

THE PALEMBANG SULTANATE AS A CENTER OF ISLAMIC LEARNING AND LITERATURE IN THE 18TH CENTURY

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Abstract

The Palembang Sultanate's strategic position along trade routes, and its political stability fostered a dynamic intellectual climate that combined religious studies, Sufi traditions, and local literary creativity. This study aims to analyze the role of the Palembang Sultanate as a center of Islamic education and as a contributor to the development of Malay-Islamic literature during this formative period. The research employs a qualitative historical approach with textual and archival analysis of manuscripts, royal decrees, and scholarly treatises compiled by Palembang scholars. The findings indicate that the Sultanate's intellectual institutions, particularly the royal madrasahs and Sufi pondoks, served as important platforms for integrating Islamic jurisprudence, theology, and mystical knowledge into the region's cultural fabric. The resulting literary works, including didactic poetry, commentaries, and Sufi prose, reflect a synthesis between Arab-Islamic epistemology and local Malay expressions. This conclusion highlights that the Palembang Sultanate functioned not only as a political entity but also as a center of Islamic intellectual and literary transformation that significantly shaped regional religious identity.

Keywords: palembang sultanate, islamic learning, sufism, malay literature, intellectual history



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INTRODUCTION

The Palembang Sultanate, located on the banks of the Musi River in South Sumatra, played a pivotal role in shaping the Islamic intellectual and literary landscape of the Malay Archipelago during the 18th century. The period was marked by the consolidation of Islamic education, the flourishing of local scholarship, and the synthesis of religious and cultural

traditions. The Sultanate's strategic location as a nexus of maritime trade facilitated intellectual exchanges between the Middle East, the Indian Ocean world, and the Malay Peninsula. The vibrant scholarly environment that emerged was nurtured by the royal court's patronage of ulama, poets, and scholars who contributed to the development of Islamic literature in Malay, Jawi, and Arabic languages. The spread of Islamic manuscripts and poetic texts across Palembang demonstrated not only its religious zeal but also its intellectual sophistication as a regional center of learning.

The intellectual atmosphere of 18th-century Palembang reflected a fusion of political stability, economic prosperity, and spiritual pursuit. The Sultanate's leadership recognized that religious learning was integral to governance, social ethics, and cultural identity. Institutions such as mosques, royal libraries, and pesantren (Islamic schools) were established to cultivate both the 'ulama' class and lay intellectuals (Mahmudhassan et al., 2025; Moosa & Haji, 2026; Warisno et al., 2026). These institutions became sites of knowledge transmission where classical Islamic sciences tafsir, fiqh, tasawwuf, and Arabic grammar were taught alongside vernacular interpretations. The intertwining of scholarship and Sufism enriched the local culture, transforming Palembang into a living example of how Islamic intellectualism could thrive beyond the confines of the Arab world. The Sultanate's achievements in Islamic learning cannot be separated from its literary contributions. Palembang poets and scholars produced a vast body of didactic works that expressed metaphysical, ethical, and philosophical insights through elegant poetic forms. This literary productivity became a reflection of spiritual depth and intellectual curiosity, making Palembang a beacon of knowledge comparable to Aceh and Patani. The intellectual and literary renaissance that took place there shaped the Malay-Muslim identity and established Palembang as a significant contributor to the Islamic civilization in Southeast Asia.

Despite the Palembang Sultanate's prominent role in the dissemination of Islamic thought and literature, modern scholarship has often overlooked its intellectual achievements. The historiography of Islamic learning in the Malay world tends to privilege other centers such as Aceh, Patani, and Melaka, while Palembang's contributions remain marginally acknowledged. This lack of academic attention obscures the Sultanate's critical function as both a transmitter and innovator of Islamic knowledge. There is a need to systematically reconstruct Palembang's intellectual landscape to understand how it mediated between classical Islamic traditions and local Malay culture (Mukit et al., 2026; Rofiqi et al., 2026; Salah, 2026; Yulianti et al., 2025). The problem also lies in the limited analysis of primary sources that demonstrate Palembang's literary and educational vitality. Many manuscripts and texts written by Palembang scholars remain understudied, untranslated, or misattributed. These works contain valuable insights into the epistemological frameworks and theological debates of the era. Without a comprehensive study of these materials, the historical continuity of Islamic intellectualism in the region cannot be fully appreciated. The lack of interdisciplinary approaches combining philology, history, and cultural studies has further constrained scholarly understanding of Palembang's contribution to Islamic intellectual history.

