



Influence of the Arabic Script and Language on Acehnese Manuscript *Kitab Tauhid*

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Received 8 November 2022 | Received in revised form 09 January 2023 | Accepted 10 February 2023

APA Citation:

Mukhamdanah., Firdaus, W., Inayatushalihah., Hasina, F. R., Yulianti, S., Syamsurizal. (2023). Influence of the Arabic Script and Language on Acehnese Manuscript *Kitab Tauhid*. *Eurasian Journal of Applied Linguistics*, 9(1), 24-34.
Doi: <http://dx.doi.org/10.32601/ejal.901003>

Abstract

Manuscripts are known to transmit cultural heritage across generations along with thoughts, knowledge, customs, and people's behaviors. The current study aimed to examine the influence of Arabic manuscripts on the Malay and the Acehnese tradition with the spread of Islam. For this purpose, an Acehnese manuscript, *Kitab Tauhid* (KT), was sampled as the primary data to find out the orthography of Acehnese and the Malay language, a domain that has so far been underrated and understudied. This qualitative study used a descriptive research design and note-taking method, i.e., transcribing and translating for retrieving the absorption of the Malay language and the Jawi orthography. The objective was to obtain a deep analysis of the sampled text and classify the Jawi Script and Malay language into the description. The retrieved data was analyzed by classifying them into different types of loanwords and to examine the Jawi script's orthography and the variety of Malay used in the KT manuscript. The results revealed that after Islam's arrival in Nusantara, the Jawi scripts were influenced by the Malay language. This influence included using diacritical marks or *harakat* as vowel markers being removed and replaced with *alif*, *wau*, and *ya*. The implications include evidence of the Arabic vocabulary and the influence of Arabic phonemes and phrases in the KT manuscript.

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Keywords: Jawi script, Melayu language, Acehnese manuscript, Language

Introduction

Manuscripts are the oldest and most effective method of transmission of cultural heritage from one generation to another (Hassan et al., 2021). This is the only method by which ancient civilizations have preserved their precious cultural heritage. Manuscripts contain written texts about various thoughts, knowledge, customs, and people's behaviors at a certain period of time. Compared to non-written material

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<http://dx.doi.org/10.32601/ejal.901003>

cultural heritage in Indonesia, such as temples, palaces, and others, the number of cultural heritages in manuscripts is much larger (Ikram, 1997). These manuscripts are spread in several regions in Indonesia, such as the islands of Java, Bali, Madura, Lombok, Bima, Aceh, North Sumatra, West Sumatra, South Sumatra, and West Kalimantan (Amin, 2012). The manuscripts scattered in various regions are not limited to the field of literature. They also cover philosophy, history, law, medicine, governance, religion, and customs.

Aceh is one of the regions with the most cultural heritage in manuscripts in the context of Nusantara, the designation for the entire territory of the Indonesian Archipelago. Aceh has a vital and significant position and role in the world of Malay-Nusantara manuscripts. It is even recognized as a center of Islamic scholarship because this region's most renowned literature was authored (Gallop & Fathurahman, 2022). Aceh bequeaths reasonably well-established and prosperous manuscripts scattered throughout Aceh, Nusantara, and abroad. Out of all the Jawi manuscripts in Acehnese, Arabic, and Malay languages added domestically and abroad, there are at least thousands of authoritative manuscript texts and their copies (Hermansyah, 2012). In addition, Jawi does not only include Jawa (Kyoung Seock, 1986) but also Malay in general (Elias, 2018).

Aceh was the earliest and most important region that contributed to the formation of the tradition of scriptwriting in Nusantara, especially regarding its Islamic intellectual tradition (Fathurahman, 2009; Hadi, 2016). In the 16th to 18th centuries, Aceh became the center of Islamic intellectual activity. It gave birth to famous scholars such as Hamzah Fansuri, Syamsuddin al-Sumatrani, Nuruddin al-Raniri, and Abdurrauf Singkel, who were productive in writing manuscripts (Harun, Abd Aziz, & Yahya, 2017). From Aceh, the tradition of scriptwriting then spread to other regions in Nusantara, not only in Sumatra but also to other areas in Java Island and even to Buton (Paeni, 2011). Regarding script and language, Aceh manuscripts can be categorized as Malay manuscripts because they used the Malay language. A few manuscripts used the Jawi script as well showing a distinctive style of the time the manuscript was written, which contributes to the domain of linguistic studies. As the practice of writing manuscripts grew, script writings in Aceh did use not only Acehnese but also Jawi, Malay and Arabic.

The writings used for manuscripts turned to Jawi with the arrival of Islam in Aceh, as many of Aceh's famous scholars wrote manuscripts in Malay and Jawi, such as the Aceh sagas, the *Tajussalatin* book, the *Fathul Mubin ala'I Mulhidin* book, the saga of the Kings of Pasai, and *Mir'at al-Thullab*. During this time, the Malay manuscripts were also strongly influenced by Arabic, including the words, terms, and verses of the Qur'an and the hadith of the prophet. Islam brought new beliefs to Indonesia and the Arabic language and script through the holy book Al-Quran. The arrival of Islam brought Arabic script and gave rise to the Arabic-Malay writing system, which is a writing system of the Malay language using Arabic script. Most researchers believe that the Arabic writing system began to be adapted as writing for the Malay either in the 7th century with the spread of Islam in Indonesia along that time or in the 13th century AD.

