through raising a number of questions:

- Given the existence of its archaic elements, being written on *dluwang*, the author's declaration about the originality of the Malay text, and traces of Persian phrases, can this manuscript challenge former literature which introduced Sufism as one of the first Islamic trends established in Nusantara?
- Is it one of the oldest known manuscripts on logic and Islamic philosophy written inside the Malay Archipelago?
- What forms of philosophical school made inroads to the Malay-Indonesian World in the past?
- Does this manuscript invite us to reconsider former studies on Islamic thoughts of Hamza Fansuri, Syamsuddin of Pasai and Nur al-Din al-Raniri, through which Islamic theology was often combined with and seen through the lens of Sufism?
- How did Malay-Indonesians practice reasoning in the manner of a "Muslim Philosopher"?

Also, additional aspects of the manuscript such among others as the interlinear translation form and style, drawings, glosses and supercommentaries will be discussed which altogether indicate to what extent reading and dissemination of Islamic philosophy was important for local residents.

Majid Daneshgar is Lecturer and Research Associate at the Oriental Studies Department of the University of Freiburg, Germany, where he teaches courses on the *History of Islam in Southeast Asia, Transregional Islam and Islam and Science*. He is also an alumnus of the Freiburg Institute for Advanced Studies (FRIAS). He has widely published on Malay Islamic intellectual and exegetical history, such as "The Quran in the Malay-Indonesian World: Context and Interpretation" (co-edited with P. Riddell and A. Rippin, Routledge 2016), "A Very Old Malay Islamic Manuscript" (*Indonesia and the Malay World* 2022), "Shaving the Prophet: Persians and the Origin of the *Hikayat Nabi Bercukur*" (*Der Islam* 2022), "Indonesian Manuscripts in Iran" (*Indonesia and the Malay World* 2021), and "New Evidence on the Origin of the *Hikayat Muhammad Hanafiyah*" (*Archipel* 2018).

## National Epic and Origin Myth: The Spectre of *Hang Tuah*

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Nothing quite inspires the formation and sustenance of nation states like myths-as-stories that functions as ostensible historical realities in fabricating model national identities. Looking at a regionalised South East Asian epic with a nationalised romance, both *Hikayat Seri Rama* and *Hikayat Hang Tuah* are heavily romanticised recounts of 'history' through the national heroes of royal ruling families. Much of present public discourse that surrounds such texts in the Malaysian context has been steeped in controversy, centred on the validity of the culturally symbolic warrior heroes Hang Tuah and Laksamana. Researching the ideological, and at times critically untouchable origin myths behind the two classical texts, a deconstruction of the history of ideas embedded within the narratives of shared Malaysian historical imagination can be reified: What are the specific outlooks influential within these communities that has contributed to the prevailing popularity of these texts? How does such nationalised ideals manifest in current post-colonial identities? Not to mention, utilising Derrida's framework of spectrality in a comparative textual and cultural analysis to interrogate the (1) identity of who haunts and who is being targeted and (2) historiographies telling of our relationship to the past.

Yvonne Tan recently completed her MA in Southeast Asian Studies at Goethe University Frankfurt. Her research interests include postcolonialism, social movements and national myth-histories. Her published works are *509: The People Have Spoken* (Strategic Information and Research Development Centre 2018) which has been published in three languages and book chapter "Piractical Headhunters yang semacam Melayu dan Cina: Creating the Abject Native Other during the Mat Salleh Rebellion (1894-1905)" in *Race and Colonial Wars in the 19th century* edited by Farish Noor and Peter Carey (Amsterdam University Press 2021). She also has bylines in *Malaysiakini*, *MalaysiaNow* and *Malaysia Insight*.



Documentary Evidence of Malay Invulnerability Magic from Batu Pahat (Negeri Johor) on the April 1948 “Dusun Nyoir Rebellion” (Narathiwat, South Thailand): The Case of *Rahasia Amalan Kyai Salleh* (Third Edition, 1982)

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This paper analyzes a 58-page hand-written Jawi manuscript *Rahasia Amalan Kyai Salleh (RAKS)*, attributed to Haji Muhammad Karim bin Haji Kecik (d. 1977), who led South Thailand’s “Dusun Nyoir Rebellion”, in April 1948. While his name appears once in the (extensive) secondary literature dealing with violence in Malay South Thailand, the electronic copy I made of *RAKS* while conducting ethnographic fieldwork in Narathiwat provides the first documentary evidence about the influence of Muhammad Salleh bin Abdul Karim (d. 1959) of Batu Pahat (Negeri Johor) along the Thai-Malay Peninsula. I begin by summarizing the role of ‘*ilmu kebal*, and ‘*ilmu ghai* in Malay responses to the political chaos and sectarian violence between June and August 1945 in Negeri Johor. After reconstructing both links between Haji Mat Karae and Kyai Salleh, and the Dusun Nyoir rebellion, three years later, I summarise the contents of this manuscript and what this reveals about Malay “magic”, which has been the subject of some important recent monographs (Farouk Yahya 2016, Sevea 2020).

