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The Influence of Islamic Religion in Selling Communities Malay Rokan in Riau Province

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Abstract

The purpose of this study was to determine the effect of Islam in the buying and selling activities of Malay communities in Riau Province. The study discussed includes Malay customary law related to the sale and purchase agreements carried out by Malay people who are influenced by Islam. The author uses empirical juridical research methods by trying to find legal facts by what happened as such facts. The results of the study that the authors conclude that the discovery of the relationship of the influence of Islam in the Malay community in selling and selling is a crystallization of Islamic values which has long been an inseparable part of the identity of a Malay child and continues to place the sharia in its proper place i.e. sharia and adat are maintained without any disturbances from buying and selling activities using the sale and purchase agreement.

INTRODUCTION

Trade-in Malay society is one of the joints in life. It is even difficult to separate trade activities from the daily activities of the Malay people. This is related to the pattern of society trying to meet its daily needs both for the personal, the family, even the wider community.

The trading activity that has occurred so far among the Malay Rokan community there is special. The words "boli yo" are then answered with "yo jua" which is found in various traditional markets of Malay Rokan people meaning more than just trade.¹ This has been known for a long time by Malay Rokan people who are hereditary in the culture of commerce. The term used in the above trade conversation tends to be known as a buy and sell agreement. This kind of trade agreement can be found in Islamic civilization.

Business transactions and trade in Islamic glasses occupy respectable positions. It is not only an activity that promotes the principles of profit gain to the maximum but is also

¹ Observation when visiting the traditional market of Muara Rumbai, Rambah Hilir, District of Rokan Hulu, Riau Province.

bound by the legal and moral frame of religion in addition to others. The importance of these business and trade transactions so that the Messenger of Allaah placed him as a very noble work, as he stated when answering the question of one of his companions about a very noble work. He replied that a man who works with his own hands and every trade mabrur, because Allah SWT loves a believer who has the expertise of work, and anyone who struggles to make a living to his family can not change like a mujahideen in the way of Allah SWT.² The basic principle of Islamic trade is the element of freedom, pleasure, and to like to do transactions.

The mechanism likes to be as much a prerequisite for realizing harmony and harmony in the world of business and commerce as a necessity in Islam. Another legal aspect that is no less important is the legality of the halal of goods or products traded, containing no elements of MAGHRIB (synonyms of Maysir, Gharar, Riba, and Bathil).

All of the above forms of business transactions are prohibited in Islam. This is due to the incongruity of the principles of ethics and halal law recommended by religion and social ethics. The guarantee of halal legal certainty and the fulfillment of the ethical element in the business transaction of a product is not only seen as a theoretical conceptual discourse that is only kept neatly in the classic fiqh books and religious issues. It must be ready to protect Muslim consumers and has been widely understood and accepted in the global business system.

The guarantee of halal legal certainty in products that are traded by themselves has fulfilled the ethical element. This element not only reflects the legal aspects of business and commerce and the ethical aspects of the business but also reflects the embodiment of corporate social responsibility towards the benefit of consumers. The halal aspect of products traded is essentially not only intended for the consumer's benefit of goods and services but also accommodates the interests of manufacturers in offering goods and services to consumers who need them.³

The trade is lawful, religiously permitted, as long as it meets the necessary conditions. Thus this law is agreed by the scholars of ijma (Mujtahidin scholars) there is no error in him. Indeed, the Qur'an is lawful, while usury is forbidden.⁴ In line with that in the trade, some requirements must be met, among which one of the pillars in the agreement of the

² Muhammad and Rahmad Kurniawan. *Visi dan Aksi Ekonomi Islam*. (Malang: Intimedia, 2014) 37.

³ *Ibid.*, 52-53.

⁴ T.M Hasbi Ash-Shiddiqi. *Hukum-Hukum Fiqih Islam, Tinjauan Antar Mazhab*. (Semarang: PT Pustaka Rizki Putra, 2001) 328.

sale is *ijab-qabul* which is the speech of the surrender of property rights on one side and the acceptance on the other.