So far no comprehensive research has been carried out on any specific Acehnese manuscript to study the influence of Jawi and Malay languages and hence this domain has been underrated and understudied compared to other local manuscripts. The current study aimed to fill this research gap by examining the Acehnese manuscript, namely the *Kitab Tauhid* manuscript.

Theoretical Framework

The study adheres to the theory related to Islamization in Indonesia. It is based on the framework of thinking that the Jawi script entered Indonesia simultaneously with Islam in the 7th century. Therefore, the development of the style and variety of Jawi writing remained within the process of spreading Islam. In addition, the study also adheres to the post-Islamic theory of Malay language development.

There are various theories regarding the entry of Islam into Indonesia. These various theories depart from the different views of experts on the place of origin of the arrival of Islam, its carrier, and the time of its arrival. Azra (2013) mentioned that scholars such as Hurgronje and Moquette held the theory that Islam originated from the Indian subcontinent (Gujarat), not Persia or Arabia, and considered the 12th or 13th century AD as the beginning of the spread of Islam in Indonesia. Marrison (1951) put forward another theory stating that Islam in Indonesia did not originate from Gujarat but was brought by Muslim propagators from the Coromandel Coast at the end of the 13th century AD. The next theory stated that Islam was brought directly from Arabia. Some Indonesian experts agree with this theory because it aligns with local (Malay) historiography on Islamization. They claimed that Islam came directly from Arabia in the 7th century AD (Binarto, 2020).

Though there is no unanimity over the advent of Islam into Indonesia, one thing is certain that in its development, Jawi writing cannot be separated from the Arabic script. The development of the Jawi script is divided into two, namely (1) the Jawi script that received Arabic influence and (2) the Jawi script that received Malay influence. The Jawi script that received Arabic influence was the Jawi script that still used the Arabic script's diacritical marks (*harakat*), both in the entire text and in some words. Meanwhile, the Jawi script that received Malay influence was the Jawi script that used letters to replace diacritical marks (*harakat*) in Arabic script (Senen, 2018). Through the Jawi script, Malay played a more prominent role as the language of

science and writing. With its Jawi script, the Malay language became the language of science and instruction in spreading Islam throughout the Malay region. The current study is a product of this premise to examine whether this influence could be recognized as a theoretical foundation of the Acehese tradition and the influence of the Arabic language, in particular, and Islamic influence, in general.

Literature Review

The Malay language's development was greatly influenced by Indian and Arabic cultures that entered the Malay world. Senen (2018) mentioned the grouping of Malay into two major groups based on the influence of the two cultures, namely (1) Old Malay, which was influenced by Indian culture in the seventh to thirteenth centuries, and (2) Classical Malay, which was influenced by Arabic culture, from the thirteenth century to the present and in contrast to Old Malay, Classical Malay already had its script and a standard language concept. The other stated that it was Arabic script adapted to the Persian language and translated Persian literature into the Malay language (Daly, Feener, & Reid, 2011). The transformation then was known as the Jawi script, with some adjustments and additions. Moreover, most studies of Nusantara manuscripts involve many aspects, such as local identity, Malay influence, and Arabic tradition (religion) (Burhanudin, 2022; Daneshgar, 2022; Gallop et al., 2015; Versteegh, 2020).

Several authors have conducted studies of the Malay language and the Jawi script in Aceh. Sakti (2011) examined the development and preservation of the Malay Arabic script in Aceh. He explained that the history of the Jawi script (Arabic-Malay) started from the Perlak Islamic Kingdom in Aceh and then spread to other areas in Nusantara. In another study, it was found that the development of Jawi writing cannot be separated from the vital role of poets and scholars who wrote their works in Malay and Jawi writing (Abdullah et al., 2020).

The decline in Arabic-Malay writing in Nusantara was, among others, due to the presence of the colonizers. The colonizers replaced Jawi letters with Latin letters through Western-style education (Ali, 2015). Meanwhile, Istiqamatunnisak (2012) examined the influence of the Malay language on Acehese literature based on the *Akhh̄bār al-Karīm* manuscript. She discussed the position of the Malay language during the Samudera Pasai and Aceh Darussalam kingdoms. The Malay language was essential for the kingdom in spreading Islam, apart from being the official language and the language of science. In addition, the Malay language was also very influential in Acehese literature, especially in saga literary works such as *Akhh̄bār al-Karīm*. In Acehese manuscripts, loan words from Malay were found, such as *abang*, *binasa*, *hamba*, and *mulia*. Studies (Gallop, 2002, 2003; Gallop & Fathurahman, 2022; Gallop et al., 2015) have documented Nusantara Manuscripts that are believed to be strongly influenced by Arabic-Malay, including those manuscripts found on the island of Sumatra. Acehese manuscripts, which appeared in the 18th and 19th centuries, contained multiple texts in Arabic, Malay, and Acehese.

