

The Influence of Islam in Local Historiography in Jambi in the XVIII Century

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Abstract

Islam entered Nusantara several centuries ago. The arrival of Islam in Nusantara influenced religiosity, thought, and a system of government that adopted Islamic values. One of the areas in Nusantara that Islamization influenced was Jambi sultanate. The influence of the Islamization process can be seen in several writings or literary works in the form of laws, literary works, or other writings. Therefore, this research looks at these two values from a historical point of view and Islamic values. The historical point of view is seen from the point of view of writing, the soul of the era, and the records recorded in the text. In contrast, Islamic values are seen from several elements, such as the Arabic script and other factors absorbed in writing. This paper uses the historical method with a philological approach. This study's results indicate that several local works in the Jambi area have undergone changes in content or several other elements. This can be seen in Tanjung Tanah text and Jambi Charter's text. In both manuscripts, Islamic influences can be seen in Arabic letters, greetings, some ornaments, and the text's contents. Some of these elements replaced the dominant role of the Hindu-Buddhist features that had developed in the previous decades in Jambi. Still, some local elements or Hindu-Buddhist influences were not immediately removed from the text.

Keywords: Saga, Islamization, the Sultanate of Jambi

Introduction

Indonesia is a country rich in old traditions that our ancestors passed down. One of these cultural heritages is literary works. The heritage of local writings or those categorized as local historiography has an essential role in present-day human

civilization, especially in examining how an era event occurred or what is commonly called a historical event. Through this work in the form of writing, an event that occurred in the past can be known in the present. If there is no writing about a state of civilization, then we cannot study and get in-depth information about our history. This local historiography refers to a text that records certain events at the regional level (Misliani, 2017: 40).

Historiography in colonial areas is generally divided by some experts into two kinds: colonial historiography, which is the result of writings from Western nations, and the historiography written by local people. Several opinions define the historiography in this community as local or traditional historiography. All three refer to the same conception. Local historiography, or in some terms, is often known as conventional historiography, generally has a common pattern. Apart from being a reference for past research, this manuscript also has a unique character, namely the spirit of the times contained in it.

Local historiography is a historical source from the Hindu-Buddhist kingdoms' period or during the Islamic empires in Nusantara. In this manuscript, there are elements of people's beliefs that are included in the writing of the historical work (Priyadi, 2015: 17). Historical writing contained in these traditional historiographical texts is usually a story about essential people such as kings, rulers, figures, and other important people. However, in creating the history of a kingdom, it cannot be separated from religious and cultural elements that were being adhered to at that time, as well as telling about a religion or culture that had just entered and developed at the time the historical narrative was written.

Writing about important people in local manuscripts or historiography cannot be separated from the knowledge reproduction system created by the scriptwriter. Scriptwriters were people specifically assigned to write specific stories and those based on people around the palace.

The writing manuscripts in both the Hindu-Buddhist period and the Islamic period were primarily written from the palace. One official had a unique role in

writing these manuscripts. During the Hindu-Buddhist era, the author of this manuscript was known as *Mpu*, while during the Islamic empire era, he was known as a *pujangga*. Both of these designations refer to the same task. A *pujangga* is in charge of recording important events that occurred in the kingdom, for example, when the king ruled, who was the king, when and how did the king finally rule, who replaced the previous king, what events happened when the king ruled and when turnover and other events (Nasution, 2013: 18). In the study of traditional historiography, the term oral tradition is also known, but the oral tradition is only a story that develops in society and is not perpetuated by a *pujangga* so that in this work the historical narrative can change, namely either the decrease or increase of an event. Generally, events that involved or told stories about society were not many or even not written in traditional texts. Events that got a lot of space were the roles or recordings of rulers and several officials with high positions in the government.

Manuscripts included in local historiography must consist of several characteristics. First, the description is influenced by the cultural characteristics of the supportive community, for example, the language used, style, customs, and other cultural elements. Second, it tends to ignore elements of facts that the community's belief system has influenced. Third, there is a belief in a supernatural power which is the beginning of various natural events, including those concerning human life. Fourth, belief in magical acts or magic performed by specific figures. Fifth, the description of the characters featured in the story (Mulyana & Darmiasti, 2009: 34–38). Most of the local historiography in Indonesia was written during the period when Islam was developing in Nusantara. These elements become an identity of an era. Not all foreign influences are taken, but only a few elements and combined with local elements. This pattern then becomes a marker of age. These absorbed foreign elements can be seen as an era. For example, during the Hindu-Buddhist period, there were Hindu-Buddhist elements in both narrative and script that changed during the Islamic period but still retained "local elements".