Christopher M. Joll is a New Zealander who was based in Thailand for two decades—the first of which were in Thailand’s Malay-dominated south—before becoming one of many COVID 19 refugees/returnees. He is the author of *Muslim merit-making in Thailand’s far-south* (Springer, 2011), and is currently a research associate at Victoria University of Wellington’s Religious Studies Program (in New Zealand), and a research fellow at the Center of Excellency for Muslim Studies, Institute of Asian Studies, Chulalongkorn University (in Thailand). This paper is based on data collected while conducting ethnographic fieldwork as part of a ground-breaking 5-year multi-sited research project (began in 2012) into Sufi Tariqa between (Thai-speaking) Central and (Malay-speaking) parts of South Thailand. Some of his many articles about Thailand’s Muslim minority have appeared in *TRaNS: Trans -Regional and -National Studies of Southeast Asia*, *Critical Asian Studies*, *Studia Islamika*, and *Southeast Asian Studies*, and *Sojourn*.

## Revisiting the Polemics of the Wangsakerta Manuscript: How do the Practices of Epistemic Disobedience Reproduce Cultural Memories and Destabilize the Dominant Narratives of the Islamization of the Malay World?

### Siti Sarah Muwahidah

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This paper discusses the contestation of historical memories in the controversy of the Wangsakerta texts. Originally written under the supervision of Prince Wangsakerta of Cirebon (d. 1713), a 19th century copy of one of the manuscripts resurfaced in 1974. Purportedly, these manuscript series were based on the collected stories of oral historians (*mahakawi*) who were invited to a convention (*gotrasawala*) hosted by the prince in 1677. They contain oral histories of about seventy Malay kingdoms from the beginning of creation. Some scholars questioned the texts' authenticity and the historical veracity of the *gotrasawala*. Prominent historians of Indonesia even reprimanded scholars against using the Wangsakerta texts as historical references.

Expressing *epistemic disobedience*, some Indonesian authors continue to cite the manuscripts in popular books and articles, e.g., *Atlas Wali Songo*. Moreover, the Cirebon people and royal family hold them as their foundational text of origin. Recently, they created the Annual Gotrasawala Festival to defend the memory and the authenticity of the Wangsakerta Convention and texts.

These manuscripts provide critical insight for my study on the formation of sectarian identity in Indonesia because they clearly depicted *madhhab* consciousness and tension in 16th century Cirebon. The texts enumerate the contemporaneous jurisprudential schools, including Shi'ism, and list each school's prominent followers, including royals and saints. Thus, this paper argues that the manuscripts effectively de-center the predominantly Sunni narratives of Islam in Java. Despite scholarly apprehension, the Wangsakerta texts inevitably shaped the discursive imagination of Indo-Malay Muslim identity and history.

Siti Sarah Muwahidah is an Alwaleed Early Career Teaching and Research Fellow on Contemporary Muslim Societies in Southeast Asia, at the HRH Prince Alwaleed Bin Talal Centre for The Study of Islam in The Contemporary World, the University of Edinburgh, Scotland, the United Kingdom. Sarah holds a PhD in Religion (2020) from the Graduate Division of Religion, Emory University, Atlanta, USA. Her PhD dissertation examined Sunni-Shi'i relations and the development of sectarianization in Indonesia. Her current research project examines new authority and transnational networks among Indonesian Shi'i communities. Her academic interests include interfaith dialogue, Muslim-Christian relations, religious conflict and peacebuilding, political theology, and identity politics. She has conducted research in the Philippines, Indonesia, and Malaysia. In addition to her teaching and research, she played in and led an Indonesian traditional orchestra, the Emory Gamelan Ensemble.

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## How Local is Local?

