



THE COOPERATION AND CONTRIBUTIONS OF THE OTTOMAN EMPIRE IN MALAY WORLD: A CRITICAL ASSESSMENT FROM THE 15TH TO THE 19TH CENTURIES

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Abstract: The Malay world, also referred to as the archipelago, is renowned for its acknowledgment of the Ottoman Empire. The Ottoman influence has exerted a profound impact on Muslim nations, including the Malay World, resulting in a paradigm shift in the modern Malay world. The enduring historical relationship between Turkey and the archipelago, particularly the Malay world, is deeply rooted in shared religious beliefs. The Ottoman Empire, with its robust influence during the specified era, played a crucial role in supporting the archipelago across various domains. The examination of the interaction between the Malay World and the Ottoman Empire constitutes the primary objective of this writing. Consequently, the research adopts historical study methods utilizing primary and secondary sources. The gathered data is subjected to analysis employing a descriptive approach. The findings reveal that the Ottoman Empire initiated diplomatic and trade activities, influenced educational perspectives, and impacted religious and cultural aspects within the Malay government. Aceh, among the sultanate kingdoms in Southeast Asia, was at the forefront, establishing a close relationship with the Ottoman Empire in the 15th to 19th centuries for commercial, diplomatic, and military purposes. Historical evidence points to direct contact between Aceh, the dominant kingdom in the Malay Archipelago, and Suleiman the Magnificent in the 15th century. Therefore, this study elucidates that the Ottoman Empire's influence played a pivotal role in societal development and progress, contributing to the paradigm shift in Malay society. In conclusion, this investigation posits that the Ottoman Empire achieved eminence and made substantial contributions across various domains to the Malay world. Considering this discussion, it can be concluded that the Ottoman Empire reached its zenith and made significant contributions to various fields in the Malay world, particularly in the socio-political sphere. Notably, the lasting impact of Ottoman influence on Malaysia persists to the present day.

Keywords: Malay Archipelago, Islam, Turk, Ottoman, Turkish Dynasty, Southeast Asia

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INTRODUCTION

The Malay world, spanning from the 15th to the 19th centuries, constitutes a rich tapestry of history marked by significant cultural, political, and economic developments. This period witnessed the rise of powerful sultanates, trade networks, and the intertwining of Islam with the socio-political fabric of the region. One of the pivotal aspects of this era was the

establishment of robust diplomatic and trade relations between the Malay world and the Ottoman Empire. The Ottoman influence, characterized by shared religious affiliations, played a transformative role in shaping the trajectory of the Malay world. The Malay Archipelago, comprising diverse kingdoms such as Aceh, Melaka, and Johor, engaged in diplomatic exchanges and trade activities with the Ottomans.

It is impossible to determine with certainty when the first relationship between the Malays and the Turks was established. However, the first relations between the Malay Archipelago and the Muslims began with commercial activities in India through a Muslim Turkish dynasty. The Turks, who came to the region from both Anatolia and Central Asia during this period, were experts in arms and weapons production. While Turkish sources do not provide information about ancient periods, Malay sources assert that relations between Turks and Malays began much earlier. In addition, even anonymous Malay chroniclers claim that these relations date back to earlier times and involve kinship ties between Turks and Malays. (Kaya & Inan, 2019)

Within the scope of this article, researchers undertake a comprehensive investigation into the historical relationship existing between the Ottoman Empire and Southeast Asia. The study will elucidate the four primary pillars of this relationship spanning the 15th to 19th centuries. Furthermore, the study aims to shed light on the intricate dynamics characterizing this relationship throughout the expansive timeframe from the 15th to the 19th centuries in general. The central thematic framework of this exploration centres around four fundamental pillars: diplomatic ties, trade activities, educational ideologies, and the nuanced interplay of religious and cultural exchanges. By delving into these key aspects, the research provides a nuanced understanding of the multifaceted connections and influences that unfolded between the Ottoman Empire and Southeast Asia during the specified historical epochs.

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One of the pivotal aspects of this era was the establishment of robust diplomatic and trade relations between the Malay world and the Ottoman Empire. The Ottoman influence, characterized by shared religious affiliations, played a transformative role in shaping the trajectory of the Malay world. The Malay Archipelago, comprising diverse kingdoms such as Aceh, Melaka, and Johor, engaged in diplomatic exchanges and trade activities with the Ottomans.

