

Islamization of Malay Language and its Role in the Development of Islam in Malaya

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Abstract: *The spread of Islam in the Indonesian archipelago not only influences social change, but also on language development. One of the languages used in the archipelago at this time is Malay language. Malay language is a global language and plays a major role in the spread of Islam. Arabic and Malay language have the same position in generating language contact. These occurrence in language contact present a balance of two languages which results in the exchange of both language. This discussion is written in descriptive method. In addition, this discussion explains the influence of Islam on the development of Malay language and the Islamization of its language which then changed the Malay people's perspective on life in accordance with the Islamic views and provided an enormous role in the development of Islam in Malay Country.*

Keyword: *Islamization of Language, Islamization of Malay Language, Development of Islam*

Introduction

Language is a sequence of words that illustrates the purpose of a tribe and becomes the means of communication in their everyday life. Language is something that God originally taught which people then develop it with results that are still divine (ilahiyah) because it still corresponds to the Qur'an. In language development, God always sends prophets and apostles to justify, correct, and teach people about something and the language that is used to refer to that something. Thus, the language can remain divine (ilahiyah) if it corresponds to the revelation of God.¹

¹ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysic of Islam, An Exposition of the Fundamental Elements of the Worldview of Islam*, (Kuala Lumpur: ISTAC, 1995), p. 6

Now, the confusion of knowledge begins with human intellect that are reflected by their language. Language is the fundamental feature for humans.² However, to test the use of such language, it is necessary to know the limits of truth. These limits are the essential prerequisites of true knowledge.³

The process and concept of Islamization is about the world's perspective, about reality and about epistemology, which aims to balance and straighten the world's perspective and epistemology about the western culture that are not in accordance with Islamic values and tend to damage the human order itself. Thus, the Islamization of knowledge can begin with the Islamization of language. The Islamization of language that is intended is not the Arabization of the language itself as understood by many Muslims. But by means of the Islamization of language that changes views and understanding in the content of the meaning of the language, terms or words based on the worldview that is explored and understood deeply from the values of Islamic teachings, and the Arabization of language that changes from the local language to words in Arabic without regarding to the ideological changes on the worldview that is asked. Therefore, the Islamization of language does not have to always be with the change or translation of regional languages into Arabic, because the most important thing is the change in understanding and the content of the meaning or language used.

According to Naquib Al-Attas, the world view or the world's perspective of Islam and the socialization of the Qur'an begins from the Islamization of language, including Arabic. For example the word *kareem* which in the period of ignorance (jahiliyyah) means glory based on the lineage however the Qur'an have changed its meaning to the glory based on taqwa. The Qur'an changes the basis of the conceptual structure of basic key terms from radical ignorance period (jahiliyyah period), resulting in the reshuffle of all semantic fields of the ignorance period.⁴

Malay language was first used as the language of interpersonal communication in society and now is increasing as the language of communication in the field of business and again has recently increased in becoming the national language of three countries - Malaysia, Indonesia and

2 SyedMuhammad Naquib Al-Attas, *The Concept of Education in Islam*, (Kuala Lumpur: ABIM, 1999), p. 13-14

3Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysic of Islam*,... p. 122

4Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1991), p. 28.

Brunei Darussalam. Malay language is used as the language of administration, education, trade and religious communication by the three countries.

Similarly in several Southeast Asian countries, Malay language has become the main language. The Malay language is not left out and is necessary to have Islamization, looking at the origins of the language, it can not be separated from the teachings of Hindus and Buddhists. Thus Islamization of the Malay language has been carried out by several Islamic kingdoms by Muslim merchants from the Middle East.

The Islamization of language was also done by Wali Songo in the process of spreading Islam in the island of Java. They did not change the majority of the Hindu-Buddhist aqeedah and worshipping traditions directly, but with culture and language changes in songs/poems, Malay saga, wayang stories, materialistic traditions and habits of the people to remain in Javanese language but with the content, values and meaning that is changed with an Islamic worldview so that it becomes nuanced and contains tauhid values.

The Islamization journey went through various stages, from the stage of translating Arabic into Malay language through writings, vocabulary even into the realm of education. In fact, the teachings of Malay language that has experienced Islamization, has made great impact on learning, especially in learning Islam.