Further, Istiqamatunnisak (2020) studied the inter-culturalism of the Malay language in *Hikayat Raja-Raja Pasai*. In her study, Istiqamatunnisak observed how Malay was accepted in Acehese society and used as the royal language, even as the lingua franca. According to her, *Hikayat Raja-Raja Pasai*, the oldest historical literary work, influenced the emergence of the Malay language in the lives of the Acehese people at that time. The process of the intercultural nation of the Malay language in *Hikayat Raja-Raja Pasai* occurred because of intercultural relations, which were influenced by several factors, i.e., religious (religion spread), economy (the language of trade), and politics (the language of government). Additionally, it also provided the medium for highly developed literary expression (Yahya & Jones, 2021).

Furthermore, Harun, Abd Aziz, Abd Rahim, Shuhairimi, and Ahmad (2018) investigated four manuscripts in Jawi entitled *Hikayat Raja-Raja Pasai*, *Hikayat Amir Hamzah*, *Hikayat Hang Tuah*, and *Hikayat Merong Mahawangsa*. The author concluded that the manuscripts contributed to history, language, and literature, social, economic, art, and culture. Besides, the provision of Jawi also still needed to be improved. Therefore, Jawi's use needed to be intensified for its development. Despite Sulaiman, Yakob, Ding, and Teo (2013) having described the system of the Jawi alphabet used in the 17th century, the research showed many changes that made the philologists challenging to read the alphabet in the manuscript. The old and new Jawi needed to be examined to see how close the Malay people were to their traditions.

Therefore, in the light of the previous literature, there is a dire need to make a more comprehensive discussion of the Jawi script and Malay language in a selected Acehese manuscript, which so far has not been carried out by previous authors. There are still a few gaps in the Acehese manuscripts' study that are underrated and understudied compared to the other local manuscripts in the Indonesian archipelago. Therefore, this paper attempted to examine the script and language used in one Acehese manuscript, namely the *Kitab Tauhid* manuscript, especially on the variety of Jawi letter writing and the use of the Malay language.

Research Methods

The study used a descriptive research design employing a qualitative approach. It means that the study used the method of describing the absorption of the Malay language and the Jawi orthographs in the sampled

manuscript. The objective was to obtain a deep analysis of the sampled text and classify the Jawi Script and Malay language into the description.

The primary data of the study was the Acehnes manuscript *Kitab Tauhid* (or 'Book of Tauhid', (The Book of Monotheism) abbreviated as KT), which used the manuscript with Jawi and Malay languages, depicting local identity, Malay influence, and Arabic tradition (religion). The KT was written by 12th century scholar Muhammad ibn Abdul- Wahhab and is still considered as an authentic explanation of the Islamic concept of Tawheed (monotheism). The rationale behind the selection of this manuscript was twofold: one, the book contained a detailed and holistic approach to Islamic monotheism, which would help to understand the Islamic influence in the light of the Acehnes/ Malay tradition. Secondly, the contents of the KT included a strong response to the critics who questioned monotheism in the Islamic context.

Besides, the manuscript also portrayed the influence of the Arabic language on the contemporary Malay literature. Moreover, the Malay language was chosen because, it initially did not have its script and, with the arrival of Islam, had adapted Arabic script as its writing system known as Jawi. Aceh is one of the initial areas where Islam first arrived and was assumed to be where the Jawi script developed. The KT was among the many works that had attracted the attention of the Acehnes scholars.

The note-taking method, i.e., transcribing and translating was used to retrieve the required information from the sampled text. The retrieved data was classified into different types of loanwords found in the manuscript. These loanwords belonged to the Malay language and Jawi orthographs. After identifying these loans words, they were analyzed to see the Jawi script's orthography and the variety of Malay used in the KT manuscript.

Results and Discussion

• *Brief Description of Kitab Tauhid Manuscript*

The *Kitab Tauhid* (KT) manuscript was obtained from the Setia Souvenir Collection in Aceh. This manuscript is written in prose, Malay and Arabic, and Jawi script. The condition of the manuscript is partially damaged due to ink seepage, so the writing is difficult to read. It has 46 pages with a size of 16 x 22 cm and text blocks measuring 10 x 16 cm. The writing pad of the manuscript is made of European paper with a paper stamp in the form of thick shadow lines. The ink used in the entire text is black, except for certain words or sentences using red ink. The manuscript's cover was made of brown Aceh silk cloth measuring 16 x 22 cm. The author of *Kitab Tauhid* is yet to be discovered. [Figure 1](#) illustrates the first page of the KT manuscript.



Figure 1. *The Beginning Section of Kitab Tauhid Manuscript*

The first page of the KT manuscript displays the entire Arabic text in which the author offers the prophet's Salawat, and then continued with the reading of the Sura'h Fatihah.