The Ottoman Empire's impact on the Malay world was not confined to commerce alone. It extended to educational ideologies, religious practices, and cultural exchanges. Historical records indicate that Aceh, a dominant sultanate in the Malay Archipelago, established direct contact with Suleiman the Magnificent in the 16th century. This contact paved the way for a flourishing relationship involving diplomatic missions, trade ventures, and military alliances. The Ottoman-Malay connection brought about a paradigm shift in the Malay world, influencing societal structures and fostering a unique blend of Ottoman and Malay cultures. The Ottoman Empire's contributions were multidimensional, encompassing economic prosperity, political stability, and cultural advancements.

The influence of the Ottoman Empire on the Malay world extended beyond economic activities. It encompassed educational philosophies, religious rituals, and cultural exchanges. Aceh, a prominent sultanate in the Malay Archipelago, is known to have developed direct communication with Suleiman the Magnificent throughout the 16th century, as evidenced by historical records. This interaction established the foundation for a prosperous partnership that included diplomatic missions, commerce enterprises, and military alliances.

The researcher initiates a discourse examining the collaborative endeavours and influences of the Ottoman Empire in the Malay world. This critical evaluation spans the period from the 15th to the 19th centuries, with a comprehensive exploration structured around four key dimensions in this scholarly article. The focal points of analysis encompass diplomatic relations, trade dynamics, educational ideologies, and the intricate intersections of religion and culture.

Diplomatic

Diplomatic engagements have historically existed within the archipelago, predating the Islamic era. Notably, the Funan Empire, a prominent and ancient Malay kingdom in the Indochina Peninsula, exemplifies the early adoption of diplomatic relations. Various Malay governments, including Funan, Champa, Langkasuka, and Kedah Tua, actively established diplomatic ties with significant entities such as China, Arabia, and India. The primary objectives of these diplomatic relations were the expansion of trade activities, the reinforcement of Hindu-Buddhist influences, and the extension of political sway. Consequently, these diplomatic efforts contributed to the prominence of Malay governments as robust entities in archipelagic governance and administration. (Muhammad, 2017)

Upon Selim II ascended to the throne, the Sultan of Aceh dispatched an envoy to Constantinople, seeking assistance from the Ottomans. In response to this request, ships, soldiers, and weaponry were dispatched to Aceh. This event marked a crucial turning point for the Malay Islands, particularly in the aftermath of the Ottoman Empire's triumph over Suleiman the Magnificent naval forces in the Preveza Naval Battle. After this victory, the colonial nations struggled to recover their influence, while the Malay Islands found relief in the disruption of the enemy's swift and decisive offensive. Even as the Ottoman Empire eventually declined, it continued to extend support and express interest in the Far East. (Kara, 2013)

Aid from the Ottoman Empire reached Aceh in the form of weaponry, including 300 proficient specialists in engineering, military strategy, economics, and constitutional law. Among the arms provided was a sizable cannon referred to as the '*Meriam Lada Secupak*.' The delegation representing the Sultanate of Aceh encountered prolonged delays before being granted an audience at the Ottoman Turkish court. During this extended waiting period, a diplomatic offering of pepper from Aceh intended for Turkey had to be gradually sold in the Turkish market to sustain the delegation's prolonged stay. Eventually, when the Ottoman Palace permitted the Aceh envoy to meet the Caliph, they presented a quarter of pepper along with an apology. This incident deeply moved the Ottoman Turks, leading them to willingly assist, and in commemoration, the cannon gifted by the Ottoman Sultan (1523-1566) was bestowed with the name '*Meriam Lada Secupak*'. (Reid, 1988)

In addition, the alliance between the Aceh Kingdom, under the rule of Sultan Iskandar Muda Johan Pahlawan Mahkota Alam (1590-1636), and the Ottoman Empire served to fortify the defensive capabilities of the Aceh Empire. This was facilitated by the Sultan of Aceh fostering amicable relations through the dispatch of envoys to the Ottoman Empire, accompanied by offerings such as spices, as a gesture of goodwill and to secure the Ottoman government's consent to establish diplomatic ties with Aceh. Ultimately, the strategic objective was realized when the Acehnese delegation received a warm reception from the Ottoman Caliph, leading to the reciprocal exchange of a cannon and the deployment of military advisers to enhance the Acehnese kingdom's military prowess. (Muhammad, 2015)