In relation with the description above, the magnitude of the role of Malay language in the development of Islam in Malay countries, so this short article intends to examine the Malay language and the Islamization process of the language in accordance with Islamic teachings.

Islamization of Malay Language through Writing and Translation

The presence of Islam in the Indonesian archipelago has brought great changes to the Malay community. Islam has brought new knowledge, rationalism, and principle of a new society based on justice, glory, human personality and freedom for every person.

The change was not only among the elite circle (in the castle) but also spread among the common people. According to the theory put forward by Syed Naquib Al-Attas, Islamization is intended to liberate humans from various old traditions that bind them like magical traditions, mythology and so on so

⁵Syed Muhammad Naquib Al-Attas, *The Origin of Malay Shair*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1990), p. 38

that humans are free and not dependent on magic, mythology, animism, superstition and free from secularism.⁶

Oman Fathurahman, general chairman of society's Archipelago Manuscript, stated that the relationship between the sultan as guardian of political stability and state management and the Islamic scholars as heirs to Islamic knowledge has been very well established in the history of Islamic kingdoms in the Indonesian archipelago.⁷ This may seem trivial and easy, but this factor is an important factor in succeeding Islamization.

Starting from the sixteenth century to start explaining the basic teachings of Islam to new Muslims in Malay - the Indonesian archipelago, a number of 'scholars began the project of writing religious books. They came from various parts of the Malay - Indonesian archipelago and their place of origin was indicated by their last names, for example Abd al-Samad al-Falembani from Palembang. Their writing is based on the Shafi'i law school.⁸

The 17th century AD is the stage of refining the understandings of Islamic teachings and their intellectual traditions. At this time period, we witness the proliferation of literary and religious books in Malay language. The subjects discussed in the Malay books cover fields such as fiqh of worship and muamalah, fiqh duali (constitution), shari'ah, usuluddin, kalam, tasawuf philosophy and tasawuf akhlaq, interpretation of the Qur'an, hadith, eschatology, historiography, grammar (nahwu), rhetoric, ma'ani (semantic), aesthetic (balaghoh), astronomy, arithmetic, sailing, economics and trade, literature and art, physician's knowledge, pharmacy, etc.⁹ Progress achieved in the intellectual field strengthens the position and development of Malay language.

Zainuddin al-Ma'bari, wrote in his book called Tuhfat al-Mujahidin which stated that many residents of South India and the Indonesian Archipelago were interested in embracing Islam after watching, hearing and reading the biographies and struggles of the Prophet Muhammad (Pbuh) which were

⁶Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, p. 197

⁷Oman Fathurahman, *Tradition Writing of the Palace Ulama Manuscript in the Archipelago*, (Yogyakarta: As-Salafiyah Press, 2011), p. 6

⁸Oman Fathurahman, *Islamization of Human Science*, (Kuala Lumpur, IIUM Press, 2000), p.265

⁹Tolerance : Communication Media for religious people. Vol. 8, No. 1, January - June 2016, p. 83

delivered in poems and songs as the replacement of Malay and ancient Jawi poetry which contains elements of Buddhism and Hinduism.¹⁰

According to Al-Attas, he mentioned that Malay language is a language that had been Islamized. This language had been re-designed by scholars in the past for the purposes of da'wah. If language has been Islamized, then Islam will enter more easily into the minds of the Malay people. And to Islamize the Malay language, the scholars included key Islamic terms into the Malay language, such as knowledge, sense, spirit/soul, inspiration, and so on.

Malay language experienced a rapid Islamization process. That is by absorbing hundreds of Arabic and Persian words where not a few of them are technical terms of religious knowledge and Islamic philosophy.

The rapid process of Islamization of the Malay language appeared prominently in the treatises and poems of Hamzah Fansuri's teachings, a 16th century Sufi scholar. In his works we find more than 2,000 Arabic words absorbed in Malay language.¹¹ The use of Malay-Arabic letters was also widespread.