“...ilā rūḥi an-nabī al-karīm zī al-khalqī wa khalq al-‘azīm ṭaha muhammad rasūlullāh ṣallallāhu ‘alaihi wasallama syarafu wa karamu al-mab‘ūsu ilā kāfati al-umami wa alihi wa ṣahbihi wa ilā

arwāhi jamī'i al-ikhwān min al-anbiyā wa al-mursalīn wa āli kulli minhum waṣahbihim 'alaihim al-ṣalātu was-salāmu syailillah al-fātihah ṣumma ilā arwāhi jamī'i masyayikhinā 'alā ahli kulli silsilati al-syaṭariyyah al-muttaṣilīna bin-nabī ṣallallāhu 'alaihi wa sallam wa uṣūlihim wa furū'ihim qadasa Allāhu asrārahum wa a'ādahu 'alainā min barakātihim wa asrārihim syailillāh al-fātihah ṣumma ilā rūhi jamī'i al-masyāyih ahli al-ṭarīq 'alā ahli salāsalihim al-muttaṣilīna bin-nabī ṣallallāhu 'alaihi wasallama wa ilā rūhi jamī'i al-aulyā wa al-syuhadā' wa al-ṣāliḥīna min masyāriqi wa al-ardh ilā magaribihā wa uṣūlihim wa furū'ihim qaddasa Allāhu asrārahum wa a'ādahu 'alainā min barakātihim wa asrārihim syailillāh al-fātihah ṣumma ilā arwāhi syaihinā wa qudwatināwa imāminā wa mursyidinā...'' (KT manuscript, pg. 1)

The KT manuscript can be classified as a religious manuscript that discusses the problem of monotheism, namely inner immorality and the law of alms. The inner disobediences in this manuscript are despicable temperaments and traits such as envy, miserliness, and arrogance (Husniyati & Zulfahdli, 2019). The discussion about inner disobedience consists of ten articles. Each chapter describes the following ten despicable traits mentioned by Iman Ghazali in the book *arba'ūn fī ushūliddin* (Al Ghozali, 1988).

- (1) The first article of *syarahuttha'am* discusses the nature of loving to eat and drink. The Shari'a teaches us to eat and drink in moderation because people who can withstand hunger and thirst and pray a lot are more important in the sight of Allah than people who are excessive in sleeping, eating, and drinking.
- (2) The second article of *syarahul-kalam* explains the nature of being fond of talking. Talking a lot is a trait that the Shari'a condemns. If people talk too much, surely there will be many crimes. People who have committed many crimes have many sins, and those who sin a lot will surely get hell in return.
- (3) The third article describes *al-gadab* or anger. Anger comes from Satan, a despicable trait that destroys faith and brings somebody closer to hellfire. Therefore, if someone is angry, he/she should do wudu.
- (4) The fourth article talks about *al-hasad* or envy. The nature of envy is feeling happy when other people experience misfortune and unhappiness when other people are blessed with fortune. Envy will invalidate good deeds and bring God's wrath.
- (5) The fifth article explains *bakhil* and *hubbub-maal*, namely miserliness and love of wealth. Miserliness comes from the nature of the love of wealth. The Shari'a highly reproaches this trait for causing one to forget Allah and bringing destruction in the hereafter.
- (6) The sixth article describes *hubbul-jaah* or the nature of love for splendor. The love of wealth and splendor will breed hypocrisy as water grows vegetables.
- (7) The seventh article discusses *hubbub-dunya* (love for the world), which is the origin of all evil qualities that destroy humans. The intended world is every action in this world that does not benefit the afterlife.
- (8) The eighth article explains *kibr*, which is self-aggrandizement (*takabur*). This trait is the heart's most significant disease and sin that the Shari'a reproaches. Arrogant people see themselves greater and nobler than others and see others as inferior.
- (9) The ninth article is about *'ujub*, 'feeling proud of you. Three qualities can destroy a person and his good deeds, namely (i) miserliness, (ii) indulgence in lust, and (iii) amazement at oneself.
- (10) The tenth article describes *riya'*. This trait is also known as *syirik khafi* or *syirik asgar*. *Riya'* is doing an act to get praise from others. Allah will not accept the good deeds of someone whose heart contains *riya'* even though it is as small as a particle.

• **Jawi Script in Kitab Tauhid Manuscript**

Jawi or Arabic-Malay (Roza, 2017) script is a writing system for writing the Malay language, which was developed based on the Arabic script. Until now, it is unknown who introduced the term "jawi." One opinion said the word "jawi" came from the Arabic word "al-jawwah" for the island of Sumatra, as Ibn Battuta called it in his book *al-Rihlah*. Arabs use the term to refer to Muslim Sumatrans who speak Malay. Hashim (2009) stated that before creating and using the Jawi script, the Malay language already used several writing systems, such as the Pallawa, Kawi, and Rencong scripts. According to several historians, as mentioned by Sakti (2011), the Jawi writings that developed in the archipelago came from Aceh. Variety of Jawi script used in Aceh is probably the oldest variety of Jawi script developed over the centuries. According to Jabbar (2014), the Jawi script in Aceh underwent the following four periods of development.

- (1) *The period of emergence and growth (the period of the Samudra Pasai Kingdom, 1250-1524)*. Several texts mention the Jawi script originating from Pasai, as was also expressed in several texts written later, especially during the period of the Aceh Sultanate. This acknowledgment shows the origin of the Jawi script, which was formulated and published by Pasai throughout the Malay Archipelago. One of the Acehese ulemas, Hamzah Fansuri, mentioned in his book *Zinal al-Muwahhidin* at the beginning of the text that the Jawi al-Fasi language, namely the Jawi language, came from Pasai. In addition, Nuruddin Ar-Raniry, in his book *Akhbarul Akhirah* mentioned the Jawi language from Pasai (Hermansyah, 2014). After the arrival of Islam, the written language in Pasai shifted to Arabic script. This transition is thought to occur in the 13th century. The Arabic script for Malay in Pasai is known from the ancient Hikayat Raja-Raja Pasai manuscript (1360).