The *ijab-qabul* in this transaction is an indication of the same fondness from the parties who conduct the transaction. Transactions do not deviate from Islamic law, among others, when done with the same likeness that is the main criterion and the legalization of a transaction. It's a feeling that's on the inside of a human being, which no one else can know. A clear indication is needed that there is a deep feeling about the like as much as it is. The previous scholars established the *Ijab-qabul* as an indication.⁵ Therefore, the application of a trade agreement as done by the Malay Rokan community has a trading identity of the Malay Rokan community.

Based on the above description, research should be done on the Influence of Islam in the Sale and Sale of the Rokan Malay Community in Riau Province. This is important to research because it is the first step in the identification of the influence of Islamic religion in the Malay custom of Riau.

The research method that will be used by researchers is sociological legal research, namely empirical studies to find theories about the process of the event and the process of working law in society.⁶ Based on the character of this research method researchers use a descriptive method of qualitative analysis of the prevailing laws and regulations related to legal facts based on the fact of what is happening in the community of the location of the research object. From the discussion, a deductive conclusion is drawn that is the withdrawal of conclusions from the general to the specific.

HISTORY OF THE INFLUX OF ISLAM IN MALAY SOCIETY

Malay culture is a great world heritage culture in Bumi Nusantara. The area covers almost all areas of Malay-speaking communities in southeast Asia. Especially in the regions of the islands that are now part of its geopolitics such as Indonesia, Malaysia, Brunei, Tumasik (now Singapore) Philippines, Thailand, parts of Vietnam, Cambodia, and Taiwan. This was conveyed by Prof. Zainal Kling from the University of Malaya, Malaysia during a national seminar. This understanding is based on the pattern of language likeness because

⁵ Amir Syarifuddin. *Garis-Garis Besar Fiqh*. (Bogor: Kencana, 2003) 195.

⁶ Bambang Sunggono. *Metodologi Penelitian Hukum*. (Jakarta: PT. Raja Grafindo Persada, 2012) 43.

language is the only surviving evidence of history and can prove true or not an area occupied by the Malay group.

It is found in the historical fact that Malay culture is the fruit of the meeting between Malays and other cultures that come to the archipelago (Malay). Before the arrival of outside culture, Malays had embraced a belief system of animism and dynamism, a farming system, and were able to make metal equipment. The established Malay culture is then ed by the arrival of the world's major cultures, consisting of four phases, namely: Indian culture, Chinese culture, Arabic culture (Middle East), and Western culture. These cultural gatherings can take place peacefully or with tension.

The first phase is the meeting of Malay culture with Indian culture. This can be seen from the development of the Hindu-Buddhist religion, an increasingly solid system of worship, a royal system, and a language that developed in the Malay world.⁷

The second phase is the meeting of Malay culture with Chinese culture, which can be influenced by Confucian influence, trade, crafts, and arts in Malay society. The third phase is marked by the meeting of Malay culture with West Asian (Middle Eastern or Arabic) culture in the form of Islam, the sultanate system, reading, education system, architecture, and so on. Finally, the fourth phase is the meeting of Malay culture with Western cultures, such as the development of Catholicism, the system of government, the education system, fashion, and architecture.

Among these cultures, cultures from West Asia (Arabic) in the form of Islam, are the most influential and most dominant cultures.⁸ So strong and dominant was the influence of Islam on Malay culture, so some scholars concluded that "The Malay World of the Islamic World".

Culturally, Malay and Islamic culture can be seen in the phrase "Adat bersendi syarak, syarak bersandikan Kitabullah", this phrase is commonly found in areas, such as Aceh, Minangkabau, Riau, Jambi, Palembang, Banjar, Bugis, Gorontalo, Ternate, and so on. For them, becoming Malay is becoming Islamic. On the contrary, those who are out of Islam, at the same time are out of Malay.⁹

⁷ UU Hamidy. *Teks dan Pengarang di Riau*. (Riau: Dinas Pendidikan Provinsi Riau, 2010) 36.

⁸ Suwardi. *Dari Melayu ke Indonesia, Peranan Kebudayaan Melayu dalam Memperkokoh Identitas dan Jati Diri Bangsa*. (Yogyakarta: Pustaka Pelajar, 2008) 15.

⁹ Nurmawati, Zulfitri, Mauloeddin Afna, and Khairul Amri, "The Projection of Cultural Shift Rejuvenation about Fostering Islamic Educational and its Counterpart within Malay Community", *Jurnal Ilmiah Peuradeun: The International Journal of Social Siences* 8, no. 1 (2020): 5 (1-16) doi: 10.26811/peuradeun.v8i1.387.