Several studies discussing Islamic elements in a local historiographical text are the writings of Resi (2010). This study examines the differences in Islamization between the Malay History manuscripts by *Tun Seri Lanang* and *Babad Tanah Jawi*. The elements of Islamization in the Malay saga are also explained by research by Yulita & Syaputra (2019). During the transition period from Jambi kingdom to Jambi sultanate, there were attempts at Islamization by the sultan and the ulema at that time, so the Islamic element was influential in the Malay saga. According to Syaputra (2020) the use of Arabic letters in one of the saga '*Ini Sejarah Raja Jambi*' by Ngabihi Shuto Dologo is evidence of the strong influence of Islam in Jambi's traditional historiography.

According to Andra (2019), the ancient texts in Jambi contain Islamic elements, discussing Jambi's origins and genealogies. This content is also clarified in Muzakir's study (2019), which says that Jambi Malay's texts were written during the sultanate period. Therefore the contents of the manuscript discuss the history of Islamization, the family tree of the sultan, and customs in Jambi Malay sultanate.

Some experts say Islam was the originator of the birth of historical and literary works in Nusantara. As literary works, most of which were written after the arrival of Islam, literary works in Nusantara contain many Islamic elements that were developing at that time. In fact, in this historical, academic work of Nusantara one can understand how the color of Islam existed in a society that supported the work. The mentioned facts underlie the rejection of the argument that traders introduced Islam Nusantara. If so, why did Islam only become visible in the 13th century? Islamic traders had visited Nusantara since the VII and VIII centuries.

The author uses four historical research methods in this writing, including heuristics, source criticism, interpretation, and historiography. In this study, the sources used included two manuscripts in Jambi, namely *Tanjung Tanah* manuscript and The Charter of Jambi's text. To strengthen the analysis of these two manuscripts, additional references are needed from books, journals, and articles. The sources used by previous researchers have become reference material for writers to discuss in detail in writing studies on the influence of Islam in local historiography in Jambi.

Discussion

Islamization in Jambi

Before becoming a sultanate, Jambi region was a royal territory. The cultural pattern of the government in Jambi before Islam entered and developed was a Hindu-Buddhist style. The Hindu-Buddhist influence in Jambi was powerful and traveled a long way, so the systemic and cultural change process also required a long transition period. The Hindu-Buddhist force was powerful and manifested in the form of script. The Hindu-Buddhist script was still used until several periods after the arrival of Islam. This can be seen in one of the manuscripts in Kerinci, which still uses a Hindu-Buddhist style script, even though the contents of the text are powerful with Islamic overtones.

From a geographical point of view, Jambi region is in the path of a large river that empties directly into Malacca Strait. This route is one of the maritime trade routes connecting major port areas in the Malacca Region, ports around the east coast of Sumatra, and those in the interior of Jambi, which is connected via Batanghari River.

Since the beginning of the century A.D., the Malacca Strait has been busy with trade from various countries, so it's no wonder that Jambi region received significant influence from trade relations with other countries. Countries that had diplomatic, religious, and trade ties with Jambi were China, India, and Arabia (Putra, 2018: 37). The route that involved the inland area of Jambi and the outside world via the port on the east coast of Sumatra and Malacca Strait had been developing long before Islam entered. The open space and society that has lasted for hundreds of years have made this area easy to accept foreign elements in life, one of which is the influence of Islam.

The interaction between the local population and the immigrant community formed a new identity influenced by the immigrant community, one of which was the element of belief and culture of the local community. The influence of Islamization was not only obtained through interaction with other countries. However, the role of the leader was very influential in the process of Islamization in Jambi. In the 13th century, the influence of Islam began to be felt in this region.

Since the reign of the Kayo Hitam people (1500-1515), Islam developed rapidly and became the official religion in Jambi (Putra, 2018: 42). The Orang Kayo Hitam announced that Islam was the religion of Jambi Kingdom and required that the population adhered to Islam. Since then, life and the government's structure have been based on the Islamic faith. There is a saying that goes, "Adat is with syarak, syarak is with the book of Allah" which means "Customary law is based on religious law, religious law is based on the Quran, and all actions or work should always remember the rules of custom and religion, should not contradict one another." This proverb shows how strong the bond between Islam and adat is. Since the glory of Islam in Jambi, a new group emerged in the life order of Jambi people, namely the *alim ulama* group. This new group had a massive role in the life and spread of Islam in Jambi Malay region.