- (2) *The golden period: the period of the Sultanate of Aceh Darussalam.* Jawi's writings were used in literature and state administration during this period. During Sultanah Safiyat al-Din (1675), Jawi's writings extended to writing law books for the needs of the *qadi* and society.
- (3) *The period of decline: the Dutch colonial period.* During the Dutch rule in 19th and 20th centuries, Latin writing began to replace Jawi writing along with the establishment of schools by the colonial government in 1907.
- (4) *The revival period:* Jawi's writing experienced a revival as the public interest in madrasas increased in the 1990s. This revival was marked by an effort to systematize the rules of writing.

Jawi script (Arabic-Malay) has its uniqueness and characteristics that differ from Arabic script. Both have differences in terms of phonology and spelling. From a phonological perspective, Chambert-Loir (2014) stated that the Arabic script only symbolizes three vowel phonemes (/a/, /i/, u/), so it cannot distinguish Malay phonemes /e/, /i/, /o/, /u/, /ai/, and /au/. The Arabic script has several letters of the same shape, distinguished by the number of diacritical points above or below them. The Malay language used this feature in adopting Arabic script. The five new letters in the Jawi script were created by adding a diacritical point to the existing letters, namely c (چ), ng (غ), g (ك), p (ف), and j (ج) (Abdullah et al., 2020). Apart from phonology, Arabic spelling is also different from Malay. It causes the Jawi spelling system not to be based on absolute principles like Arabic but arbitrarily so that Jawi writing does not have standard rules.

Malay vowel phonemes in the Jawi script are written using diacritical marks (harakat) [-], [-], and [-], as in Arabic script. In addition, vowel phonemes are also stated using letters that function as vowel markers, namely *alif* [ا] for the sound /a/, *wau* [و] for the sound /u/ and /o/, and *ya'* [ي] for the sound /i/ and /e/. Meanwhile, vowel phonemes are represented by 33 Jawi letters. Jawi letters were created based on Arabic, which amounted to 28 letters. Among the 28 letters, 15 were used to write Malay and 13 letters to write Arabic, which was absorbed into Malay. In addition to the 28 letters adopted from the Arabic script, five additional letters were created so that the Jawi letters totaled 33 (Fauziah, 2008). Fauziah (2008) stated that the number of letters was not always the same as that of phonemes because one letter represented two or more phonemes and vice versa. For example, the letter *wau* [و] represented the phonemes /u/ and /w/, and the letters *ha* [ح] and *ha'* [ه] represented one phoneme, namely /h/.

In the KT manuscript, the diacritical marks [-], [-], and [-] used to indicate the vowel phonemes /a/, /i/, and /u/ were not written. In some words, vowel phonemes were expressed using the letters *alif*, *wau*, and *ya'* as vowel markers. Diacritical marks [-], [-], and [-] were only used in Arabic texts (Quran verses and hadith) to avoid misreading. Thus, it can be said that the Jawi writing in the KT manuscript was a Jawi script influenced by the Malay language, which used the vowel marker letters as the substitute for diacritical marks or harakat.

Unlike Jawi writing in general, the phoneme /p/ in the KT manuscript was represented by the letters [-ف], not [-ف]; the phoneme /c/ was represented by the letter [ج], not [چ]; and the phoneme /g/ was represented by the letters [ك/ك], not [ك]. The symbolizing of consonant sounds in the KT manuscript can be seen in Table 1.

Table 1. *Jawi Script Consonants in Kitab Tauhid*

Consonants		
Latin	Jawi	Example
b	ب	بenci 'hate', tambah 'to add'
c	ج	niscaya 'certainly', jahat 'evil'
d	د	dapat 'to be able to', lidah 'tongue'
f	ف	faidah 'benefit', kafarat 'fine'
g	ك	gemar 'fond', negeri 'country'
h	ه	hari 'day', pahala 'reward'
j	ج	janggan 'do not', sejahtera 'prosperous'
k	ك	kikir 'miserly', masuk 'to enter'
l	ل	lapar 'hungry', hilang 'missing'
m	م	minum 'to drink', tempat 'place'
n	ن	pohon 'tree', binasa 'to perish'
p	ف	perut 'stomach', sayap 'wings'
r	ر	hampir 'almost', kering 'dry'
s	س	satu 'one', surga 'heaven'
t	ت	tidur 'to sleep', semut 'ant'
v	-	-
w	و	puasa 'fasting', suara 'voice'
x	-	-
y	ي	sembahyang 'prayer', tiyap 'each'
z	ز	-
G	غ	hilang 'missing', janggan 'do not'
~n	ن	-

The following are a few methods to write words with Jawi script extracted from the KT manuscript.