So interesting discussion and debate among experts on three main issues, about the origin of the coming of Islam, the coming time of Islam, and who is the bearer. About the place of origin of Islam in the Malay World or Southeast Asia. As a record of the entry of Islam in Malay nature not by war or colonialism. Islam flourished and was broadcast precisely peacefully and persuasively thanks to the persistence of the scholars because indeed the scholars cling to the principle of QS al-Baqarah verse 256: which means, "There is no compulsion in religion."¹⁰

As for the way Islam enters the Malay world, there are at least three theories. First, Islam comes directly from Arabia,¹¹ or precisely Hadramaut. This theory was first put forward by Crawfurd (1820), Keyzar (1859), Niemann (1861), and Veth (1978) Crawfurd stated, Islam, came directly from Arabia, although he suggested that the interaction of the archipelago with Muslims originating from the East coast of India was also an important factor in the spread of Islam in the Archipelago.

Keyzar, meanwhile, thinks Islam in the Archipelago comes from Egypt based on consideration of the similarity of the Muslim population in the two shafi'i-sect regions. The theory of this sect was followed by Niemann as the source of the coming of Islam because Hadramaut Muslims are followers of the Shafi'i sect as well as the Muslims of the Archipelago.

As for Veth simply mentions being brought "Arabs" without pointing to their place of origin. This theory was also put forward by Hamka in the Seminar on the History of Islamic Entry into Indonesia in 1962. According to him Islam entered Indonesia directly from Arabia, not from India, open also in the 11th century, but the first century Hijri or VII AD.

From the above theories about the arrival of Islam above, researchers are more inclined to follow the first theory that Islam in the Malay World originated from the Arab world, especially by submitting some evidence of the Malay world's relationship with the Middle East. With this evidence, local historians, such as Wan Husin Abdul Kadir, Hamka, A. Hasymi, and Naguin Al-Attas. They argue that the arrival of Islam to the Archipelago opened

¹⁰ Q.S al-Baqarah: 256

¹¹ Mahdini. *Islam dan Kebudayaan Melayu*. (Pekanbaru: Daulat Riau, 2003) 8.

in the 13th, 14th, and 15th centuries, but much earlier, which was the middle of the 7th century.¹²

Islam is widely accepted by Malays because Islam does not recognize the caste system and upholds equality in fellow human beings, thus enabling the involvement of all walks of life in all aspects of life. Islam has a strong philosophical and rational basis, affecting the entire life of Malays. In daily life, Islam became an important source of role models and has become the identity of Malays ever since.¹³

If traced from some literature about the Islamization process carried out by Islamic figures to spread this religion to the Malay World, many varieties and ways are found. Including:

a. Sufism Channel

According to many experts, among others, Azyumardi Azra, it was the wandering Sufis who managed to secure a large number of inhabitants in the Archipelago, at least since the 13th century. At that time, precisely after the fall of Baghdad in 1258, Sufism became a mass phenomenon in the Islamic world and experienced its heyday.¹⁴

Thus, the process of Islamization of the Archipelago occurs when the Islamic world as a whole is in a point of decline, both in the field of politics, intellectual economy. Therefore it is not surprising that Muslim spreaders who come to the Archipelago are very colored by the terms of Sufism, although it does not ignore the sharia aspect at all. The achievements of Sufi groups are supported by several things, among others: First, Sufis managed to present the face of Islam in attractive packaging, by accentuating a tolerant attitude towards traditional thinking and practice, Second, such conditions make Islam "suitable" with the culture and background of local communities that have long been influenced by Buddhist Hinduism and local beliefs.

¹² This opinion is in line with the results of the seminar "History of the coming of Islam to Indonesia" on March 17-20 in Medan which the author can from several sources of the book *Api Sejarah* by Ahmad Mansur Suryanegara.

¹³ UU Hamidy. *Riau sebagai Pusat Bahasa dan Kebudayaan Melayu*. (Pekanbaru: Dinas Pendidikan Provinsi Riau, 2010) 86.