### Some Notes on Malay Divinatory Interpretations of Earthquakes

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There are many Malay manuscripts which contain divinatory interpretations of signs in nature which are habitually categorized as belonging to the domain of “Malay magic” (see Yahya 2016 for a recent discussion). Such texts tend to be neglected in general surveys of the heritage of traditional Malay literature (e.g. Braginsky 2004), but the 2004 Indian Ocean earthquake and tsunami which especially has struck Aceh in a most devastating way, has prompted a flurry of studies in the Indonesian academic world on “forgotten” Malay manuscripts of this genre, emphasizing the “local wisdom”, the Islamic nature, and relevance for contemporary Indonesia. Intriguingly, this genre can be found “from Aceh to Ambon”, which raises the question of how “local” this “wisdom” is. This paper addresses the theme of “enchantment and magic” and examines a specific body of esoteric literature which has been circulating in insular Southeast Asia but is also closely connected to the wider cosmopolitan world of the Indian Ocean.

Edwin P. Wieringa is Professor of Indonesian Philology with special reference to Islamic Cultures at the University of Cologne. Trained in Indonesian philology at Leiden University, where he was awarded a PhD with highest honours in 1994 on a corpus of traditional Javanese historiographical texts, he has published widely in the fields of traditional and modern Indonesian literatures.

## *Keramat*: Enchantment and Epistemology in Manuscript and Print Culture

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This paper is concerned with epistemology and enchantment in Malay-Islamic textual traditions and surveys various manuscripts and chapbooks about Islamic saints and shrines in the Malay Peninsula and Java. The first part of this paper surveys Malay manuscripts and printed texts on Islamic sainthood collected from cities of the eastern Indian Ocean world and pays attention to the processes by which these materials were transmitted, written, collected, and compiled in the nineteenth and twentieth centuries. In doing so, I highlight how these texts, their traditions, and their material histories complicate assumptions about a divide between the enchanted world of manuscripts and the disenchanting age of print and steam, as well as notions of ‘vernacular’ and ‘cosmopolitan’ ontology and epistemology. Malay manuscript and print materials about *keramat* are richly informative about charismatic religious authority, origin stories, the materiality of miracles, and the saintly mediation of societies, exchange, and politics. Textual traditions of *keramat* are also informative about the understudied human and non-human actors of Southeast Asia and the broader Indian Ocean world instead of the agents of companies and courts who are so well represented in academic writing. The second part of this paper will consider how manuscript and print literature on Malay-Islamic *keramat* continues to be produced, paying attention to contemporary networks of Sufi ‘shaykh-historians’ involved in collecting esoteric manuscripts and textual traditions preserved within closed circles and editing these for public education. The authors of these handwritten or cheaply printed books emphasise the role of enchanted *keramat* in material life and affirm Islamic histories and sciences vis-à-vis colonial pasts, neo-colonial presents and western epistemologies, while affirming the oceanic reach of *keramat* who served as pivots of widespread networks across the eastern and western Islamic world.

Teren Sevea is a scholar of Islam and Muslim societies in South and Southeast Asia, and received his PhD in History from the University of California, Los Angeles. Before joining Harvard Divinity School, he served as Assistant Professor of South Asia Studies at the University of Pennsylvania. Sevea is the author of *Miracles and Material Life: Rice, Ore, Traps and Guns in Islamic Malaya* (Cambridge University Press, 2020), and co-edited *Islamic Connections: Muslim Societies in South and Southeast Asia* (ISEAS, 2009). He is currently working on a forthcoming book entitled *Singapore Islam: The Prophet's Port and Sufism across the Oceans*. Sevea is also the author of number of book chapters and journal articles pertaining to Indian Ocean networks, Sufi textual traditions, Islamic erotology and the socioeconomic significance of spirits that have been published in journals such as *Third World Quarterly* and *Modern Asian Studies*. In addition to this, he is a coordinator of a multimedia project entitled “The Lighthouses of God: Mapping Sanctity across the Indian Ocean,” which investigates the evolving landscapes of Indian Ocean Islam through photography, film and GIS technology.