Not only Malay book writers use these letters, but also writers from other regions of the Indonesian archipelago such as Java, Sunda, Madura, Bugis, Makassar, Banjar, Sasak, Minangkabau, Mandailing, Palembang, Bima, Ternate and others.¹²

Thus, as soon as the religion of Islam developed rapidly, this religion showed the character and face of its culture which was different from the other two previous religions, Hinduism and Buddhism which were first present in Southeast Asia.

Most Malay literature was written by Islamic writers. For example, the saga of Sri Rama and Indrapura, where the saga was rearranged by Muslim poets into the Malay language. This arrangement was adapted to Islamic thoughts where the concept of Lord Brahma in the saga of Sri Rama was changed to Allah. And at the opening of Sri Rama's saga mentions the story of the Prophet Allah "Adam a.s" who prayed to Allah to convey the wish of Rahwana in order

¹⁰ Ismail Hamid, *Old Malay Literature from the Heritage of Islamic Civilization*, (Petaling Jaya, Selangor: Fajar Bakti Sdn. Bhd, 1983), p. 65

¹¹ Abdul Hadi W , *Oppressed Sufism: Hermeneutic Study of Hamzah Fansur's Works* (Jakarta: Paramadina, 2000), p. 25

¹² Abdul Hadi W, *Taj al-Salatin: The Administration of Nanggroe Aceh Darussalam: Reflections on Archipelago Literature* (NAD, 2003), p. 87

to obtain the kingdom of the four corners of the world.¹³ The same treatment was done with the book called "Mahabarata" when it was adapted into Malay language which eliminated the elements of Hindu beliefs and incorporated it into the Islamic concept such as the name of Allah and the Prophets, and changing the name of the title like "*Hikayat Mara Karma*" whose title was changed to "The Story of the Poor".

Islam is conveyed using a language that is easy to understand, but clearly the message it wants to convey is done without the need of second thoughts. It is only at the second stage that the rational and intellectual implications of the principles of Islamic teachings, such as Tawheed, are involved in communicating the teachings of Islam. Thus the delivery of the teachings of Islam and the spirit of its culture little by little finally reached its goal.¹⁴

Because what is important is to provide the foundations of a strong faith and to introduce Islamic cosmopolitanism as a guidance of life, at this initial stage it had not felt necessary to include rational and intellectual implications that are too far in connection with the concept of Tawhid which is the central teaching of Islam.¹⁵

One of the most productive writers in the seventeenth century was Nur al-Din al-Raniri (d. 1658). Other than the twenty-three books about various aspects of religious knowledge, in 1644 he wrote a book entitled *al-Sirat al-Mustaqim*.¹⁶

There are several special features of the ancient Malay manuscript. The first is that everything was written in Arabic symbols known as the Jawi script (from the Javanese world, the old name for Sumatra given by the Arabs). This orthographic system was introduced by the Arabs which they used to write Malay language and which they later taught the Malays. The Jawi script is known as *Yawi* in the Patani region, Gundhil beside the Java region is known as *Pegon*, *Jawoe* in the Aceh region¹⁷ is an Arabic alphabet used to write Malay.

13S Santoso, *The Islamization of Indonesia/Malay Literati on in its Early Period*, (Joso, 1950), p. 153-157

14Braginsky, V. I., *Beautiful, Beneficial and Kamal: History of Malay Literature in 17th- 19th century*, (Jakarta: INIS, 1998), p. 89

15 Syed Muhammad Naquib Al-Attas, *Preliminary Statement on the General Theory of Islamization of Malaysian-Indonesian Archipelago*, (Kuala Lumpur: Universiti Malaya press, 1972), p. 111

16 Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, p. 48

17 Ening Herniti, *Islam and Development of Malay Language*, ... p. 88

This alphabet is used as one of the official scriptures in Brunei Darussalam and also in Malaysia, Indonesia, Patani and Singapore for religious purposes. And this Jawi alphabet is the result of the acculturation between Arabic and Malay.

Second, the Jawi text consists of twenty-nine Arabic letters and four additional alphabets - *ca*, *nga*, *ga* and *its* - which symbolizes Malay pronunciations not found in Arabic.

Another feature of the manuscripts is that all the titles are written in Arabic but the content inside were in Malay language. The reason for the Arabic titles might be to emphasize the Islamic book and to distinguish them from the mythological works and legends produced during that time period. And the use of alphabets or Jawi scriptures is still maintained today in Islamic boarding schools usually used to interpret the yellow book (turast book).