¹⁴ Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*. (Bandung: Mizan, 1994)

Sufism teachers or Sufis teach theosophism mixed with teachings that are widely known by Indonesians. They are proficient in magical questions and have healing powers. Some of them also married the daughters of the local people. With Sufism, the "form" of Islam taught to the indigenous people has similarities to the natural mind that previously adhered to Hinduism, so that the new religion is easy to understand and accept. Among the Sufism experts who gave teachings that contained similarities to the pre-Islamic Nature of Indonesia were Hamzah Fansuri in Aceh, Sheikh Lemah Abang, and Sunan Panggung in Java. This kind of mystical teaching was still developed in the 19th century AD even in the 20th century AD. Including in the Rokan Hulu Regency of Riau Province.

b. Marriage channels

From an economic point of view, Muslim merchants have a better social status than most natives, so the indigenous people, especially the noble princesses, are interested in becoming the wives of the merchants. Before marriage, they were Islamized first. After they had children, their neighborhood s vast, eventually emerging villages, regions, and Muslim kingdoms. In the next development, some Muslim women are married by noble descendants, of course after they enter Islam first, this marriage path is much more profitable when between Muslim merchants and nobles or sons of kings and dukes because the king and duke or nobles then accelerate the process of Islamization.

For example only. The entry of Islam into Indragiri through the west coast of Sumatra was carried by a cleric named Sayed Ali al-Idrus. The paths he travels are from Hadramaut stop in the Pasai ocean and reach the west coast of Sumatra in the city of Air Bangis. In this area, he stayed how long in the task of developing Islam, then headed east and up to the kingdom of Siak, continued to Pelalawan. From Pelalawan he continued to the south, precisely in Batu Rijal Inderagiri.¹⁵

c. Trade channels

In the beginning, as mentioned above, the process of the entry of Islam is through trade. The flurry of trade traffic in the 7th to 16th centuries led Muslim traders (Arabic, Persian and Indian) to take part in a trade from the

¹⁵ Pemda Propinsi Riau. *Sejarah Kesultanan Inderagiri*. (Pekanbaru: Pemda Provinsi Riau, 1994)

Western, Southeast, and Eastern Asian continents. The Channel of Islamization through this trade is very profitable because the kings and nobles participate in trading activities, even they become owners of ships and shares.

They managed to establish mosques and bring in mullahs from outside so that their numbers became large, and hence the Muslim children became Javanese and rich. In some places the Javanese rulers who served as Regents of Majapahit who were stationed on the north coast of Java many entered Islam, not because of only the faltering domestic political factors, but because of the economic relationship with Muslim traders. Subsequent developments they then took over trade and power in his residences.

d. Education channels

The Process of Islamization is also carried out through education, both pesantren and “Pondok” organized by religious teachers, Kiai-Kiai, and scholars. In pesantren or Pondok, prospective scholars, religious teachers, and Kiai get religious education. After leaving pesantren, they go back to their respective villages or preach to a certain place teaching Islam. For example, pesantren established by Raden Rahmat in Sunan Ampel in Surabaya, and Sunan Giri in Giri. Many graduates of boarding schools are invited to Maluku to teach Islam.

e. Arts channels

The most famous channel of Islamization through the arts is puppet shows. It is said that Sunan Kalijaga is the most adept at staging puppets. He never asked for the wages of the show, but he asked the audience to follow him to utter the phrase creed. Most puppet stories are still plucked from Mahabharata and Ramayana stories, but in that story in the teachings of the names of Islamic heroes. Other arts are also used as tools of Islamization, such as literature (hikayat, babad, and so on), building art, and carving.

f. Political channels

In Maluku and south Sulawesi, most people converted to Islam after their king converted to Islam first. The king's political influence helped spread Islam in this area. Besides, both in Sumatra and Java and in Eastern Indonesia, for political purposes, Islamic kingdoms are fighting non-Islamic kingdoms. The

victory of the Islamic kingdom politically attracted many of the kingdom's non-Muslims to Islam.¹⁶

One of the political strategies in the spread of Islam is to use the Malay language so that it is easily accepted by the public, and able to elevate the degree of Malay language from a fringe language into a language capable of discussing scientific and rational issues. Islam's links with Malays geographically and politically are inevitable so Islamic networks in the Peninsula of Sumatra and Java do depend on the Malay world.