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## Representation of Social Actors in *Hukum Kanun Brunei*: A Critical Discourse Perspective

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Compiled and implemented in the 16th century, *Hukum Kanun Brunei* is a legal treatise framed as a code of conduct for the society. It contains 29 articles comprising of 100 clauses, with 20 articles relating to Islamic *hukum* encompassing criminal laws, civil laws, and laws pertaining to financial transactions, contracts, bankruptcy and others. Unlike the *Silsilah Raja-Raja Berunai* or the *Shaer Rakis*, this document was not confined to the norms pertaining to the royal court and the ruling classes but also to the commoners. From a critical discourse perspective, the interplay of various agencies and how they are interwoven into the existing sociopolitical tapestry is not only reflective of the sociopolitical identity at that time but also a constructive one. This study aims at tracing the role and representation of social actors in *Hukum Kanun Brunei*, as the interweaving threads of the social fabric in the pre-colonial Brunei. Using methodological insights from van Leeuwen's *Social Actors and Social Actions* (1998; 2008; 2009), social agencies will be dissected and analyzed in relation to their actions and traits using socio-semantic analysis. Regarded as context dependent and socially constituted, social actors are often portrayed and shaped in the mould of the culture, ideology and society that embodies it. It is anticipated that this study will provide an insight on the multifarious roles of agencies during the pre-colonial period, especially towards understanding the notion of social contract as a mechanism that constitutes and shapes the sociopolitical culture of the Malays. Additionally, the application of Critical Discourse Studies into studies of Malay Manuscripts is also hoped to enrich the methodological tool in the domain.

Badriyah Yusof recently graduated from Reading University, UK with a PhD in Applied Linguistics. Her thesis titled 'Representing Power Shifts in Brunei-Britain Political Discourse (1847-1984)' looks at how power dynamics between the two states are represented in political documents within a protectorate setting. Insights from her findings reinforces that power and its representations are not static entities but multidimensional, dialectically related and has a bearing force towards each other in and across discourses. As a proponent of Critical Discourse Studies, Dr Badriyah is intrigued by the intricacy of power relations within various political settings and how these relations are reflective and constructive of today's social and political reality. Her other research interests include Applied Translation, Critical Policy Discourse and Islamic Governance. Dr Badriyah is currently a lecturer in Malay Studies, Universiti Brunei Darussalam, an editorial member of *Southeast Asia: A Multidisciplinary Journal* (UBD), and member of *Jawatankuasa Tetap Bahasa Melayu Brunei Darussalam*.

## Malay Manuscript Culture and the Transformation of Land Legal Culture in the Malay Peninsula (c. 1780-c. 1920)

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The progressive establishment of the Straits Settlements, between 1786 and 1874 in the Malay Peninsula, led to a multiplication of diplomatic relations but also of various other transactions related to land use and ownership. Among them, the *surat sungai*, *surat serahan* dan *surat izin membuka kebun* are of particular interest both for Malay manuscript scholars and historians. Indeed, these manuscripts document – through their form and content – the development of Malay scriptural practice and the relational change to land use.

The present project proposes to interrogate manuscripts both as a medium of transaction and as artifacts co-constructing places. Through an analysis of the vocabulary, layout, paratext, archival practices, and intertextuality, the study will highlight the hybrid nature of those Malay ‘letters’. By replacing them in a long-time perspective of scribal practice, the work will assess in which ways they form a new development in the cosmopolitan legal and scriptural culture documented in the region prior to the 19th century.

By doing so, the aim is two-fold: first, I intend to offer an alternative narration regarding the territorial expansion of British Malaya, insisting on the process more than the result. Second, the study will also highlight in which way manuscript studies can contribute to new approaches to classical themes of Southeast Asian studies such as colonization and State formation.

Elsa Clavé is assistant professor in Austronesian studies at Hamburg University and associate researcher at the Center for Southeast Asian Studies at the EHESS, Paris. She is specialized in the cultural history of Muslim societies in the Malay speaking world and on the relationship between history, memory and places. Her first monograph entitled *Les sultanats du Sud philippin. Une histoire sociale et culturelle de l’islamisation XVe-XXe siècles*, was published in 2022 at the EFEO. She is currently conducting research for her next monograph on the historical formation of Malaysia’s geo-body.

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## Documents from Islamic chanceries in Southeast Asia: Tarakata in Aceh

### **Annabel Teh Gallop**

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Malay epistolography or letter-writing has been well studied since the early 19th century, with scholars from Marsden (1812) onwards highlighting the remarkable consistency in formal protocols across the archipelago which were perpetuated through four centuries. The study of Malay letters has benefitted from an abundance of primary sources, albeit it should be cautioned that most of the letters represent one particular strand of relationships only, namely between Malay rulers and nobles and European officialdom. The study of Malay official documents, for use within local polities—such as royal decrees, judgements, deeds of sale—is by contrast very limited: there have been few studies, and access to primary sources is also very limited. Moreover, preliminary studies suggests great fluidity in nomenclature, form and content over time, necessitating studies that are carefully delimited in space and time. This paper will explore understandings of royal edicts in Aceh, called sarakata (Acehnese)/tarakata (Malay), and attempt to understand the scope and even evolution of this class of documents.