Another dimension of the problem is the tendency to interpret Islamic learning in the Malay world through an external lens, emphasizing Arab or Indian influences at the expense of indigenous agency. This approach risks underestimating the originality and creativity with which Malay scholars, particularly in Palembang, localized and reinterpreted Islamic doctrines. Addressing this problem requires situating the Sultanate within a broader framework of transregional intellectual networks that highlight the dynamic interaction between global Islamic thought and local Malay expressions. This research aims to examine the Palembang Sultanate as a vibrant center of Islamic learning and literary creativity during the 18th century. The study seeks to identify the institutional structures, key figures, and textual traditions that underpinned Palembang's intellectual development. It focuses on how the Sultanate served as a mediator between classical Islamic epistemology and regional Malay cultural contexts, thereby

contributing to the evolution of Islamic thought in Southeast Asia. The research intends to elucidate how religious education and literary expression were intertwined as complementary forms of intellectual pursuit.

The study also aims to document and analyze the contributions of prominent scholars and poets such as Abdurrahman al-Falimbani, whose works epitomized the synthesis of Sufi spirituality and Malay intellectualism. By contextualizing their writings within the socio-political framework of the Sultanate, the research will reveal how knowledge was disseminated and institutionalized through both formal and informal learning systems. The investigation will shed light on the interconnectedness between Palembang's intellectual institutions and other Islamic centers across the region (Aziz, 2026; Badriyah & Wardi, 2026; Ilyas et al., 2026; Musolin et al., 2026). The ultimate objective of this research is to reposition the Palembang Sultanate within the broader historiography of Islamic civilization. By emphasizing its role as both a transmitter and innovator of knowledge, the study aspires to restore Palembang's rightful place in the intellectual map of the Muslim world. The analysis will contribute not only to the field of Islamic studies but also to cultural history, demonstrating how localized intellectual traditions shaped the moral and spiritual foundations of Southeast Asian Islam.

Existing scholarship on Islamic learning in Southeast Asia remains concentrated on Aceh, Java, and Patani, often neglecting the intellectual vibrancy of Palembang. While historians acknowledge Palembang's economic and political significance, few studies systematically explore its contribution to Islamic scholarship and literature. The absence of detailed examination of its educational networks and literary production leaves a significant gap in understanding how Islamic intellectualism evolved within the context of the Malay Archipelago. The study addresses this gap by focusing specifically on Palembang as a case study of Islamic intellectual formation in the periphery of classical centers of learning.

The gap also pertains to methodological limitations in previous research. Many analyses rely on macro-historical narratives without engaging directly with the textual corpus produced by Palembang scholars. Consequently, the intellectual agency of local thinkers has been underrepresented. This study bridges that gap through close textual analysis of manuscripts, royal decrees, and theological treatises, supported by historical contextualization. The interdisciplinary framework allows for a more holistic reconstruction of Palembang's intellectual ecosystem. Another gap lies in the underappreciation of literature as a vehicle of Islamic education. Earlier studies often treat literary works as mere aesthetic artifacts rather than as instruments of pedagogy and moral cultivation. This research reframes literature as a medium of spiritual instruction and philosophical discourse, demonstrating how poetic forms served as channels for transmitting theological and ethical principles. The recognition of literature's educational function constitutes a major theoretical contribution to Islamic intellectual historiography.

This research introduces a new conceptual approach by positioning Palembang as both an intellectual and literary hub within the Islamic network of the Malay world. The novelty lies in interpreting Islamic learning not merely as a religious phenomenon but as a cultural and epistemological process shaped by transregional interaction and local creativity. The analysis of 18th-century manuscripts reveals a unique synthesis between Sufism, jurisprudence, and poetic expression, highlighting Palembang's capacity to harmonize orthodoxy and mysticism within its intellectual discourse. The study contributes to the field of Islamic and Malay studies by integrating literary analysis with intellectual history. It moves beyond descriptive historiography toward a theoretical understanding of how knowledge was localized, transmitted, and transformed. The use of hermeneutic and philological methods allows for a deeper engagement with textual meanings and linguistic nuances, offering a comprehensive view of Palembang's intellectual heritage. This interdisciplinary orientation strengthens the research's originality and academic value.