While the embassy's plea received serious consideration in Istanbul, the Ottoman response, consistent with subsequent engagements, was limited to verbal support without tangible actions. Despite the somewhat discouraging outcome, successive pleas were directed to Constantinople from other Southeast Asian sultanates, including Riau and Jambi. Additional Acehnese delegations were sent in 1868 and 1872, just preceding the eruption of the Aceh–Dutch war in 1873, which persisted until 1903. Amidst the conflict, Acehnese pilgrimage groups approached Ottoman officials in Jeddah, seeking assistance. The Hadrami diaspora in Southeast Asia played a pivotal role as intermediaries between the Ottomans and the region. Notably, these appeals extended beyond political concerns. In 1856, Muslims in Cape Town, primarily of Malay or Indian descent, wrote to the Caliph, seeking guidance from a religious scholar. This led to the dispatch of Abu Bakr Effendi. Subsequently, Abu Bakr Effendi advocated for the dispatch of additional Islamic teachers to South Africa and urged the Ottoman government to bolster connections with Muslim communities in Zanzibar and Mauritius through multiple letters to Istanbul following his appointment. (A. C. S. Peacock, 2018)

The Dutch attempted to establish a colony in Aceh; however, the Acehnese residents fiercely resisted their efforts using a diverse range of instruments, ultimately achieving remarkable success in defeating the Dutch soldiers. During that period, Aceh was aligned with the Ottoman Turkish government and displayed the flag of the Ottoman Turkish government. Additionally, they possessed a sizable crimson cannon, measuring 13 cubits in length, which was gifted by Sultan Salim II (1762-1808 C.E.). Nevertheless, the Dutch eventually acquired the cannon during the battle, and it is currently exhibited in the Museum of Old Traces in Betawi. (Sulong, 2013)

Aceh had robust diplomatic relations with the Ottoman Empire, providing support in its resistance against colonial powers and serving as a benefactor to vessels transporting pilgrims from the Malay World. Consequently, as elucidated in Abdullah Munsyi's remark, the condition of the Malay pilgrims, before beset with challenges, has improved and become more secure. The Aceh-Ottoman relations policy supports the presence of the Malay community (consisting of Malay intellectuals and students who promote and spread Islamic beliefs) in Haramayn. The year of publication is 1981 for Abdullah Munsyi's work. The Malay community thereafter played a significant role in establishing an intellectual connection between the Malay World and the Haramayn. This involvement has directly facilitated the remarkable enhancement of global perspective and Islamic knowledge in the Malay world. (Rahim et al., n.d.)

Several significant interactions between the Ottoman Empire and Southeast Asian nations appear to have gone unreported till now. This volume unveils a collection of previously

unpublished letters from regional rulers to the Ottoman sultan. Among these letters is the plea of Ahmad Tajuddin Halim Shah, Sultan of Kedah, seeking assistance from the Ottoman Government against the Siamese invasion in approximately 1824. Additionally, the volume includes a letter from the Burmese Prime Minister to the Grand Vizier, as well as accounts of three visits by Siamese royalty to Istanbul. (Kadı et al., 2019)

Both the Malay and Arabic letters sought military assistance based on the previous Turkish control over Aceh and all of Sumatra. However, the Arabic letter provides more detailed information, seemingly from a reliable source. Ibrahim's Malay letter expresses the enduring loyalty and unwavering devotion of the people of Aceh, portraying them as steadfast subjects of Your Majesty since ancient times. Consequently, his advisors suggest that, given their allegiance to the authority of the sultan of Rum, it is crucial for Your Highness to send a letter to the sultan of Rum, seeking his assistance before any action is taken. The Arabic letter accurately determined the commencement of the contract by stating that the people of Aceh, as well as all inhabitants of Sumatra, have been recognized as subjects of the esteemed Ottoman state since the reign of Sultan Selim Khan, the son of Sultan Suleyman Khan. This is confirmed by the official records of the sultanate. Although the British Academy team working on these records believes this could be a reference to previously unknown Acehnese archives, my personal interpretation leans towards considering it an indication that one of the mediators involved in this mission was aware of Lutfi's letter in the Ottoman collection. (Reid, 2014)