1) *Words of two syllables.*

- a) The first syllable is open and reads as *a*, *i*, or *u*. It uses vowel markers *alif*, *wau*, or *ya* if the second syllable is closed. No vowel markers are used if the first syllable is read as *e*. For example:

بارغ *barang* 'goods'/ تانغن *tangan* 'hand'/ كانن *kanan* 'right'/ هارس *harus* 'must'/
 كاسه *kasih* 'to give'/
 ليهت *lihat* 'to see'/ ليدده *lidah* 'tongue'/ ليك *lihat* 'to observe'/ كيكير *kikir* 'miserly'/
 هيلغ *hilang* 'missing'/
 هوتغ *hutang* 'debt'/ توجوه *tujuh* 'seven'/ مورده *murah* 'cheap'/ فونن *pohon* 'tree'/
 تله *telah* 'has/have'/ بعل *bekal* 'supply'/ سميت *semut* 'ant'/ پيرت *perut* 'stomach'/
 كيرغ *kering* 'dry'

- b) The first syllable is open and read as *a*, using the vowel marker *alif*. If the second syllable is open, it is read as *i* or *u*. For example:

هات *hati* 'heart'/ هار *hari* 'day'/ لك *lagi* 'again'/ مات *mati* 'to die'/ كام *kamu* 'you'

Furthermore, it is also found that the use of vowel markers *wau* on the second syllable is read as *u*, such as in *كايو* *kayu* 'wood' and *كبالو* *palu* 'hammer'.

- c) The first and second syllables are open and read as *a*. The first syllable does not use vowel marker *alif* such as in *پد* *pada* 'on; in; at', *مك* *maka* 'then', except *كات* *kata* 'word'.

- d) The first syllable is open and reads as *u* and *o*, using the vowel marker *wau*. If the second syllable is open, it is read as *a* or *i*. For example:

لوف *lupa* 'to forget'/ سوك *suka* 'to like'/ موك *muka* 'face'/ روف *rupa* 'appearance'/
 سوج *suci* 'holy'/ بوم *bumi* 'earth'

- e) The first syllable is open and read as *i*, using the vowel marker *ya*. The second syllable is opened and read as *a* or *i*; some use vowel markers *alif* and *ya*, but some do not. For example:

تيك *tiga* 'three'/ دير *diri* 'self'/ هينا *hina* 'despicable'/ كيري *kiri* 'left'

- f) The first syllable is closed, whereas the second is open and read as *i* or *a*; some use vowel markers *alif* and *ya*, but some do not. For example:

مرك *murka* 'wrath'/ مهب *hamba* 'servant'/
 سرك *surga* 'heaven'/ سرت *serta* 'with'/
 بنج *benji* 'hate'/ تغي *tinggi* 'high'/ دغي *dengki* 'envy'

- g) The first and second syllables are closed and do not use vowel markers. For example:

كنتغ *kantung* 'pocket'/ فبر *hampir* 'almost'/ متفت *tempat* 'place'/ بنتغ *bintang* 'star'

2) *Words of three syllables are proposed below.*

- a) The first, second, and third syllables are open and read as *a*. The last syllable uses the vowel marker *alif*. For example:

دكفا *dahaga* 'thirst'/ فاهال *pahala* 'reward'/ جاي *cahaya* 'light'

- b) The first syllable is opened and read as *u*, the second and third are open and read as *a*, and the second uses the vowel marker *alif*. For example:

سواي *supaya* 'so that'/ سوار *suwara* 'voice'/ فواس *puasa* 'fasting'

- c) The first syllable is opened and read as *e*. The second syllable is open. The third syllable is opened and read as *a* or *i*, using vowel markers *alif* or *ya*. For example:

كيري *negeri* 'country'/ نركا *neraka* 'hell'/ فبال *kepala* 'head'

- d) The first syllable is closed, the second and third are open and read as *a*, and the second syllable uses the vowel marker *alif*. For example:

پنجان *penjara* 'jail'/ فوكار *perkara* 'matter'/ فبام *pertama* 'first'/
 سجااي *liscaya* 'certainly'/ انتار *antara* 'between'

- 3) *Reduplication is written in two ways, i.e., (i) by putting the number '2' (٢) after the reduplicated word and (ii) by rewriting the reduplicated word. For example:*

كانان *kanak2* 'children'/ تيف *tiap2* 'each'/
 مدمدن *mudah-mudahan* 'hopefully'/ سايسورن *sayur-sayuran* 'vegetables'

- 4) *The k sound is denoted by the letter kaf (ك) and qaf (ق). The sound k at the end of a word preceded by a and u sounds is denoted by the letter kaf, such as in كق /anak 'child', كق /banyak 'many; much', كق /sejuk 'cool', and كق /teguh 'to gulp', whereas the letter qaf denotes the one that is preceded by i sound, such as in كق /naik 'to rise' and كق /baik 'good'. Meanwhile, the k sound located at the beginning and middle of a word is denoted by the letter kaf, such as in كق /kantung, كق /kikir 'miserly', and كق /kering 'dry'.*

- 5) Words that originated from Arabic are written according to their writing in Arabic. For example, عصىة /ma'siyat 'immoral'/, فهم /faham 'to understand'/, درجة /darajat 'level'/, and مخلوق /makhluq 'creature'/, and توبة /taubat 'to repent'/.

From the description of the examples mentioned above, there are inconsistencies in using *alif*, *wau*, and *ya'* as vowel markers. This inconsistency is probably due to the absence of standard rules for writing the Jawi script.