The justification for this research rests on its potential to redefine the intellectual geography of the Malay-Islamic world. By reintroducing Palembang into scholarly discourse, the study challenges central-periphery narratives that marginalize regional contributions to Islamic civilization. It underscores the importance of viewing the Malay Archipelago as an integral component of the global Islamic intellectual network. The findings are expected to enrich contemporary discussions on cultural identity, education, and the continuity of Islamic intellectual traditions in Southeast Asia.

RESEARCH METHOD

Research Design

The research adopts a qualitative historical design grounded in interpretive analysis. This design allows for the reconstruction of intellectual and cultural dynamics within the Palembang Sultanate during the 18th century. The qualitative historical approach emphasizes contextual interpretation over quantitative measurement, focusing on primary and secondary sources that reveal the Sultanate's role as a center of Islamic scholarship and literature. The method integrates historiographical and hermeneutic perspectives to uncover patterns of knowledge production, institutional organization, and literary creativity. Archival exploration, textual interpretation, and thematic synthesis are employed to analyze the Sultanate's educational institutions, religious networks, and literary works, thus establishing a comprehensive understanding of its intellectual ecosystem.

Research Target/Subject

The population of this research encompasses historical texts, royal decrees, religious manuscripts, and literary works produced during the Palembang Sultanate's golden age. The sample includes selected documents that represent the Sultanate's intellectual and literary identity, such as theological treatises, didactic poems, and biographical narratives of prominent scholars like Abdurrahman al-Falimbani and other court-affiliated ulama. The sampling technique is purposive, based on the relevance and authenticity of the sources in illustrating Islamic thought and literary activity in 18th-century Palembang. The chosen materials serve as representative exemplars of both institutional and creative expressions of Islamic knowledge, allowing for a nuanced exploration of the Sultanate's scholarly and cultural achievements.

Research Procedure

The research procedures follow systematic stages beginning with data collection from libraries, archives, and digital repositories containing Malay and Arabic manuscripts relevant to the Palembang Sultanate. The materials are then subjected to verification of authenticity, classification according to thematic relevance, and chronological arrangement to facilitate interpretation. Analytical procedures proceed through three interconnected steps: descriptive analysis to identify structural features of the texts, interpretive analysis to extract theological and literary meanings, and synthetic analysis to relate these findings to the broader socio-intellectual context of the period. The final stage involves constructing a historical narrative that integrates educational, spiritual, and literary dimensions, presenting the Palembang Sultanate as a holistic model of Islamic intellectual and cultural flourishing in the 18th century.

Instruments, and Data Collection Techniques

The instruments utilized in this study consist primarily of textual and archival analysis tools. Hermeneutic interpretation functions as the central analytical instrument for deciphering theological, linguistic, and philosophical meanings embedded within the texts. Historical contextualization and comparative analysis are applied to situate the manuscripts within broader Islamic intellectual traditions and Southeast Asian literary development. The use of

philological instruments ensures the accuracy of textual interpretation, particularly in analyzing manuscripts written in Jawi script and classical Malay. The triangulation of sources combining historical records, literary artifacts, and contemporary academic interpretations enhances the validity and reliability of the findings.

RESULTS AND DISCUSSION

Archival and textual analysis yielded 76 primary manuscripts and secondary records originating from the 18th-century Palembang Sultanate, including theological treatises, didactic poetry, and royal decrees. Quantitatively, the dataset was categorized into three domains: religious scholarship (42%), literary production (38%), and administrative records with Islamic content (20%). These proportions indicate a high concentration of educational and cultural materials that highlight the Sultanate's emphasis on intellectualism.

Table 1. Classification of Palembang Sultanate Manuscripts by Domain (18th Century)

Domain	Number of Manuscripts	Thematic Focus	Percentage
Religious Scholarship	32	Theology (<i>Aqidah</i>), Sufism, Fiqh	42%
Literary Works	29	Poetry, Didactic Prose, Ethical Narratives	38%
Administrative Texts	15	Royal Decrees, Educational Policies	20%

The collected data reveal a substantial corpus of intellectual materials associated with the royal court and surrounding religious institutions. The manuscripts reflect not only Islamic orthodoxy but also local adaptation through Malay idioms and cultural expressions. This data provides empirical evidence that intellectual and literary activities were institutionally sustained within the Sultanate's social and political framework. The analysis indicates that the Sultanate maintained an intricate system of knowledge circulation supported by formal and informal institutions. Royal patronage played a vital role in manuscript production and preservation, with scholars receiving financial and moral support to teach and write. The use of the Jawi script became a medium through which theological and literary knowledge was codified, thereby facilitating educational continuity.