Islam spread to the Archipelago through Gujarati and Persian merchants through Aceh. The Samudera Pasai Kingdom became the first kingdom to embrace and spread Islamic teachings to the people of Aceh. It is a pride for the people of Aceh as the first recipient of Islamic teachings in the Archipelago, so Aceh is known as the foyer state of Mecca because it is so easy for Islam to be accepted by the local community and its spread is so rapid.

History has proven that Malays have experienced a glorious time. Trade conducted by Malay people was able to penetrate various parts of the world in its time. Even during the era of Sultan Iskandar Muda in power in Aceh, the kingdom of Aceh was among the five largest kingdoms in the world. The kingdoms of Sriwijaya, Majapahit, Aceh, Malacca, and Demak are undeniably milestones of Malay clump greatness. It is not denied that Malays at that time had a strong identity, we're able to adjust to change, were highly resilient, and played an active role in the continuity of the nation's life.

But the excitement of Malay society that occurred in the past is not seen in the present. The Malay economy is far behind the West and China. The awareness of Malay settlers as brothers and sisters is diminished, Malay settlers are scattered due to the divisive politics of the colonial government, and Malay society is marginalized due to the development of capitalization and globalization. Economic excellence built on the spirit of Malayism and Islamic terraces is the driving factor and driving it, which gives new colors and

¹⁶ Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*. (Bandung: Mizan, 1994)

accelerates the realization of Malay systems and advantages so that Malay footprint is visible everywhere.

Thus, the author deliberately presents a glimmer of Islamic power in building Malay world civilization, when carefully observed, between Islam and Malay is two sides of money that need each other, one with the other fused and interconnected in life.

Malays view Islam not only as a religion of choice that Allah SWT considers, but they also view Islam as an identity. This view is reflected in Malay life so there is an expression that Malays must be Muslim, if it is not Islamic it means it is not Malay. This means that Islam is the main identity for Malays as stated in the following phrase:

Apa tanda Melayu jati (What is the malay sign of teak)

Bersama Islam hidup dan mati (With Islam alive and dead)

Apa tanda Melayu jati (What is the malay sign of teak)

Islam melekat di dalam hati (Islam is inherent in the heart)¹⁷

Islam is described as the main marker for Malays to distinguish Malays from Malays. The strong identity of Islam in Malays caused that Islam could not be separated from themselves so that until death Islam became the religion of Malays. Islam is portrayed as truly fused within the Malays. In other phrases it is also stated that the sign of "tuah" or the privilege of Malays is to convert to Islam properly:

Apa tanda Melayu bertuah (What is the sign of Malay lucky)

Memeluk Islam tiada menyalah (Converting to Islam is not abusing)

Apa tanda Melayu bertuah (What is the sign of Malay lucky)

Sebarang laku menurut sunnah (Any practice according to sunnah)

The word "tuah" is a phrase often used by Malays to identify themselves as god-given people such as converting to Islam, the majesty of the Malay kingdom, and the natural resources that surround. The combination of Islam and Malay thought made Islam the main guide for Malays in living life.

Identity as a chosen person is associated with the firmness of their faith in converting to Islam. Faith is the main basis for Malays to worship God so that people truly believe in the teachings of Islam as a guide in life.

¹⁷ Tenas Effendy, *Tunjuk Ajar Melayu*, (Riau: Dinas Kebudayaan dan Pariwisata Provinsi Riau, 2012) 58; Junaidi, "Islam dalam Jagad Pikir Melayu", *Al-Turas* XX, no. 1 (2014): 49 (45-59)

The emergence of Islam as a dominant religion in the Malay or Southeast Asian region has attracted the attention of experts and tried to explain why Islam can present as the largest majority religion in the Archipelago, by presenting various theories. One of them, as A.H. John and Fatimi pointed out, mentioned the "similarity" factor between the form of Islam that first came to the Archipelago with the mystical nature and syncretism of the beliefs of local ancestors as the cause of Islam quickly accepted and became dominant. Therefore, according to this theory, Islam tasawwuf is almost naturally accepted, and the evidence is Islam in Java can coexist with the beliefs of ancestors in Java. These Sufis managed to Islamize the large population of the Archipelago at least since the 12th and 13th centuries.

The main factor of conversion success is the ability of Sufis to present Islam in attractive packaging, especially by emphasizing conformity with Islam, rather than changes in local beliefs and practices.