The third feature of the manuscript is that the sentence structure follows the same as Arabic sentence structure. That's because the author wrote Arabic sentences using Malay words. The style of the structure of this sentence continued until the beginning of the 20th century. Only after 1940, after Zainal Abidin bin Ahmad (Za'ba) wrote the *Pelita Malay Language* (The Art of Writing Malay), writing about Islam followed the structure of Malay sentences. The fourth special feature is that all writing is a translation or adaptation. Borrowing the words from A.H. Johns, writings about the problems of Islam does not give much praises on the basis of originality.¹⁸

Islamization of Malay Language through Education

Malays actually have their own language long before Hindu civilization entered the Indonesian archipelago. During the period of Sriwijaya kingdom, other than Sanskrit language, classical Malay language has been used as the introductory language in Hindu study centers.

But unfortunately when Islam came there were no relics that showed the existence of Classical Malay literature in written form. Malay has been used as a medium of teaching in the center of Islamic learning in the Malay-Indonesian Archipelago from the thirteenth century. The main centers of Islamic learning that have been identified are: Samudra-Pasai (1280-4000), Malacca (1400-1511), Aceh (1511-1650), Riau-Johor (1650-1800) and Patani (1800-1900).

18A.H. Johns, *Islam in Southeast Asia: Problem and Perspective*, (Singapore: L.S.E.A.S, 1985), p. 24

Islamic learning centers were established by the orders of the Malay-Indonesian government. Like Mohd Taib Osman who placed the scientific tradition of Islam and preserved it in the royal system.¹⁹

It is well-known that the Malacca Aceh and Johor-Riau leaders, gave a great boost in the interest of learning Islamic religion and laid subjects on Islamic knowledge. Even some members of the royal family are known as Islamic scholars. Which is none other is Raja Ali b. Raja Ahmad (1809-1870) who gave instructions to various branches of religion on the importance of writing several literary works.²⁰

As a result of the Islamization from the preachers, Islamic movements and institutions emerged in various parts of the Indonesian archipelago, both in the form of strong communities and kingdoms. These kingdoms not only have the ability to do politics and control trade, but also have become centers of Islamic culture.

Because of the strong protection and support of the Palace, the scholars and teachers dedicate themselves to the center of Islamic teaching. Parents are also willing to send their children to study at the Islamic teaching centers noting that "you can do anything about teaching Islam that is appropriate and suitable for my child as long as you don't hurt him or cause injury."

The curriculum used the teaching model that includes the Masjid al-Haram with the aim of strengthening faith, instilling consistency in good behavior and always maintaining the purity of the heart and soul.

The subject and teaching method used are as found in the Grand Mosque (Masjidil Haram). Snouk Hurgronje wrote in his learning method:

Looking at the students of Imam Shafi'i, we see that his students have huge age gaps, including bearded men, young people, adolescents and adults. Law school has become a stereotype for some Muslims. In the fifth period of the seventh century after Hijrah, some Shafi'i's scholars (such as Abu Shuja ', Rafi'i and Nawawi) described all the laws of their great works, and their

19Mohd. Taib Osman, "Islamization of the Malays: A Transformation of Culture" in Readings on Islam in Southeast Asia, (Singapore: L.S.E.A.S., 1985), p. 46.

20Abu Hassan Sham, "Naqsyabandiyah Tariqat and Its Role in the Riau Malay Kingdom Until the Beginning of the Twentieth Century" in Tamadun Islam in Malaysia, (Kuala Lumpur: Malaysian Historical Association, 1980), p. 5

children and grandchildren considered the textbooks as respect for them in the Shafi'i School.

Islamization of Malay Language through Education

In later times there were people who studied literature such as Ben Hajar, Sharbini and Ramli who commented on the texts written by them (Abu Shuja ', Rafi'i and Nawawi) whose comments became the basis of learning about Shafi'i laws .