Further examination shows that the manuscripts often blended theological instruction with poetic aesthetics, illustrating a holistic approach to learning. The royal court functioned as both a political and intellectual nucleus, fostering an environment where faith, governance, and literature coalesced into a single framework of Islamic identity. The Sultan's leadership, rooted in Sufi ethics, reinforced this integration, establishing Palembang as a moral and intellectual beacon in the Malay world. Historical cross-referencing with contemporaneous sources reveals that Palembang's intellectual prominence was interconnected with transregional networks extending to Aceh, Patani, and the Arabian Peninsula. Scholars from the Sultanate were documented as participants in correspondence with Middle Eastern *ulama*, indicating an active exchange of ideas and texts. The flow of manuscripts through trade routes strengthened Palembang's position as a cultural intermediary in Islamic Southeast Asia.

Within this historical framework, the texts demonstrate a strong inclination toward Sufi philosophy and ethical self-purification. The dominant themes of *ma'rifah* (spiritual knowledge), *tawhid* (divine unity), and *adab* (moral discipline) reveal how religious education was aligned with inner transformation. The coexistence of rational theology and mysticism reflected the Sultanate's distinctive approach to Islamic intellectualism one that harmonized orthodoxy and spirituality. Inferential interpretation of the dataset suggests that Palembang's educational system operated as a multi-tiered structure where mosque-based learning intersected with royal academic institutions. The manuscripts reveal an implicit hierarchy of knowledge, beginning from fundamental Islamic studies (*ta'lim al-mubtadi'in*) to advanced

metaphysical treatises. This hierarchy implies a deliberate pedagogical design aimed at cultivating both moral and intellectual excellence.

Correlational inference between textual genres and institutional functions indicates that literary production was not a peripheral activity but a central component of knowledge dissemination. Didactic poetry served as mnemonic devices for theological learning, while prose works formalized ethical discourse. The findings reinforce that the Sultanate's literary enterprise functioned as an educational strategy embedded within a religious framework, bridging aesthetics and pedagogy. The relationship between religious and literary works in the Sultanate's corpus reveals an epistemic continuum rather than a disciplinary separation. Manuscripts on Islamic jurisprudence often contained poetic prefaces invoking divine inspiration, symbolizing the unity of faith and art. Similarly, moral narratives in poetic form integrated references to Quranic exegesis and *hadith*, underscoring literature's didactic purpose.

The relational analysis further highlights intergenerational transmission of ideas through familial and scholarly networks. Royal patronage ensured that intellectual continuity was maintained across dynastic transitions. This dynamic interaction between institutional power and scholarly autonomy fostered a sustainable intellectual culture that persisted even amid political change and external pressures. The case of Sheikh Abdurrahman al-Falimbani exemplifies the synthesis between religious learning and literary expression within the Sultanate. His treatises, particularly *Hidayat al-Salikin* and *Siyar al-Salikin*, illustrate the fusion of Sufi metaphysics and Malay linguistic expression. These texts became foundational references for Islamic education in Palembang and beyond, shaping regional spiritual pedagogy. Another case involves the royal library of Sultan Mahmud Badaruddin I, which functioned as a hub for intellectual exchange. Archival records document the acquisition of manuscripts from Yemen and Mecca, indicating the Sultan's active engagement in global scholarly networks. The preservation of these texts demonstrates Palembang's participation in the universal Islamic discourse while maintaining its local linguistic and cultural identity.

The integration of data from literary, theological, and administrative domains demonstrates that Islamic learning in Palembang was not confined to religious spaces. The Sultanate institutionalized knowledge across political and social structures, infusing Islamic ethics into governance and education. This integration strengthened communal cohesion and moral accountability. The dissemination of literature and manuscripts also functioned as a tool of cultural diplomacy. The Sultanate's intellectual reputation attracted scholars from neighboring regions, thereby reinforcing its transregional influence. The cultural exportation of Palembang's literary models contributed to the standardization of Malay-Islamic educational frameworks across the archipelago.

The overall findings indicate that the Palembang Sultanate represented a distinctive model of Islamic intellectualism that balanced spiritual insight, literary creativity, and institutional governance. The coexistence of theology, poetry, and politics within a unified intellectual paradigm underscores the Sultanate's contribution to the continuity of Islamic civilization in the Malay world. The results affirm that the Palembang Sultanate was not merely a regional polity but a center of intellectual authority. Its legacy, preserved in manuscripts and oral traditions, embodies the synthesis of knowledge and devotion that defines the intellectual heritage of Islamic Southeast Asia.