Annabel Teh Gallop FBA is Lead Curator, Southeast Asia with the British Library. She works on Malay and Indonesian manuscripts, with a particular interest in letters, documents, and seals, and on the illumination of Qur'ans and other Islamic manuscripts from Southeast Asia. Annabel was co-director of the British Academy-funded research project 'Islam, Trade and Politics across the Indian Ocean' (2009-2012), investigating Ottoman links with Southeast Asia. She is also Editorial Board member of *Indonesia and the Malay World*; International Advisory Board member of *Manuscripta Orientalia*.

## Of Man and Manuscript: A Biographical Narrative of Malay Manuscripts in a Sumatran Coastal Setting

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Up to the last quarter of the twentieth century Malay manuscripts have primarily been studied in the framework of the texts they convey. Even the material turn in Malay manuscript studies is linked to the study of texts, as its emergence was prompted by the need of philologist to ascribe a text to a certain time and place. It seems odd that the human factor has often been left out of the equation for so long. Because after all, it were people who desired, ordered, bought manuscripts, read, copied, enjoyed and sold manuscripts, cared for, travelled with, borrowed and were perhaps ultimately bored with a manuscript.

By placing the Malay manuscripts in their original habitat and interrogating them as objects that have relationships with people, I aim to gain insight into a Malay manuscript world. I will follow the life cycle of a manuscript as a guide and will apply the method and vocabulary provided by L.W.C van Lit in the first chapter of his monograph 'Among Digitized Manuscripts. Philology, Codicology, Paleography in a Digital World' (2019). The categories he uses to delineate the manuscript world in general, with its own episteme, power relations, way of communicating and social dynamic, render visible the outlines of a Malay manuscript world.

To draw implications about the Malay *manuscript* world I intend to use the data I gathered during my PhD research on the Malay *textual* world in mid-nineteenth-century Barus, North Sumatra. The sources are Malay manuscripts and archival sources kept at Leiden University Libraries.

Marije Plomp (1967) is subject librarian for Southeast Asia at Leiden University Libraries. She studied Indonesian languages and literary criticism at Leiden University and obtained her PhD degree at the same institution in 2014 with a thesis on the mid-nineteenth-century Malay textual world of Barus. She taught at Leiden University and the University of Victoria, Canada, and worked at NIOD Institute for War, Holocaust and Genocide Studies for a research program on the decolonization of the Dutch East Indies. She is secretary of a European association for library professionals, the Southeast Asia Library Group. Her publications in popular and scholarly media range from modern Indonesian culture and cultural history to Malay textual traditions and Indonesian history. Among her interests are the cultural and social history of North Sumatra in the nineteenth and twentieth century, Malay textual traditions, manuscript studies, Digital Humanities, post-colonial studies, and critical librarianship.



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## *Kain Sutera, Kertas Luluh: Philology, Materiality, and a Malay Manuscript*

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*Syair Jaran Tamasa* (British Library MSS Malay B9) is a Malay poem that exists in only two manuscripts, both collected in the early 19th century. Unread for some two hundred years until a workshop on it at the NLB Singapore in 2017, the text abounds with lavish descriptions of material culture, and especially of textiles. At the same time, MSS Malay B9, like many Malay literary manuscripts, is itself a rather plain object, a clean copy made by a scribe for the British philologist John Leyden and thus of limited codicological interest. Drawing on the material turn in manuscript studies, the paper will discuss the representation of textiles in the text, and the ways in which it might be illuminating to think of manuscripts as analogous to textiles. It will also outline the community-sourcing approach that led relatively quickly to the production of a full transliteration of *Syair Jaran Tamasa*, as well as the much slower editing work that will, it is hoped, return the text to contemporary readers of Malay. Philological work like this is much out of favour in the Western academy, and work on comparable literary texts is likewise not much in evidence in Southeast Asian universities of late. Nevertheless, as this paper hopes to show, rigorous philological method, and especially a nuanced grasp of historical Malay and of the norms of Malay textual culture, including material aspects, remain essential for understanding such manuscripts on their own terms. This, in turn, is necessary if we are to use manuscripts like these in order to decentre dominant narratives of the past.