Seeing such conditions, it is not surprising that Muslim spreaders who come to the Archipelago are very colored by the terms of Sufism, although it does not ignore the sharia aspect at all. The Sufi groups successfully present the face of Islam in attractive packaging, by promoting a tolerant attitude towards traditional thinking and practice. Such conditions make Islam "compatible" with the culture and background of local communities that have long been influenced by Buddhist Hinduism and the syncretism of local beliefs.

The model of Islamization in the tendency of Sufism is gradually offset by sharia orientation. When we look at it, the emergence of the fission movement in the Archipelago in the 17th and 18th centuries is a continuation of the orientation of Sufism that has first appeared and so strongly gives the color of Islamization of this region.

According to A. Jhon, the teachings of Sufism at the beginning of the Process of Islamization of the Archipelago once played a very important role. First, because Sufism experts can adapt the teachings of Islam to the level of understanding of the local people. Second, the teachings of Sufism are also no less attractive. Accepting the teachings of Sufism and entering the order means entering a large family that helps each other. Besides, many members of the order are merchants who study throughout the Islamic world. That is why in the early 17th century, four Tarikats developed in Aceh, namely the pull of Qadariyah, Naqshabandiyah, Syatariyah, and Rifaiyyah.¹⁸

¹⁸ Liaw Yock Fang. *Sejarah Kesusteraan Melayu Klasik*. (Jakarta: Erlangga, 1993) 7-9.

There is no denied that the nature of Islamic treatises found in Malay used to describe that most of its contents contain metaphysical elements of Sufism that have achieved sublime value in the history of thought. The science of Sufism follows the view of Islam itself. The soul of Malay people began to experience new livelihoods with the flow of Islamic elements in its pulse, like mercury soaring touched by new solar rays.

The propagates of Islam spread a single godly belief whose nature is condemned to His wisdom, which His Iradah runs in harmony with Reason. Man is like a jewel. It is this human nature and this element of aqliah that is the relationship between Him and the Nature of the universe, concepts like this, and concepts that explain the similarity of one's level and value to one another, which awards between one another.

Islam brought a spirit of rationalism and intellectualism not only among the palaces and palaces but also to the spread among the commoners. The demands of reason on religious affairs, religious ity, and inner purity and the knowledge of it are as profound as the roots of wanting to encapsulate the earth.

The influence of Islam on Malay Civilization is not separated by a Malay civilization or civilization, again we see the meaning of the word "civilization" which is used to indicate "civilization" derived from the word 'madana', which is a verb meaning to build or open a city, to fertilize, purify, give birth and manners. whereas Malay has derived from the words mala (meaning beginning) and yu (meaning state). This means that Malay civilization is a city full of civilization.

According to Mohd. Balwi and Mohd. Koharuddin is a Malay civilization is a culmination of the achievement of thought and several good treatments (adab and adat) including all the artifacts (cultural objects) that form an orderly society and care about social welfare to perfect all systems of life (social, political, economic and religious).¹⁹

In other words, Malay Islamic Civilization can be said as an area where there are communities of Malay races or Malay clumps that have advanced civilization and culture, be it in the political sector or government, technology, economy, and processing in the field of agriculture and maritime, which still uphold the values of cultures, religions (Islam), Social which includes the process of knowing to Allah SWT, Morals and inter-human relations.

¹⁹ Mohd Balwi and Mohd Koharuddin. *Peradaban Melayu*. (Kuala Lumpur: Penerbit Universiti Teknologi Malaysia, 2005) 3.

According to Muhammad Naquib al-Attas, there are several theories about the arrival and spread of Islam in the Malay archipelago, this is a factor that causes Malays to identify themselves and civilization with Islam, here are the factors:

- 1) Trading factors
- 2) The factor of marriage, namely between Muslim settlers and indigenous women in the early stages of the arrival of Islam
- 3) The Hostile Factor between Muslims and Christians
- 4) Political factors such as the retreat of Hindu and Buddhist kingdoms such as Majapahit and Sriwijaya
- 5) Award factor of Islamic ideological value
- 6) The Oototomy factor, or the circumstances in which it is considered to have existed, has since been found to belong to or the cultural nature of society.²⁰