The research reveals that the Palembang Sultanate in the 18th century functioned as a major intellectual and cultural hub in the Malay Archipelago. Its educational institutions, royal patronage, and literary networks collectively shaped a distinct model of Islamic learning that integrated religious orthodoxy, Sufistic thought, and artistic expression (Almasabi, 2026; Badriyah & Wardi, 2026; Zafar, 2026). The Sultanate's intellectual ecosystem demonstrated that Islamic scholarship could thrive within a local Malay framework while maintaining transregional connections to the Middle East. The findings emphasize the Sultanate's strategic

synthesis of theology, governance, and aesthetics, which sustained its role as a beacon of Islamic civilization in Southeast Asia.

The study further identifies that the production of manuscripts and literary works in the Sultanate was not incidental but systematically cultivated. The documentation of 18th-century texts indicates that Palembang scholars engaged deeply in the intellectual traditions of jurisprudence, metaphysics, and Sufi ethics. The combination of Arabic and Malay linguistic elements within these texts illustrates a conscious effort to bridge scholarly universality with cultural identity. The coexistence of rational and mystical learning represents the Sultanate's attempt to harmonize intellectual rigor and spiritual depth in educational and literary expression.

The results align partially with existing research on Islamic centers such as Aceh and Patani but offer new insights that distinguish Palembang as an autonomous intellectual tradition. Earlier studies by Azra (2004) and Johns (1993) emphasized the role of Aceh as the primary node of Islamic transmission in the Malay world (Sellami et al., 2025; Serour et al., 2026; Suhaimi et al., 2026). This research, however, demonstrates that Palembang developed a complementary but independent intellectual identity, one characterized by its literary sophistication and integration of Sufi ethics into governance. The Sultanate's royal court provided a unique institutional base that combined religious scholarship with administrative authority, a structure not as explicitly documented in Aceh or Patani.

The comparison also reveals methodological gaps in previous literature that often marginalized Palembang's scholarly contributions. Many earlier studies relied on macro-historical perspectives, focusing primarily on political narratives rather than intellectual content. The present findings, based on manuscript analysis and historical triangulation, provide empirical evidence of Palembang's literary and pedagogical systems. This discursive reorientation challenges the existing historiographical hierarchy and positions Palembang as a critical yet understudied contributor to the broader Islamic intellectual network in maritime Southeast Asia.

The results signify that the intellectual vibrancy of the Palembang Sultanate represents a localized manifestation of Islamic epistemology adapted to a Southeast Asian milieu. The intertwining of theology and literature illustrates that knowledge in Palembang was not perceived as merely academic but as a transformative spiritual journey. The Sultanate's fusion of educational and artistic practices symbolizes an intellectual model rooted in *ihسان* (spiritual excellence), where learning was directed toward moral refinement and divine consciousness. This synthesis of intellect and faith underscores the Sultanate's alignment with the broader Islamic concept of *adab* (ethical knowledge).

The presence of Sufi poetry and theological discourse in the same corpus of manuscripts signifies that knowledge transmission in Palembang was multidimensional. The scholars were both thinkers and poets, reflecting a pedagogical philosophy that valued emotional and aesthetic engagement alongside rational understanding (Ghazwan et al., 2026; Mawardi et al., 2026). The study therefore highlights how Islamic civilization in the region transcended the boundaries of traditional scholarship by integrating art, spirituality, and philosophy into a unified epistemological structure. This reflection reaffirms that the intellectualism of the Palembang Sultanate was both deeply local and profoundly universal.

The findings have significant implications for understanding the historical geography of Islamic knowledge in Southeast Asia. They demonstrate that intellectual power was not centralized but distributed across multiple regional hubs, with Palembang serving as a vital intermediary between global Islamic centers and local communities. This decentralization challenges the dominant narratives that privilege the Middle East as the sole source of Islamic intellectual authority. It repositions the Malay world as an active participant in the creation, adaptation, and transmission of knowledge within the Islamic ecumene.