Mulaika Hijjas is Senior Lecturer in South East Asian Studies at SOAS University of London, where she specialises in the Malay manuscript tradition but also teaches literature and cultural studies of the region. She has a BA in Literature from Harvard College; an MA in Islamic history from Oxford; and a PhD in Malay literature from SOAS. She held a British Academy Postdoctoral Fellowship from 2009-14. She has published numerous articles and a monograph (*Victorious Wives: The Disguised Heroine in Nineteenth-Century Malay Syair*, NUS Press, 2010), and was co-managing editor of *Indonesia and the Malay World*. She is principal investigator on the Leverhulme Trust-funded project 'Mapping Sumatra's Manuscript Cultures' (2022-2027).

## Lontar Yusup Banyuwangi as Living Manuscript in Indonesia Today: Towards Decolonizing Method and New Historicism in the Contemporary World

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Lontar Yusup Banyuwangi is a text that tells the story of the Prophet Yusuf and it has become a living manuscript in the Osing community in Banyuwangi. Living manuscripts are a phenomenon in which texts and manuscripts get their actuality in society through accompanying narrative strategies (Christomy, 1988). Narrative strategies could be realized in the form of copies made for the needs of the community and be carried out through a performative process. In fact, in the digital era, living manuscripts have received new echoes with the emergence of copying and reading communities. This paper examines how the Osing people interpret the text of Lontar Yusup and how they make it a living manuscript through the practice of reading texts in their daily lives. Drawing from the ethnographic method and cultural studies perspective, this paper wants to provide an overview of the decolonizing approaches proposed by Kuan Hsing-Chen (2010) to find contextualization of the text with the context of society in the historical trajectory of Indonesia. This paper shows that Lontar Yusup still exists in the midst of Osing people who still value the existence of the manuscript as one of the ancestral heritage that should be preserved. Osing people read or sing Lontar Yusup in the ritual activities and other events called "mocoan". The reading or singing activity is still being carried out in routine groups and in the millennial community. Even though they do not know the meaning of the content of the text they read, they are still active in singing, because it is to protect the Osing language which is the representation of the song in the mocoan.

Lilis Shofiyanti has just graduated from the Masters Program in Cultural Studies at the University of Indonesia. She is currently developing her research about the articulation of cultural identity of Osing people through Mocoan Lontar Yusup Millennial. Mocoan is a tradition of reading or singing manuscripts in Banyuwangi, East Java, Indonesia. She now works as an assistant data manager at the Southeast Asia manuscript digitization program called DREAMSEA in PPIM UIN Jakarta. Her research interests include local culture in relation with global culture, identity, and art performances.

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## Women in Acehese Indigenous Literature

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In this study, I review two *hikayat* of the Aceh war period—*Hikajat Prang Sabi* (The Epic of Holy War) and *Hikayat Prang Gompeuni* (The Epic of the Company War). These two *Hikayat* were written during the Dutch War, and soon after were written, transliterated, translated and made accessible to a wider audience in the early 20th century. I particularly look at how women's participation in the war is depicted from local perspective. Was female heroism recognised in the *hikayats*?

The place to turn for an indigenous view of the Aceh war is the tradition of *hikayat* or Acehese heroic poetry, written in the *Jawi* (modified Arabic) script in Acehese language. Most Acehese *Hikayat* were initially composed for oral performance, and often written down only when a later generation, or a foreigner, required it. "The Acehese apply the term *hikayat* not only to tales of fiction and religious legends, but also to works of moral instruction and even simple lesson-books" (Snouck Hurgronje, 1906a, p.77) The *hikayat* form was developed as a variant of Malay literature since about 1500, with written Acehese texts only later (Ibrahim Alfian, 1992, p.11). Like many writers of the colonial era Snouck Hurgronje took a dim view of their use to the historian: "it is indeed impossible to determine with certainty what the facts really are which are presented to us in so fantastic a form, so widely does the story diverge from reliable historical facts" (Snouck Hurgronje, 1906b, p.80). In addition, divergences were caused by repeated copying, so that the older texts underwent changes through the generations (Alfian, 1992, p.11). Nevertheless, Amirul Hadi shows that by studying Acehese *hikayat* one can gain an understanding of indigenous perspectives on historical events as well as the beliefs and cultural context of the Acehese in the early period, including their perspective on war and peace (Hadi, 2011, p.184).