Islamic Values in Malay Historical Works

The Malay historical texts studied in this discussion originate from the texts written by Tun Seri Lanang, edited by Abdullah bin Abdulkadir Munsir and transliterated by T.D. Situmorang and Teeuw and assisted by Amal Hamzah. Malay history is an essential historical, literary work for the Malay community. The text of this Malay history contains the values of customs, traditions, habits, myths, and legends of the Malay people before the arrival of Islam (Yusdani, 2010: 157). This work also provides an overview of the life of Malay society and culture at the time the text was written. The story in the Malay historical text begins with the Macedonian kingdom with its king, Iskandar Dzulkarnain, who succeeded in conquering various countries worldwide to follow Islam. Then it was continued with the descendants of Iskandar Dzulkarnain, who gave birth to Malay kings until the fall of the Malacca kingdom due to an attack by the Portuguese army in 1511. In this Malay historical work, Islam is an element driving the storyline. The details contained in the story of Iskandar Dzulkarnain are found in the Quran surah Al Kahf verses 83 to 94 (Misliani, 2017: 40).

This text can be seen as a step to seek legitimacy from Jambi rulers to strengthen Islamic values in the ruler's genealogy. Rulers need the legitimacy of Islamic elements to increase power over the people. The playwright incorporates stories in the Islamic tradition into the scriptwriting tradition in Jambi. In this context, the playwright has an idea about Islamic stories and simultaneously replaces reports with Hindu-Buddhist nuances. This change indicates a transition of knowledge and culture built by the scriptwriters or the sultanate from Hindu-Buddhist to Islamic nuances.

Malay historical works are always referred to and provide facts about the process of Islamization (Yulita & Syaputra, 2019: 157). Traditional historiography was written during the Islamic empire, which had developed rapidly in Nusantara. Thus, the elements and Islamic culture are visible in the story. Arabic terms are also quite widely used in the Malay History text. Like the writing of Malay History, namely Tun Muhammad and Tun Seri Lanang, were nobles who lived daily in the Johor-Malay Islamic royal court, the writer was an *al-faqīralladīmurakkabun 'alājāhilin*. It is a saying expressed by a pujangga which means it is foolish to humble himself, especially in front of the king. Every story written in Malay History always begins with the reading of *bismi Allah al-rahmān al-rahīm* and at the end of each writing, it is always decorated with *Wallāhua'lam bi al-ṣawāb, wailahi al-marji'wa al-ma'āb*. This shows that the influence of Islam was tremendous in writing Malay historical texts.

a. Colophon in Malay History

The colophonis information about the text's identity, the purpose of writing, the place and time of writing, the author's name, and other information about the text. The colophonis usually found at the beginning or the end of the text (Aziz, 2017: 55). In Malay historical texts, the colophon is written at the beginning of the text, which is opened by reading *bismi Allah al-rahmān al-rahīm* and continued by reading *al-ḥamdulillāh*. The reading of *bismi Allah al-rahmān al-rahīm* means that the writing is done with good intentions by always expecting the guidance of Allah S.W.T. As for reading *al-ḥamdulillāh* indicates his gratitude to Allah, because he can always start his work.

In the colophon of Malay History, in writing, the date using Hijri date, that is Thursday, the 12th of Rabiul Awal 1201 Hijri. The Colophon in Malay History is then continued with the author's statement that he humbles himself as a *fakir* who feels foolish because a king ordered him to write a Malay saga. The author who calls himself *fakir* is Tun Muhammad Tun Seri Lanang with his phenomenal work, namely the book *Sulalatus Salatin*. This address is, of course, not a seriousness about the author, but only an allegory for a *pujangga* not to be arrogant. Arabic words are very much used in the text of Malay History. The delivery of the word of Allah and the Hadith of Rasulullah in Malay History text is still purely used in Arabic text.