The letters originating from Southeast Asia were dispatched to the Ottoman sultan or his delegates, whose name has been held in high esteem for generations in the Malay region. In Southeast Asia, the Ottoman possessions were referred to as "Rum," a term derived from the Arabic title for the Roman Empire and its successor, Byzantium. The Greek sultan holds a prominent status in the Malay, Acehnese, and Javanese epics, regarded as the ancestor of the royal families of Kedah, Johor, Perak, and Jambi. The mythological links were strengthened by recollections of the direct alliance formed between Aceh and the Ottoman court in the 16th century, as well as the shared affiliations claimed by states like Kedah and Perak, which Aceh subsequently conquered in the 17th century. Upon the Ottoman conquest of Egypt in 1517, they gained authority over the sacred sites of Mecca and Medina, granting them oversight in the administration of the hajj pilgrimage. Consequently, the sultan assumed the role of caliph, assuming responsibility as the spiritual leader and guardian of Muslims worldwide. Henceforth, the Ottoman sultan emerged as a prominent figure for Muslims throughout Southeast Asia to solicit assistance against non-believing aggressors, including the Spanish, Dutch, British, and even the Siamese. (Kadı et al., 2019)

The letters under scrutiny were composed during periods of severe oppression and were intended to obtain both tangible and ethical backing from the Ottoman rulers. Typically accompanied by lavish presents, most of the letters were given to foreign individuals, often messengers from Hadrami. The process of awaiting confirmation regarding the safe arrival of both the letters and gifts at their intended location was protracted, often extending over several months or even years. Hence, apart from the explicit articulation of their intents, it can be inferred that the letter writers extensively employed their diplomatic expertise and comprehension to craft these letters, aiming to optimise their likelihood of attaining their objectives. Hence, it is pertinent to inquire about the level of awareness among Southeast

Asians regarding the concepts of Ottoman diplomacy, as well as their proficiency in assimilating these components into their correspondence. (Kadı et al., 2019)

Based on their letters, it is evident that the Southeast Asians were highly knowledgeable about and proficient in utilising specific principles of Ottoman diplomacy. These principles included significant deviations from traditional Malay letter-writing norms, such as adopting Ottoman forms of address, excluding the sender's name, placing the seal in the bottom-left corner of the letter, and omitting an invocation. However, within the specified time, there were also numerous diverse reactions, especially evident in the correspondence from the rulers of Aceh. These rulers sent increasingly desperate appeals to Istanbul over a span of fifty years. (Kadı et al., 2019)

Trade

The Ottoman Empire actively engaged in resolving issues within its neighbouring regions wherever feasible. During the 16th century, the sultan orchestrated Indian maritime expeditions and endeavoured to deter European states from disturbing regions populated by Muslims. An active policy was pursued in this direction, particularly during the reigns of Yavuz Sultan Selim and Suleiman the Magnificent, both contributing to the successful resolution of several issues that characterized the zenith of the Ottoman Empire during the 16th century. Moving into the 19th century, there was a significant rise in colonial expansion in the Muslim world. Although the empire was weak, certain Ottoman sultans maintained an interest in issues pertaining to Muslim nations. Abdulhamid II made diligent attempts to build diplomatic ties with neighbouring and far-flung Muslim nations. The Malay Archipelago was one of these regions. During this time, the region was characterised by the presence of various independent nations, while European states intensified their efforts in establishing colonies. (Kaya & Inan, 2019)