Muhammad Naquib al-Attas also explains that Islam has a profound, profound, and widespread influence in Malay nature to successfully revoke the roots of Hindu and Buddhist influence. Before the entry of Islamic teachings, Malays had various Religions and beliefs such as Hindu-Buddhist and Heritage Beliefs of Animism tradition. The Belief of Animism is a belief that every object has a soul or spirit that has its personality. Hinduism- Buddhism enters Malay nature through Indian merchants.²¹

Animism before Islam came to the Malay world, Malays were adherents of animism and dynamism which explained the breadth of ancient Malay-based belief practices. Among these practices such as; magic, superstition, taboo, the shaman to unseen beings such as superstitions, demons, ghost jinn, and others. While Hinduism and Buddhism The influx of Hindu and Buddhist belief systems changed the belief of dynamism and animism in Malay society. Hindu belief offers a system of gods and castes with the care of cultural qualities in rulers and religious figures. The Buddhist faith offers the buddha a singular figure, offering the concept of asceticism with the care of cultural qualities in the central figure of the ruler.

The arrival of Islam into Malay nature is an important second in changing the overall thinking and civilization of Malay people. Although the arrival is seen evolutionarily from the point of spread in spiritual or spiritual aspects this religion has revolutionized Malay people.

²⁰ Syed Muhammad Al-Naquib Al-Attas. *Islam Dalam Sejarah Dan Kebudayaan Melayu*. (Kuala Lumpur: ABIM, 1972) 43; Abdur Razzaq, "Islamic Civilization of Malay: Historical Polemic and Modern Challenges (The Thought of Syed Naquib Al-Attas)". *Journal of Malay Islamic Studies* 2, no. 2 (2018): 125-131.

²¹ Mohd Balwi and Mohd Koharuddin. *Peradaban Melayu*. (Kuala Lumpur: Penerbit Universiti Teknologi Malaysia, 2005) 87-88.

It means that Islamic teachings that teach tawhidan (tauhid concept) change the view of the Malay world that used to trust the gods and glorify the king (think of the king as incarnate.

God "king god" or representative of God has been humanized to be a Sultan who serves as a caliph who leads and protects Malay people and plays a role in enforcing Islamic rule in the world.²² The arrival of Islam in Malay nature gave birth to several powerful Islamic Malay kingdoms such as Pasai, Aceh, Patani, Demak, and Melaka until these countries became centers of development and science.

In Malay civilization, there are several types of laws that are used as guidance by Malays in living their country life. The Malay legal system that was once the center of Malay greed was Melaka and Majapahit. In Melaka, two legal texts are Melaka Kanun Law, Melaka Sea Law, and Melaka Pebian Law. While Majapahit Law is known as Kunta Manawa Dharmasastra.

The entry of Malay law Islam was also affected such as Melaka law and Melaka Sea Law by applying hudud (Islamic punishment). Islamic law based on the Qur'an and Al-sunnah is practiced by the Malay sultanate government. It means the arrival of Islam which exerts great influence both in terms of belief, law, and the Malay government.

THE INFLUENCE OF ISLAM IN THE SALE OF ROKAN MALAYS

Rokan Malay community is based in Rokan Hulu and Rokan Hilir in Riau Province. Based on the history obtained by researchers that the entrance of Islamic influence into Malay society two entrances are dominated and followed by other activities.

The first phase of the entry of Islamic influence on the Malay Rokan community is the path of da'wah scholars who came to the Rokan Hulu area in the Koto Tongah area. The cleric came and settled in the area with the activity of opening manosah (madrassa). Then had many students who studied religion there. It is known that the cleric turned out to be a Malay who studied in Mecca.

The second phase of the line is through the Tambusai kingdoms which is in the Rokan Hulu area is one of the government areas of the Pagaruyung kingdom that has done the conquest of the kingdom. Since Islam color the kingdom of Pagaruyung in West Sumatra in a political state, the king then invited all his followers to convert to Islam. By the theory in the spread of Islam through political lines.

²² Hamid bin Ismail. *Masyarakat dan Budaya Melayu*. (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1988) 59.

Thus the Tambusai kingdom as one of its parts located in Rokan Hulu also converted to Islam as part of the Pagaruyung kingdom. This then colors the Malay Rokan community in daily activities. Islam is not only a religion but more a thing that governs life. A good relationship to God, also as a relationship between fellow beings, including man.