There are two Islamic values in Tun Muhammad Tun Seri Lanang as a *pujangga*. The first value is obedience to the king or leader. In Islam, a leader is someone who must be respected. The leader is described as a person who becomes a model and a role model, as in the time of the prophet Muhammad who was a government leader and a religious leader for his people. The second Islamic value contained in the author of the Malay History text is his desire to provide helpful knowledge to the next generation through the text he wrote. Because according to Islamic teachings giving the ability to others is an obligation. The colophon closes with the words of Rasulullah S.A.W., which read *tafakkarūfikhalq Allah, walātafakkarūfidzāt Allah*. This implies that humans do not need to think about the substance of Allah, who is omnipotent, but all of Allah's creations that have been given to humans need to be thought about and studied.

b. The story in Malay History

Malay historical texts write down events that contain Islamic values. The Islamic values in the text provide many important illustrations and examples of past historical life. As conveyed in the colophon, the purpose of writing this Malay historical text is to benefit later generations. The story's core in the Malay History text is the Red Silu Event which dreamed of meeting Rasulullah. In his dream, Merah Silu read the creed. After having a plan, Merah Silu immediately embraced Islam the next day and changed his name to Malikussaleh (Iswandi, 2019: 110). Changing the name to Islam is

one of the steps to gaining influence and legitimacy from the kingdom to become a work that is more Islamic. So that the king's leadership, as told by the text of the Malay History, is a leadership based on Islam. At that time, there was a scholar named Maulana Abdul Ishak. He is an expert on Sufism. He even authored a book entitled *Dar al-Mandūm*, which discusses the essence and attributes of Allah.

The Islamic story "forced" in this manuscript backfired on the study of contemporary manuscripts. This happens because an unhistorical element cannot be studied historically. There is a long time difference and non-scientific aspects imposed in this text. Nonetheless, the contents of this text can be used as a historical source, especially with a mentality or history of thought approach. The elements seen when using this approach are looking at the values of thought that existed in that period, not directly at the text contained in the manuscript.

Analysis of Islamic Values in Malay Historical Manuscripts

Islamic values absorbed in Jambi Malay script can be seen from elements such as colophons, the hijri calendar, the science of Sufism, fragments or quotations from the Quran, stories of Islamic leaders or sultans, and also stories that adopt Islamic accounts. The Malay historical text explicitly indicates that a very devout Muslim wrote this text. To open the reader, at the very beginning of Malay History it is written *bismi Allah al-rahmān al-rahīm* and continues with *al-ḥamdillāh rabb al-'ālamīn*. The recitation of basmallah and this expression of gratitude characterizes one's faith in God Almighty. The use of Islamic-influenced opening and closing sentences was something new in this period and signified the strong influence of Islam in Jambi historiography. Apart from the use of the opening and closing sentences influenced by Islamic elements, the most obvious thing is the contents of the text. The influence of writing and terms with Islamic nuances in Jambi shifted the role of Palawa script and ancient Malay or Sanskrit, which was dominant in the previous period (Izza, 2019: 111).

Other influences can be seen in the many uses of Arabic words in the text of Malay History. The delivery of the verses of the Qur'an and Hadith of the Prophet in Malay History text is still purely used in Arabic. However, sometimes it is directly accompanied by a translation into Malay. The purpose of conveying the word of God in texts that Islam influences is to expand teachings and increase the people's faith (Pratiwi & Wiraraja, 2022: 106). Apart from the elements of the word of Allah, there are also elements of Sufism in the texts that have Islamic nuances. The influence of other Islam on the text of Malay History gives a clear description that Islam developed in Malay was heavily influenced by elements of Sufism. Since the beginning of the text, which is in the colophon, it is clearly said that the writer is a *fakir*, where the title *fakir* is a title given to a Sufi who has left the world and has chosen to live religiously. Whereas the text of Babad Tanah Jawi, it is not explained the science of Sufism. It only tells of a highly-knowledged person like Ki Ajar Willis.

The influence of thought and ideology also impacts the legal sector. Law is one thing that cannot be forgotten in studying results and ideas in texts. The Malay Islamic kingdom in the texts of Malay History is often described as a kingdom that adhered to Islamic law. All regulations were based on the Qur'an and Sunnah of the Prophet. In Jambi Sultanate, some rules developed that adopted Islamic ideology. In this law, there were two parts. The first was the law that regulated political issues and the behavior of the king, while the second part controlled everything or events within Jambi Sultanate (Masykhur, 2020: 299).