The teachings of Islam supported by the kingdom and the palace give birth to Islamization of knowledge directed to the people of the archipelago. Islamization of the taught science does not escape the use of the Malay language that is Islamized. It plays an important role in dominating the terms used in the realm of worship, such as prayer, fasting, zakat, pilgrimage, marriage, and inheritance. The emergence of the already-embraced Malay terms has a profound influence on the use of the language directly or indirectly in the everyday life of the Malay community, of course accompanied by a change of way of thinking and thinking in Islamic perspective.

For example, we can take the habit of parents telling their children to go "reciting" after the teaching of Islam. Indirectly the pronunciation of the word "recite" has had a good impact on the spread of Islam even though it is only a word.

There was a slight change in traditional teaching methods, even until the twentieth century when the center of Islamic teaching now known as huts and boarding schools had ceased to receive protection from the kingdom, but was established and managed by scholars. Kyai or religious teachers still "read classic texts with their students together with explanations of the text. Students continue at their own pace and when they feel they have mastered the text they can help students who are still unfamiliar. In this way they are formed small halaqah in the hut and students who have finished their studies can become teachers with guidance from master teachers or Kyai.

Pondok or *pesantren* is the most promising educational institution in presenting the leaders of the nation and the world in all fields. Leaders who spread the praise of the earth with taqwa and Islamic science. Pesantren itself in instilling faith and taqwa is very serious and focused, because these two things will become provisions in the mastery of the Al-Qur'an and Al-Hadith to develop a sense of science. Therefore, the Islamic language is often and very

easy to start and apply in education of cottage or pesantren system. Because of these pesantren the santri knew the hijaiyah and Arabic words. Which is a major provision in the study of classical Arabic textbooks or texts containing Islamic teachings. The introduction of the hijaiyah is the basis of Islamic Malayization in the pesantren, because from the hijai hijrah it is the santri will gradually recognize the Malay language which is Islamized in terms of Arabic language. This is what facilitates the delivery of Islamic teaching in pesantren education.

In addition to the pesantren education system, language Islamization is also carried out on the campus or university education system. This is done because in reality there are now Islamic universities in general that have not truly implemented Islamic law. Because the sciences that are learned, developed and taught are not the sciences that depart from Islamic values but the sciences that depart from materialism, capitalism and secularism. And the result is certainly a secular Islamic society. The Islamization of language at the university can be applied by laying down Islamic values and the education system. This is indeed difficult, but will slowly reap the rewards. Educators from various levels need to provide understanding to their students about the difference between Islamic-style education and secular education.

Islamic religious education material is included in the curriculum in all faculties. For example in trading there is a usury system, but in secular thought the usury system is not disputed. Apart from usury, there are also terms of contract, rights, kabul and some other terms that must be taught in trade that are in accordance with Islamic law. The terms usury, contract, rights, and kabul are terms contained in Islam and merged into Malay language and Islamized Malay language itself both in terms of meaning and lafadz.

Malay language after centuries was used as a medium to teach Fiqh, Tasawwuf and Ushu-l-Fiqh which were in accordance with the Islamic world.

Islamization of Malay Vocabulary

The construction of Malay Islamic vocabulary requires a gradual process. Many things are considered to ensure that words that convey the meaning of Islam are the right words. The key to this is words that describe a unity, such as the concept of existence, reality, and truth in the vision of Islam.

According to al-Attas, in the early stages of 1988 many words had not been translated because of unknown Malay language differences. There is the oldest

Malay translation text, 'Aqa'id al Nasafi which contains forty-three handwriting in 179 pages and the translation into Arabic and Persian.

In most cases Malay translations are given after words. for example khabar sadiq, that is true news (true report); istidlali, demanding arguments (requires demonstration by evidence); takwin, holds (to make or bring to existence from non-existence); mukawwan, which is held (creates things that already exist in existence from non-existence).

There is also the result of Arabic language culture with Malay in the form of Abjad Jawi. The Arabic alphabet used to write Malay in official writings in Brunei, Malaysia, Indonesia, Patani and Singapore for religious purposes. There are modifications of some letters and sounds that are not in Arabic in the Jawi alphabet, eg "o", "p", or "ng" phoneme. And the use of this Jawi script is still maintained in the pesantren to interpret the yellow book.