These evidences show that the type of writing used in the KT manuscript combines Naskhi with Pharisaiic. Pharisaiic writing does not dominate; it is only used to write some letters, such as *sa* /s/ located at the beginning of a word and *ha* /h/ at the end. From the several characters used in both the Arabic text (Quran verses and hadith) and the Malay text, it can be assumed that the author of the KT manuscript was one person. It is noticed that the same type of mistakes are committed in giving the *harakat*, writing Arabic vocabulary and Quran verses or hadith. For example, the word الدار /al-dāru/ is written as الدر /al-daru/, the word شجرة /syajaratun/ as سجرة /sajaratun/, شراح /syarah/ as شراره /syarah/. Therefore, it can be said that the copyist or author of the KT manuscript does not yet have a perfect understanding of the Arabic language.

• Malay Language in Kitab Tauhid Manuscript

Malay was the language of instruction in Nusantara. With the arrival of Islam, Malay became the language of international communication because it was supported by its role as the language of instruction in the spread of Islam. The Malay language was also used for trading, shipping, military, and literature (Senen, 2018). This situation was similar to that in Aceh. Malay was used as the official language of the palace, the language of commerce, the language of communication between the kingdoms and various ethnic groups in Aceh, the language of science, the language of instruction, and the language of correspondence and diplomacy (Istiqamatunnisak, 2020).

The development of the Malay language in Aceh started from the Malay-Pasai language to the Malay-Aceh Darussalam language. In contrast, the Arabic language and letters were introduced when Islam entered Aceh around the 7th century AD. When the Aceh Kingdom conquered the Samudra Pasai Kingdom in 1524, Pasai Malay Kingdom moved to Bandar Aceh Darussalam and further strengthened the position of the Malay language in the kingdom. It was evidenced by making Malay the official language of the Aceh Darussalam kingdom in the 16th century, in addition to Acehnese (Istiqamatunnisak, 2012).

Besides Acehnese and Malay, Arabic was also widely used as language of communication. Therefore, using two of the three languages or all three in writing was a common thing to find. The use of Malay and Arabic in handwriting (manuscript) can be seen in the *Kitab Tauhid* manuscript. In this manuscript, Malay is used alongside Arabic in different proportions.

The Malay language in the KT manuscript can be categorized as Classical Malay, which developed after the arrival of Islam. Some characteristics of the Classical Malay language are found in the KT text.

- a) The sentences are generally long, complex, and repetitive. There is a sentence used repeatedly in more than one section.
- b) Use root words such as *bermula* 'to begin,' *syahdan* 'afterward,' *adapun* 'as for,' and *maka* 'then' to separate one sentence/paragraph from the following sentence/paragraph. The words in the text are written in red ink.
 - "**bermula** arta yang dipuji oleh syara..." 'it begins from the wealth that was praised by syara'; "**bermula** menyucikan hati..." 'it begins from purifying the heart...'; "**bermula** pasal yang pertama..." 'it begins from the first article...'
 - "**syahdan** seyogyanya hendaklah engkau kurangi..." 'afterward you should reduce...'; "**syahdan** bermula hakikat kibir..." 'afterward it begins the essence of arrogance'; "**syahdan** ketahui olehmu bahwa..." 'afterward you should know that...'
 - "**adapun** kelakuan di dalam dunia..." 'as for the behavior in the world...'; "**adapun** barangsiapa menilik akan ilmunya..." 'as for those who careully observe their knowledge...'; "**adapun** ghadab yakni amarah..." 'as for ghadab, that is anger...'
 - "**maka** jawab olehmu bahwa makan..." 'then you shall answer that eating...'; "**maka** jika engkau lihat akan kanak-kanak..." 'then if you shall see the children...'; "**maka** makna seteru bagi Allah..." 'then the meaning of enemy to Allah is...'
- c) The influence of Arabic phrases such as *ketahui olehmu* 'you should know,' which is a translation of اعلم /i'lam/. For example, "*ketahui olehmu bahwasanya nafsu dunia itu...*" 'you should know that worldly lust...'
- d) The influence of Arabic phonemes such as the sound of ش /sy/ in the word شركا /syurga 'heaven'/, شودر /syaudara 'you (as a substitute for second-person pronoun)'/.
- e) The use of particle *lah*, such as *hendaklah* 'should' and *demikianlah* 'so.'

The use of much Arabic vocabulary found in the KT manuscript can be seen in Table 2.