The relationship between the Ottoman Empire and the Aceh Sultanate was initiated due to the Portuguese's ambition to control trade in the Strait of Malacca, which posed a threat to the Aceh Sultanate. The Ottoman Empire's efforts to demonstrate their naval strength to the Portuguese greatly accelerated the development of these relations. The shifting power dynamics and the growth of commerce, coupled with religious factors, bolstered the proximity between the Ottoman Empire and the Aceh Sultanate. In 1564, Acehnese Sultan 'Alā' al-Dīn Ri'ayat Shāh al-Qahhār (1539-71) dispatched a diplomatic mission to Ottoman Sultan Suleiman the Magnificent, seeking Ottoman assistance in countering the Portuguese Empire following their entrance and the ensuing conflicts over control of the spice trade. Subsequently, the Ottomans dispatched Admiral Kurtoğlu Hızır Reis, who embarked on a mission with a fleet of 22 vessels transporting troops, military apparatus, and additional provisions. According to the narratives of Portuguese Admiral Fernão Mendes Pinto, the initial Ottoman fleet that arrived in Aceh was predominantly composed of Muslims from Indian Ocean ports, with a smaller number of Turkish individuals. (Tagoranao, 2014)

Ironically, it was the Portuguese incursion into the Indian Ocean in 1498 that established direct contact between Aceh and Turkey. In the 15th century, most Sumatra's pepper was exported to China. The trade from Southeast Asia to the Mediterranean, involving luxury tropical products like cloves and nutmeg, was fragmented into distinct stages. At that time, the Sumatrans had only established direct communication with South India, while the

further journey to the Red Sea and Persian Gulf ports was managed by Arabs and Gujaratis. (Reid, 2005)

After 1500, the Portuguese impeded Islamic maritime trade and targeted vessels journeying from India to the Red Sea, namely those bound for Mecca and Cairo. Their successful capture of Malacca in 1511 exerted significant influence over the pepper-producing sultanates located along the northern coast of Sumatra. Muslim merchants formed alliances with powerful governments committed to their defence, notably Aceh in Southeast Asia, Calicut in South India, and Turkey, which expanded its authority to include the Red Sea ports under the rule of Selim I (1512-20). Even Muslim traders transporting Indian pepper from Kerala faced perilous risks when confronting Portuguese hunters on their journey to the Red Sea and then to Cairo, Alexandria, and Venice. Consequently, a substitute route for Muslim pepper trade emerged, involving Gujarati, Arab, Turkish, and Acehnese merchants who transported Southeast Asian pepper and other spices directly from Aceh to the Red Sea, bypassing the regions controlled by Portuguese naval forces in India. The first documented European accounts of these ships reaching the Red Sea may be traced back to approximately 1530. During the 1560s, the quantity of pepper transported to Europe equalled the amount being brought by the Portuguese to Lisbon via the Cape. Aceh and Turkey had a common economic and religious incentive to oppose and, if feasible, defeat their Portuguese competitors in the pepper industry. (Reid, 2005)

Aceh State possessed economically significant commodities, with pepper being ranked highest among them. Aceh was renowned as the primary hub for pepper trade in the Indian Ocean. The region's significant agricultural goods included black pepper, cinnamon, and cloves. Aceh possessed abundant natural resources. During most of the 16th century, from the 1550s onwards, Aceh vessels effectively transported goods from the Far East to the Middle East. Pepper originating from the Middle East supplied Europe with half of its pepper demand in the European market. The Turks in Aceh actively participated in this trade dynamic by purchasing and stockpiling from local farmers for the purpose of resale. This demonstrates the existence of commercial ties between the Ottoman Empire and Aceh. (Dingeç, 2010)

Gujarat served as a crucial hub for trade vessels from the Archipelago, particularly those originating from the island of Sumatra. The establishment of this interregional network connecting Northwest India, the Malay Peninsula, and the Archipelago has resulted in an increasing number of merchants and sailors from various nationalities transitioning into entrepreneurs over the course of time. During the 15th century, the city of Malacca became the dominant empire in the Strait of Malacca. This led to an increase in the movement of merchants from other countries and regions, including Turkish influences. The individuals belonging to various ethnic groups, such as East Africans, Egyptians, Persians, Armenians, and Turks, including Greeks and Turkmens, have not only participated in economic endeavours but also chosen to establish permanent residence in this empire. (Özay, 2020)