While the standard of the Islamic phrase is not translated. Example. These expressions became part of the Malay Vocabulary until today. Ahl al-Sunnah wa al-Jama'ah, 'alayhi al-Salam, radhiya Allahu' anhum and salla Allahu 'alayhi wa sallam. This phrase remains part of the Malay language until now.

Hamzah Fansuri has embraced some of the Malay-assimilated Arab-Islamic terms. The method used is the same as used by the translator 'Aqa'id Abu Hafs al Nasafi. The term is such as: expert (ahl), death (death), afterlife (endah), charity (amal), am ('am), intellect (' aql), prayer (du'a), fardu (fard) , fasiq (fisq), supernatural (ghayb), memorization (hafz), hal (hal), halal (halal), fact (haqiqah), haram (haram), life (life), wisdom (hiqmah) , the law (the law), the sincere (sincere), the priest (imam), the faith (faith), the sacred (keramah), the book (kitab), the kufur (kufur), the creatures (makhluk), the immoral (ma'siyyah) mu'jizah), mukmin (mu'min), nikmat (ni'mah), rahmat (rahmah), rizki (rizq), sedekah (sadaqah), sah (sahh), salih (salih) (su'al), taat (ta'ah), fate (taqdir), ummah, wali (waly), zahir (zahir).

Malay also speaks Arabic in the form of phonemes, affixes and words. The absorption elements in the form of phonemes are f, q, z, kh, and sy. The phonemes are absorbed in the Indonesian language along with the word containing the phoneme, such as phoneme f on the devotee, shroud, sorry, furqan, q phoneme in the word Quran, phoneme z on the word zakat, prevalent, juz, age, adultery, and permission , phoneme kh in particular, the end, sy phoneme in terms, signs, poetry, and deliberation.

Absorption elements from Arabic in the form of words like century, adab, adat, fair, ahad, expert, reason, end, familiar, nature, deceased, charity, safe, spirit, fun, beginning, verse, chapter, bookie, register, degree, prayer, world, circulation, wicked, occult, passion, gift, present, rights, nature, judge, things, pregnancy, results, desires, life, frugality, wonder, animal, respect, law, like, climate, pledge, faith, plural, volumes, friday, word, sentence, Thursday, dictionary, camp, story, book, chair, sorry, assembly, plural, creature, death, for example, pulpit, consensus, deliberation, need, understand, Wednesday, when, Saturday, Just,

The Malay language absorbed from Arabic is not used only in religious or religious matters, but is used in economic terms. M. Musyafa 'research shows that there are several terms in Islamic economics that are absorbed and borrowed from Arabic, such as terms of contract, rights, *ijarah*, *qabul*, *murabahah*, *musyarakah*, *salam*, *istidhna*, *riba*, *muzara'ah*, *mudarabah*, *mudarib* and *gharar*.

Hamzah Fansuri also monks the semantics of Malay words dealing with the reality of being (Dhat) and the relationship with His creation. The Malay words are like: exist (to be, exist), self (self), will (desire or will of God), know (to know), to know (to know).

In pre-Islamic clarification in the semantic field was very narrow and limited, Hamzah Fansuri expanded the discussion. For example, there are words in pre-Islamic times used with prefixes (meaning possessing). This refers to a restricted category or existence that is essentially material, tangible or physical; it means "existence" in the sense contained in space and time. in the writings of Hamzah Fansuri relational meaning is in the form of certain concepts of mawjud (real outward and hidden in heart).

According to al-Attas, Hamzah Fansuri has used the Malay language well and true in every writing. He has been able to use the Malay language to write about philosophical problems. Therefore Hamzah Fansuri has been recognized as a pioneer of modern Malay-Indonesian literature.

The inception of the loan word from Arabic in the Malay dictionary was at the beginning of the 20th century. For example, Wilkinson's "A Malay-English Dictionary" was published in 1901 and Winstedt's "A Practical Modern Malay English Dictionary" was published in 1940. In Winstedt's dictionary there are 892 loan words from Arabic. Types of Arabic loan words used in the 1950s, according to Za'ba consist of six categories:

1. Words of religious meaning
2. Scholastic meaning words
3. Words that express thoughts and feelings
4. Word about law and order
5. Words about customary practices and human associations
6. Words about medicine and other things

In 1971, the Dewan Bahasa dan Pustaka was very ambitious to Islamize Malay. This is shown by the establishment of a national level committee comprising of Islamic knowledge experts to express a set of Islamic terms into Malay. The Committee met 137 times and produced a dictionary entitled "Islamic Religion" which was published in 1971. This dictionary contains 1255 Malay language that is Islamized in terms of tauhid, fiqh, proposals fiqh, hadith, mustahah hadith, tajwid and tasawwuf.