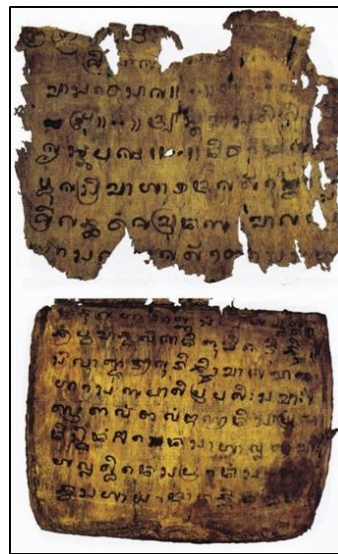
The influence of Islam in the writing of the Jambi Malay script was then the use of a calendar based on the Hijri calendar. The Hijri calendar is the calendar used in the Arab world. The Hijri calendar in Jambi manuscripts is found in the colophon of the manuscript. The calendar in Hijri year uses the basis of the moon's circulation around the earth. This calendar replaces the calendar commonly used during the Hindu-Buddhist period. One of the Hindu influences in Sumatra is the calendar system which is frequently found in several inscriptions in Sumatra (Nasoichah & Andhifani, 2020: 12).

The influence of Islam also appears in the government system. The change in the ruler's title and the conception contained therein. This pattern also occurred in Java during the Panembahan Senopati period. He absorbed nuanced Islamic titles during his reign by making himself "*Senopatiing Alaga Sayidin Panatagama*." Furthermore, changes occurred in the concept of the ruler, if in the Hindu-Buddhist period, the king was interpreted as an incarnation of a god. Still, in this period, the king played the role of *khalifatullah* or leader (Zamzani, 2018: 155–157). In the text of Malay History, Muslim kings immediately changed their names to Arabic names, such as Sultan Muhammad, Sultan Malik al Saleh, Sultan Ahmad, or Sultan Mahmud Syah. Meanwhile, if the Javanese kings received the title of sultan in Arabic, what was usually used as the Javanese name, such as Hadiwijaya, Sultan Agung, Senapati, Mangkurat, or Pakubuwana.

The Islamizing system of leaders in Malay script uses the patterns found in stories in Nusantara, namely by receiving revelation. In Malay History, it is told that the first Muslim Malay king was Islamized by Prophet Muhammad (through a dream), the ulema from Mecca, or their envoys. The system of succession of kings in Malay History was always passed down to his son peacefully and accompanied by advice to always adhere to Islamic teachings. In addition to the process of Islamizing leaders in Tanah Melayu, several things to strengthen the legitimacy of Islamic influence were set forth in stories about ancestors associated with Islamic figures. Stories about the ancestors of the Islamic community are contained in the text of Malay History, the ancestors or who became the ancestors of Islamic Malay community were Iskandar Dzulkarnain and Prophet Sulaiman as. It is also mentioned the role of the prophet Khidir in the marriage of Iskandar Dzulkarnain so that he gave birth to Islamic Malay kings.

The development of Jambi's historiography did not only begin when Islamic influence appeared in Jambi. Tanjung Tanah manuscript is one of the texts of the Kerinci regional law. Unlike other law books, this text is not written using Jawi script but uses the post-Palawa hand, which is still in the same family as the Old Javanese

script. The indicator has yet to be thoroughly studied because of the different use of the Malay language. Still, for the time being, it can be concluded that the most similar script is the script used on Adityawarman inscriptions which read Malayu script. Tanjung Tanah's manuscript is also different because it is not written on paper but based on daluang script. Meanwhile, Malay manuscripts that are known so far almost all use paper, both Arabic paper and European paper (Kozok, 2006: 43).



Picture 1: Tanjung Tanah Manuscript
Source: (Kozok, 2006)

The content of the Tanjung Tanah Manuscript is as follows:

"First, if death is not paraded with drums, gongs, mussels and rifles, and second, do not mix men with women to pray and don't be guilty and worship ghosts and devils and wooden stones and other things, and thirdly, do not marry women without their guardian (wali). Fourth, don't eat or drink anything unlawful; something like that isn't required by syarak. Hubaya-hubaya should not be done" (Andra, 2019: 281).

The text proves that the Kerinci area was under the rule of Jambi Sultanate. In this text, it can also be seen that at that time, Islam was not generally accepted in Kerinci. Therefore, in the letter written on 18-7-1778, the sultan of Jambi, who was leading at that time, ordered the Kerinci people to carry out Syarak law in Kerinci land by paying attention to four things (Andra, 2019: 281). The Syarak law referred to in these four cases is based on Islamic teachings, so the sultan's intention at that time was to

introduce and teach Islamic education to the people of Kerinci through the enactment of Syarak law. The influence of a leader like a sultan in spreading Islam was huge in Islamizing an area under his control.

Tanjung Tanah Manuscript can be said to be advice or law that was being developed in the Kerinci area. This law is adopted from Islamic law, such as rules regarding death. This death rule criticized the traditions of the people who carried out death processions. The following regulation in the text regulates the boundaries between men and women. Men and women were forbidden to mix because it was feared it would lead to adultery. The last point that is stated and quite essential from the rule is the prohibition to worship Satan and everything outside of Allah. The previous point becomes the culmination of the religious teachings brought to the local text.