Table 2. Arabic Vocabulary in KT Manuscript

Vocabulary	Meaning	Vocabulary	Meaning
مراد	<i>maksud</i> 'purpose'	قدر	<i>kadar</i> 'rate'
شريع	<i>syariat</i> 'sharia'	درجة	<i>derajat</i> 'level'
معصية	<i>maksiat</i> 'immoral'	عبادة	<i>ibadah</i> 'worship'
نعمة	<i>nikmat</i> 'fortune'	اعتقاد	<i>iktikad</i> 'faith'
باطن	<i>batin</i> 'inner'	فطره	<i>fitrah</i> 'nature'
صفة	<i>sifat</i> 'nature'	مخلوق	<i>makhluk</i> 'creature'
سوء	<i>jelek</i> 'bad'	جماعة	<i>jemaah</i> 'pilgrims'
كتاب	<i>kitab</i> 'book'	شك	<i>syak, ragu</i> 'doubt'
ظالم	<i>zalim</i> 'unjust'	شعر	<i>syair</i> 'poetry'
غضب	<i>marah</i> 'angry'	توبة	<i>tobat</i> 'repent'
بخيل	<i>bakhil</i> 'parsimonious'	صدقة	<i>sedekah</i> 'alms'
ايمان	<i>iman</i> 'faith'	حاصل	<i>hasil</i> 'result'
قيامة	<i>kiamat</i> 'doomsday'	خفي	<i>tersembunyi</i> 'hidden'
فهم	<i>faham</i> 'to understand'	جاهل	<i>bodoh</i> 'stupid'
مشهور	<i>masyhur</i> 'famous'	عبد	<i>abid</i> 'eternal'
فصل	<i>pasal</i> 'article'	خيانة	<i>khianat</i> 'treason'
منفعة	<i>manfaat</i> 'benefit'	اصل	<i>asal</i> 'origin'
عادة	<i>adat</i> 'custom'	دنيا	<i>dunia</i> 'world'
علم	<i>ilmu</i> 'knowledge'	علما	<i>ulama</i> 'ulema'
عمل	<i>amal</i> 'deed'	فائدة	<i>faedah</i> 'benefit'
حقيقة	<i>hakikat</i> 'essence'	مجلس	<i>majelis</i> 'assembly'
معنى	<i>makna</i> 'meaning'	منبيح	<i>tasbih</i> 'prayer beads'
حاضر	<i>hadir</i> 'present'	ساعة	<i>saat</i> 'time'
فقير	<i>fakir</i> 'poor'	سلطان	<i>sultan</i> 'sultan'
سنة	<i>sunah</i> 'sunnah'	نفقة	<i>nafkah</i> 'living'

In terms of morphophonemics, the affixes in Malay language used in the KT manuscript are the same as in Modern Malay. Among the suffixes used are the prefixes *me-*, *di-*, and *ber-*; confixes *me-kan*, *ke-an*, and *per-an*; and suffix *-i* as in the following examples.

- *manggung* 'to bear', *menerima* 'to accept', *mengambil* 'to take'
- *dicela* 'to be reproached', *dikata* 'to be said', *bercahaya* 'to shine'
- *mendatangkan* 'to bring in', *menambahkan* 'to add', *menyucikan* 'to purify'
- *kemenangan* 'triumph', *kejahatan* 'evil', *kebajikan* 'virtue', *perkataan* 'words'
- *sukai* 'to like', *ketahui* 'to know'

Based on these examples, prefixes *me-* can be found in *manggung* 'to bear,' *menerima* 'to accept,' and *mengambil* 'to take.' The prefixes *di-* and *ber-* are found in the words *dicela*, 'to be reproached,' and *bercahaya*, 'to shine,' respectively. The use of confixes *ke-an*, *me-kan*, and *per-an* is also found in KT manuscript, namely in the words *mendatangkan* 'to bring in', *menambahkan* 'to add', *menyucikan* 'to purify', *kemenangan* 'triumph', *kejahatan* 'evil', *kebajikan* 'virtue', and *perkataan* 'words'. Meanwhile, *sukai* 'to like' and *ketahui* 'to know' used the *-i* suffix.

The linguistic analysis in the KT manuscript shows that the use of the Malay language has begun to be established, one of which is indicated by the use of a complete affix system as in the previous description and the use of Arabic loan vocabulary, especially those related to religious aspects. It is in line with what was stated by Burhanudin (2017) that the Malay language's development in Aceh in the 16th century evolved in terms of Jawi spelling, morphophonemic, morphology, grammatical, and vocabulary systems. The Malay language in the KT manuscript tends to show this development (Apriana, 2019; Mia, 2019).

Conclusion

Manuscripts not only store the intellectual property of a community at the time the manuscript was written, but they can also show the development of the language and writing system at that time. The development of the Jawi script as a Malay language writing system after Islam's arrival in Nusantara can be seen through Malay manuscripts written with the script. The KT manuscript in Aceh shows a variety of Jawi scripts that were influenced by the Malay language. The influence included using diacritical marks as vowel markers being removed and replaced with *alif*, *wau*, and *ya*. They are used as vowel markers in several places, but their use could be more consistent. The presence of these letters would be beneficial in distinguishing the sound of words. Their absence can lead to misreading, such as the word *تفوح* can be read as *to be worshipped* or *to be praised*.

In addition to the inconsistency in using the vowel markers, in contrast to the Malay-Jawi script, the phoneme /p/ in the KT manuscript does not use the letter پ /pa/, but ف /fa/. Almost all texts use the letter ف /fa/ for the phonemes /p/ and /f/. It can be called a characteristic feature of this manuscript. Furthermore, based on several linguistic characteristics in the KT manuscript, the Malay language refers to the Classical Malay language. Arabic, such as using Arabic phonemes, phrases, vocabulary, and long sentences, heavily influences the language in this manuscript.

The discussion in this study about the Jawi script and Malay language in the KT manuscript still needs to be comprehended. Therefore, further studies must compare the KT manuscript with other Acehese manuscripts.

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