Some examples of the Malay language that have been synonymous in the dictionary of "Islamic Religion" are scholars of the book (ahl al-kitab), baitul mal (baitu al-mal), non Arab ('ajamiy), dawn sidiq (fajr sadiq), fara'id (faraidz), gharib (gharib), hadas (hadath), hajj mabrur (al Hajju al-mabrur), the last day (yaum al-akhirah), ihram (ikram), ijma '(ijma'), imsak (imsak) (jihad), jihad (jihad), junub (junub), khusus '(khushu), makharaj (makhraj), munajat (munajat), natal, , syirik (shirk), tahmid (tahmid), talqin (talqin), wirid (wird), wudu '(wudu'), sure (yaqin), zakat (zakat), zuhud (zuhd).

It can be said that Malay Language was fully Islamized in 1980. During this period Malay language was used as a medium of teaching in the teaching of Islam, especially in universities in the field of Fiqh. Academic scholars from the 1980s and 1990s have become Islamic communicators, and some of them have produced works in the fields of ahaqidah, akhlaq, Islamic history, Islamic economics and Islamic politics. During this time Malay language was taught in academic programs at universities in Korea, Thailand, Ger

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Introduction

Language is a sequence of words that illustrates the purpose of a tribe and becomes the means of communication in their everyday life. Language is something that God originally taught which people then develop it with results that are still divine (ilahiyah) because it still corresponds to the Qur'an. In language development, God always sends prophets and apostles to justify, correct, and teach people about something and the language that is used to many and New Zealand. And previously Malay language was taught at universities in Singapore, the United Kingdom, the United States, the Netherlands and Australia.

Malay is studied at universities in eight European countries, two countries in North America, Beijing, Bangkok, Kazakhstan, Osaka, Auckland, Pusan, Tasmania, and Cebu City. An international community of scholars specializing

in Malay, namely the inhabitants of Italy, Tanzania, Estonia, Israel, India, the Swiss Czech Republic, the Netherlands, Russia, Ireland, Germany, Taiwan, Finland, Thailand and France and hundreds of Southeast Asian scholars representing 200 million Malay speakers in their area.

Looking at the process of the coming of Islam in Malay land, it is inevitable that the role of Arab Muslim merchants brought many changes in the development of Islam in Malay land, both in terms of beliefs, politics, culture, education and language. The theory put forward by al-Attas regarding Al-Qur'an socialization and changes in Western worldview into an Islamic worldview must begin with the Islamization of language, so the most effective way to Islamize Malay people must begin with the Islamization of the Malay language itself. This is evidenced by the Islamization of Malay language which makes Malay language that has been Islamized united in the lives of Malay people who are inseparable from their lives. And indirectly it has changed the perspective of Malay society into Islam.

Conclusion

The Islamization of language is very important in helping Islamization of contemporary science, because language is the main key in learning and channeling knowledge both orally and in writing. What is needed is the excavation of existing Islamic language treasures and adding new unknown vocabulary that reflect metaphysics or worldviews Islam. One of them is the Islamization of the Malay language which is one of the historical literary works which was born together with the stronger influence of Islam in the life of the archipelago. And the process of Islamization has been going on in the land of Malay since the beginning of its growth and development.

Islamization of Malay is also done through writing, writing, and education. The Malay language absorbed from Arabic is not used only in religious or religious matters, but is used in economic terms. With the Islamization of this Malay language, directly and indirectly or indirectly make the Malay language and its speakers amused by thought and behavior in everyday life.

With the various attempts at Islamization of the Malay language which included elements of Islam in its implementation, the Islamization of the Malay language provided a very large opportunity and role in the development of Islam in the Malay land which had been consciously or unconsciously felt by the Malay community.

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