Aceh served as both a producer of commodities like pepper and a trading centre, where products from distant regions were sold in Southeast Asia and other areas. Indian traders in Aceh acquired cloves, coconuts, benzoin, porcelain, and Chinese silk. A reduced volume of merchandise was sent by the Dutch from Java, such as the consignment of cloves from Amboina in 1620. Initially, these cloves were dispatched to Jakarta and subsequently moved to a Dutch vessel destined for Arabia. (A. C. S. Peacock, 2015)

In the 1560s, the peak of the pepper connection sources from Venetian, Turkish, and Acehese all mention envoys who travelled from Aceh to the Red Sea on pepper ships. The first well-documented Acehese mission to Constantinople took place around 1561-2. In response to this call, Turkish artillery was sent to Aceh until at least 1564 and was gratefully accepted by Acehese in a letter recently rediscovered in the Ottoman archives. (Reid, 2005) Mehmet Özay argued that the purpose of the Malay polities was not to create a supply route for the powerful Ottoman State to support the weaker polities and protect them from the Western colonial marine powers. The purpose of establishing a connection between Aceh and the Ottoman Empire was to establish a supply chain and mutually benefit from the global dispersion of raw commodities in the Indonesian archipelago. Upon actualizing these aspirations, the Malay principalities may have reclaimed their rightful political authority inside their territories. (Özay, 2022)

Spices, particularly pepper, constituted a fraction of the extensive trading network in the Indian Ocean, encompassing a diverse range of goods. Furthermore, aside from being purchasers of high-end goods from Southeast Asia, the Ottoman Empire also supplied its items to the courts of Southeast Asia. In many instances, these economic links were established through direct trade routes linking Ottoman Arabia with Southeast Asia. Hoca Murad's ability to capture the interest of the Dutch illustrated those Asian merchants, who had access to local expertise, had a superior advantage in exploiting trade possibilities in several regions compared to Europeans until the late seventeenth century. These subjects warrant additional scrutiny, often drawing upon a broader array of sources than those often reviewed for economic history. The VOC archives are likely the most significant source for enhancing our comprehension of these associations. However, literary works in Arabic, Persian, Ottoman, and Malay can effectively supplement and expand the depiction they provide. (A. C. S. Peacock, 2015)

Rumis or Ottoman Turks may have participated in the international trade conducted in the different port cities of the region. During the initial phase of Portuguese colonisation, the diverse city of Malacca had a Turkish presence alongside other groups such as Indians, Chinese, Javanese, and Malays. The presence of Turkish groups as mercenaries was associated with both the local rulers and the Western powers interested in some areas adjacent to the Indian Ocean. As an illustration, the Greeks from Ormus (Hormuz) were sent to the main port city, and it is known that they offered military assistance to the British in West India in the early 17th century. According to certain sources, Turkish elements were also involved in commercial activities in the region, particularly in the silk trade. (Özay, 2020)

Nevertheless, certain Ottoman commodities, like textiles, established a niche as high-end products in Southeast Asia, as indicated by the presence of two seventeenth-century artefacts from Aceh. Hikayat Aceh relates that Iskender Muda's parents, in their wedding preparations, included clothing from Istanbul among the possessions of his father, Mansur Shah. (A. C. S. Peacock, 2015):

The sultan wore an Iraqi gold chain with a brightly coloured silk fabric woven with embossed gold with gilded jewelled edged chevron patterns, gold pants with a woven Istanbul border, and a tiny spiked pinecone-shaped necklace. jewellery; a golden Indian wing around the waist, a jukit [jacket??] of golden Istanbul thread intertwined and fringed with thin gold lace. ((Hikayat Aceh, ed.

Teuku Iskandar, p. 45. 'Maka sultan pun memakai kain songket pelangi yang betepuk berpucuk rebung bertepi mas bepermata, dan berselu(r) zarzari bertepi tenunan Istambuli, dan bertali mas dandan Iraki berbuah ru bepermata pudu, dan berikat pinggang cindai zarzari berjukitkan kasan Istambuli bersirat berambu mas berjala ...!'))