Myra Mentari Abubakar is currently enrolled at the School of Culture, History, and Language. Her thesis, *A Study of Female Heroism in Indonesia*, theorises the idea of female heroism in Indonesia and evaluate the changing importance of this idea from the 19th century to the present. Prior to pursuing her PhD, Myra was a lecturer at several universities in Aceh, Indonesia. Her PhD at the Department of Gender, Media and Cultural Studies is supported by scholarship from the Indonesian Ministry of Education and Culture.

## Queen Sheba and Female Power Narratives in Malay Islamic Hagiography: Intertextual Study on *Hikayat Puti Balqis* Collection of Surau Simaung, West Sumatra

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One of the story themes in classical Malay literature is Islamic hagiography. Stories about the prophets and their companions spread throughout the Malay world. However, from the various hagiography, the role of women is only limited to didactic aspects for marriage, devotion, and Sufistic practices. This article discusses a Malay text entitled *Hikayat Puti Balqis*, a manuscript collection of Surau Simaung, Sijunjung, West Sumatra digitized by Digital Repository of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA) with code number DS 0043 00007. The text talks about a female ruler named Puti Balqis in the land of Saba who recorded in various mythologies, folklore, and holy books, such as Judaism, Christianity, and Islam. By conducting an intertextual study, this article will look at how the Malay literature that developed in the surau narrates the concept of women's power and its relation to the structure of Minangkabau society. In addition, The *Hikayat Puti Balqis* also reveals the phenomenon of the elimination of non-Islamic texts that occurred in religious institutions such as Surau Sumaung, West Sumatra.

Abdullah Maulani is a researcher at Digital Repository of Endangered and Affected Manuscripts in Southeast Asia (DREAMSEA) under the coordination of the Center for Study of Islam and Society UIN Syarif Hidayatullah Jakarta, Indonesia and the Center for Study of Manuscript Cultures (CSMC), Hamburg University, Germany. In addition, he is working as journal manager of *Manuskripta* published by Masyarakat Pernaskahan Nusantara (MANASSA). He completed his master in philology at the University of Indonesia in 2020. Some of his research are on Javanese, Sundanese, and Malay Islamic manuscripts that have been published, including: *Carita Yajid Cilaka: The Transformation of Shi'a-Sunni Text in Java 19c* (2019), *Merak, Ikan Singandarung: Citra Sastra Peralihan Hindu-Islam di Lombok* (2019), *Wawacan Jaka Paringga: Edisi Teks dan Terjemahan* (2020), *Offensive Charms and Weapons in Buton and Cirebon Manuscripts* (2020), *Aksara dan Bahasa Arab dalam Tradisi Magi Nusantara abad ke-19* (2021), *Pemikiran Sains-Sufistik Orang Bugis dalam Naskah Kutika Ugi' Sakke Rupa* (2021), *Malay Text Reception among Qadiriya wa Naqshabandiya Orders in West Java: Study on Wawacan Layang Siti Hasanah* (forthcoming).

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## Sexuality, Emotions and Intimacies at the Dawn of European Colonization: *Syair Cinta Berahi* and Other Love Narratives

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Questions of power, rulership, religion, transactions, and law are keenly explored by historians and philologists of Malay manuscripts. But textual materials that articulate states of feelings and passions are often relegated to the branch of “classical Malay literature” or sidelined as serious scholarship altogether. A collection of *Pantun Melayu* (Malay Quatrain) compiled by R. J. Wilkinson and R.O. Winstedt first published in 1914 is almost wholly about romance, love and desire, though not much significance is made from these. The narrative of “love” had been in circulation for some time. At least a century before the Wilkinson-Winstedt compilation there already existed a genre of Malay poetry around this theme. Manuscripts from the early nineteenth century titled *Syair Cinta Berahi* (Ballad of Passionate Love) are found in the collections of Leiden University (Or.1734:1), Royal Asiatic Society (Farquhar 6) and Houghton Library, Harvard University (MS Indo 14). Though similarly titled, they are of different compositions. Perhaps many from outside the ruling circle, and also women may have been the authors of these writings, given the subject reference, and playful, accessible language different from formal Malay used in royal letters, contracts and religious texts. Studying these writings and their contexts may unearth some silences and unattributed roles of emotions, intimacies and women during the early phase of European colonization.

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