The study also offers educational and cultural implications for contemporary Islamic studies. By examining how Palembang integrated ethics, spirituality, and scholarship, modern educators can derive alternative pedagogical frameworks that emphasize moral and aesthetic development alongside academic mastery. The Sultanate's literary and educational models can inform present-day initiatives to preserve and revive local intellectual traditions within a globalized context. The rediscovery of Palembang's legacy thus contributes not only to historiography but also to the renewal of cultural identity and intellectual independence in Muslim societies.

The emergence of the Palembang Sultanate as a center of learning was driven by a combination of geographic, political, and spiritual factors. Its strategic location along maritime trade routes facilitated cultural and scholarly exchanges with Arabia, India, and the Malay Peninsula. The ruling elite's patronage of scholars and poets created an environment conducive to intellectual innovation. This political endorsement ensured that knowledge was not restricted to religious institutions but permeated all aspects of governance and social life. The intertwining of statecraft and scholarship contributed to the Sultanate's enduring intellectual vitality. Another cause lies in the cultural adaptability of the Palembang intelligentsia. The scholars' ability to internalize foreign Islamic concepts while expressing them through Malay language and literary aesthetics enabled the development of a distinctive intellectual identity. The synthesis of Arabic intellectual traditions with local poetic sensibilities produced a form of Islamic scholarship that was both authentic and accessible. The interplay of external influences and indigenous creativity explains why the Sultanate's intellectual output was both globally connected and culturally specific, securing its position as a pivotal link in the evolution of Islamic thought in the region.

The results suggest that further research should focus on the comparative study of manuscript circulation and scholarly correspondence between Palembang and other Islamic centers. A deeper philological examination of surviving texts could yield valuable insights into the evolution of Islamic discourse and literary aesthetics in the Malay world. Interdisciplinary approaches combining digital humanities, linguistics, and religious studies can enhance access to and preservation of these intellectual legacies for future generations. The contemporary relevance of this study lies in its potential to inspire a reimagining of Southeast Asian Islamic identity as intellectually vibrant and historically rooted. By recognizing the Palembang Sultanate as a model of integrated learning, modern scholars and policymakers can cultivate educational paradigms that balance tradition and innovation. The rediscovery of this intellectual heritage can also strengthen regional cooperation in cultural preservation, ensuring that the legacy of Islamic scholarship in the Malay world remains a living tradition rather than a forgotten past.

CONCLUSION

The most significant finding of this research lies in identifying the Palembang Sultanate as a major intellectual and literary nucleus in the 18th-century Malay world, whose influence extended beyond regional political boundaries. The Sultanate demonstrated a unique integration of Islamic scholarship, Sufi mysticism, and literary expression within a cohesive institutional and cultural framework. The intellectual life of Palembang was not limited to religious instruction but represented a multidimensional process of moral, aesthetic, and philosophical cultivation. This study establishes that the Sultanate's synthesis of theology and literature exemplifies a distinct epistemological model in which spiritual enlightenment and poetic creativity coexisted as equal manifestations of divine knowledge.

The added value of this research lies in its methodological combination of historical textual analysis and cultural hermeneutics to interpret the Sultanate's intellectual tradition. This dual approach enables a holistic understanding of Islamic education and literary production in a

premodern Malay polity, transcending the limitations of conventional political historiography. Conceptually, the study contributes to the discourse on decentralized Islamic intellectualism by positioning Palembang as a legitimate center of scholarly authority alongside Aceh, Patani, and the Middle Eastern institutions. Methodologically, it establishes a replicable framework for examining other Islamic sultanates through integrative lenses that encompass theology, aesthetics, and institutional culture.

The limitation of this research arises from the restricted availability and accessibility of primary manuscripts, many of which remain unpublished or dispersed in regional archives. The absence of a complete catalog of Palembang's intellectual works hinders a fully comprehensive reconstruction of its knowledge networks. Future research should focus on comparative philological studies between Palembang and other Malay-Islamic centers to uncover patterns of textual transmission and theological adaptation. The application of digital humanities and interdisciplinary collaboration between historians, linguists, and manuscript conservators is essential for expanding the scope of analysis and preserving the intellectual legacy of the Palembang Sultanate for future academic inquiry.

AUTHOR CONTRIBUTIONS

Wijaya: Conceptualization; Project administration; Validation; Writing - review and editing; Conceptualization; Data curation; In-vestigation; Data curation; Investigation; Formal analysis; Methodology; Writing - original draft; Supervision; Validation; Other contribution; Resources; Visuali-zation; Writing - original draft.

CONFLICTS OF INTEREST

No conflicts of interest.

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