The ban on worshipping satan and enchanted objects is a sign of a total change in the belief system and culture of the people in Jambi. People are forbidden to associate with Allah. This can be interpreted as a step to carry out a fundamental conversion of trust in the people in the area.

In general, the text of the law shows Islamic influence and almost always opens with the formula *Bism Allāh al-rahmān al-rahīm*. In contrast, in the writing of Tanjung Tanah's manuscript, the opening sentence starts with several Sanskrit sentences, including the year of writing. Just like other traditional historiographical features, Tanjung Tanah Manuscript is also closed with several Sanskrit sentences which mention the king's name and that the book of laws refers to the entire land of Kerinci (saisi bumi Kurinci) (Kozok, 2006: 43).

This manuscript contains several elements that are put together. In terms of script, pre-Islamic hands are still used in manuscripts. At the same time, the dominant content tends to be Islamic by containing some of the problems that occur in society, so in the text, three elements cannot be separated from the cultural system of that period.



Picture 2: Jambi Charter 1780

Source: <http://hdl.handle.net/1887.1/item:3186057>

The next text is *Piagam Jambi* or Jambi Charter. One of the historiographies of the empire is a charter written by Sultan Mas'ud Badaruddin Ratu Sri Ingalaga in 1780. Manuscripts written and issued by the sultanate always used the imperial stamp. The seal is a circle decorated with waves around the process in the text above. The letters on the logo are Arabic Malay letters. In addition to the imperial seal, the charter also has illumination.

In this second manuscript, there is a fundamental difference from the first manuscript. The difference between these lies in the typeface used. In this manuscript, all writing is in Arabic letters. This difference can be seen in the year the two manuscripts were reported and the location of the manuscripts. The first manuscript was written in 1778 while the second was written in 1780. There is a difference of two years in writing these two manuscripts. However, the two-year difference is still considered the same period. The second analysis regarding the existence of differences in letters in the two manuscripts, which are almost the same period, is the location and elements of the author of the manuscript. The first manuscript was written in the Kerinci area, while the second was written by the Jambi sultanate. The sultanate in this period strongly influenced the process of Islamization, while in the Kerinci region, there were still local elements such as the script used. Meanwhile, in terms of

authorship, it is possible that the two manuscripts came from two authors with different knowledge backgrounds, resulting in two different writing styles.



Picture 3: Seal From Jambi 1650-1900
Source: <https://eap.bl.uk/archive-file/EAP117-2-1-6>

Illuminated letters, particularly those in Sumatra in the 18th and 19th centuries A.D., are rich in ornamental motifs. The dominant motifs are wavy flowers, leaf tendrils, swastikas, bees hanging, and geometric. So on (Sutrisna, 2012: 37). The illumination element also embellishes the appearance of the manuscripts written by the sultanate.

Manuscripts scattered throughout Nusantara, including in Jambi, apart from presenting texts, are also accompanied by illumination images. Some of the manuscripts that have illumination and pictures prove that the Indonesian people's ancestors had a tradition of visualizing texts, so the readers of the manuscripts were amazed. The illustrations in the manuscript provide an overview of the richness and diversity regarding the conception of art and the aesthetic values of tradition and culture of people's thinking in expression and art.

This illumination adopts the first vital Islamic element, plant elements, as external decoration. Plants are an element of art that continued during the Islamic kingdoms in Nusantara. This art is, of course, different from pictures of animals, contrary to religious teachings. In this period, photographs or ornaments in the form of animals tended to be replaced with plant elements. Its subsequent adoption can be seen from using Arabic script in writing Illuminati ornaments.

Conclusions

The manuscripts that developed in the Jambi region at the beginning of the development of Islam have several features. The indirect influence of Islamization co-occurred. This influence can be seen in the findings of two texts that are almost the same period but use different characters. In the manuscripts in Jambi, there are elements of the previous period which have yet to be abandoned entirely. This element shows that there was a process of Islamization or absorption of Islamic elements that replaced the last religious elements in Jambi, which were not running simultaneously. Islamic elements absorbed in the scripts in Jambi are the use of scripts, diction in the opening and closing, Islamic teachings, and stories with Islamic nuances adopted by local knowledge. Local and Islamic nuances are mixed and make the manuscripts in Jambi have their uniqueness.

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