The influence of Islam through scholars and the kingdom later became a distinctive color as the identity of Malay society. From the kingdom of Pagaruyung then the Malay people get the proverbial Adat Bersendikan Syara', Syara' Bersendikan Kitabullah this means what is in the traditional environment, both people, rules of life and so on must be following sharia sourced from the holy book of Muslims namely the Qur'an. Furthermore, the kingdom of Siak Sri Indrapura also colors the Malay community with the saying Adat Menurun, Syara' Mendaki. This means that the influx of Islam has reached the inland highlands of Minangkabau people from Siak. So those people who are experts in Islam (Ulama) from a long time ago still called Siak people.

Business is one of the activities that is very in demand by Malay people from time to time. Because Malay society has been colored by the value of Islam that has been conveyed in the Qur'an that "Allah forbids Riba and Allah is lawful to buy and sell..." Similarly, the Apostle SAW said, "that 9 out of 10 doors of sustenance are in the business...". So this makes the Malay people believe and believe that the sustenance from God, then the ways of what God has commanded must be appropriate.

In business with Malay people to this day still often heard the terms "yo boli" and yo Jua" are related to each other during the trade. This then led the author to try to decipher the relationship of the influence of Islam in the trading activities of the Malay people. Based on the author's study after meeting several data sources the authors found that:

1. The Malay community knows this is harmony in buying and selling agreements.

This is found in several samples of traders and buyers both in Rokan Hulu regency and in Rokan Hilir Regency. But most are unable to explain why it is done in the event of a trade. The majority of people in Malay Rokan say that it is a hereditary habit carried out by their parents who also work as traders. And some of their buyers get that understanding from the parents and indigenous people who love them in life.

2. Commitments used in trading as sharia implementation

Based on the view of tribal leaders and scholars in both districts where the author visited the implementation of the agreement in the sale and sale is not part of Malay customs, but more specifically to the implementation of religious orders. This corresponds to the character of a "Malay slave" (Malay child) in religion. Exercising religion in daily life is the law. While the custom remains upheld as long as it is following sharia. By the saying that "*Adat bersendikan Syara' Syara' bersendikan Kitabullah*".

Malay people through tribal shoots also actually have greatness (right) in their deliberations to make a good habit become part of the customs (customs consensus). There is a saying of Malay Rokan society "*bulat air karena pematang, Bulat kata karena mufakat*".

Concerning the agreement in the sale and sale of indigenous peoples, scholars and the government of the Malay Rokan community like "Tigo tali sepilin" if the agreement makes it part of the customs of Malay people, then the cleric will preach to the Muslims, the tribesmen confirm as part of the custom and the head of the government urges the people to obey it.

3. To obtain blessings follow religious orders.

The Malay people Rokan believe that following religious orders will bring blessings. This value is understood by Malay people for centuries as an implication of understanding tawhid to God. Blessing is not something that can be seen materially, but for Malay people blessings are more meaningful in life in the world. This belief is why the Malay Rokan community continues to practice the agreement in buying and selling. Although the complexity of society and heterogeneous life today does not sort out activities to achieve blessings.

Based on the data of the authors' research in terms of trade agreements, for Malay people, Rokan Islam has a very important and fundamental position as a personal Malay identity. Because the implementation of religious orders for Malay people is not just a routine, even carrying out religious orders is a whole daily activity. Because Islam is the religion of civilization and the system of behavior.

CONCLUSION

Based on the results of the study and discussion of the above description, the researchers concluded that the influence of Islam on Malay customs leads to the golden Malay phase, where sharia values run by Malay people Rokan give confidence both for the person and as a group. This strengthens the kinship of Malays who do not know territorial boundaries, especially Malay culture is not only in Riau Province, but the whole land of the archipelago. Just like the understanding of tawhid (aqidah) of Islam that also knows no boundaries in the brotherhood of Muslims. In terms of trade agreements, for Malay people, Rokan Islam has a very important and fundamental position as a personal Malay identity. Because the implementation of religious orders for Malay people is not just a routine, even carrying out religious orders is a whole daily activity. So the Rokan Malay community still places sharia in its proper place of sharia, and the custom is maintained without any interference from the trading activity by using the trade agreement because Islam is the religion of civilization and behavior.

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