Textiles and carpets from Istanbul or Turkey are found in numerous nineteenth-century Malay texts, and it is likely that these may have constituted some of the products for which Southeast Asian goods were exchanged in Red Sea ports. For example, Turkish carpets are noted in Nuruddin al-Raniri's seventeenth-century encyclopaedic history that *Bustan el-Salatin* adorned Alexander Muda's archer Peratna Sembah: "Floors covered with carpets woven with Rumi thread...". 'beberapa hamparan daripada permadani yang berpakankan kasab Rumi Al-Raniri also describes the royal building known as Gunongan in Banda Aceh as a 'Turk' work: "Part of the inner walls is covered with marble and lapis lazuli carved by the Turks." 'Dan adalah dewala yang di dalam itu beberapa beteterapan batu putih belazuardi, perbuatan orang benua Turki.' (Nuruddin Muhammad ibn Ali Hamid, Syeikh al-Raniri, Siti Hawa Hj Salleh, 2010)

Thoughts on Education

The correlation between the influence of the Middle East and the clerics is indisputable. Mecca became familiar to the Malays with the spread of Islam in Malaya towards the conclusion of the 10th century. Mecca is renowned for its al-Haram Mosque, which is where the hajj and umrah are performed. Simultaneously, Malay pilgrims who performed the Hajj in Mecca came to acknowledge the city's prominence as a centre for religious studies; thus, prior to the 20th century, Mecca emerged as the primary destination for Malay students seeking to pursue religious studies. Since the early 20th century, academic pursuits in Egypt, particularly at al-Azhar University, have been facilitated for Malay students. The Malays' reverence for Turkey, particularly the Ottoman Turkish government that ruled as the caliphate of Muslims since the 16th century, is inextricably linked to Turkish influence. Furthermore, Malay students who opted to pursue their education in Mecca and Cairo, thereby acquainting themselves with the Ottoman Turkish government that has ruled over the two regions since the 16th century, were also exposed to Turkish influence. (Abdullah, 2019)

The Malay colony in Mecca could be regarded as the expression of the internationalism of *Pondok* education because, at the very core of this colony, there were teachers and students from *Pondok* institutions in every part of the Malay world. Crucial to our understanding of Islam in the Malay world is the recognition that the spiritual advancement and religious transformation of this homogeneous society was as much due to external inspiration as to internal motivation and assimilation. Mecca constituted the apex of the pyramidal structure of traditional Malay Islamic education. This large community of Southeast Asian students and scholars established in Mecca and Medina, participating in the major currents of Islamic thought, was an effective channel for transmitting these ideas eastward. (Malek, 2018)

As observed by Snouck Hurgronje, hundreds of new students from the Malay Archipelago settled in Mecca every year, augmenting the Malay community gathered there in

the Holy City. Their combined intercourse and years of common endeavour created a vivid consciousness of the unity of this Islamized people." By the end of the 19th century, the Malay colony in Mecca was flourishing and was possibly the largest and most active in the whole city. This group became the heart of the religious life of the Malay Archipelago. Scholars who had studied in Mecca would return to their home communities, revitalizing the religious life of its people. The threads of all the Malay mystic societies ran together here in Mecca, and from it was drawn the literature used in their *Pondoks*. Through the mediation of friends and relations, they settled down and participated actively in the city's life. (Hurgronje, 1970)

In general, a noticeable pattern emerges among the disciples of Shaykh Ahmad in Kelantan, characterized by their unwavering commitment to practicing Islam practically that aligns with the societal context of their day. Their endeavours are rooted in their profound affection for the Malay ethnicity, with the aim of fostering their religious adherence and advancement in the realms of politics and commerce. They adopt a stance of 'influencing' rather than 'pushing', 'persuading' instead of 'insulting'. They are open to accepting scientific differences but are averse to confrontations that exceed the limits of knowledge while remaining steadfast in their beliefs and practices. (Abdullah, 2019)

Religion and Culture

During the period spanning from the 16th to the 19th century, the interactions between different entities extended beyond politics and military matters, encompassing domains such as religion and culture. Islam played a significant role in shaping the cultural ties between the Ottoman Empire and the Malays. The Ottoman sultans and Turks significantly contributed to the dissemination of Islamic principles within the Malay community. A crucial aspect is that the Malay students pursued Islamic education in Cairo and Hijaz, regions under the dominion of the Ottoman State. These students sent newspapers to their homes, facilitating the ongoing exchange of culture in Ottoman-Malay interactions. Another kind of cultural exchange occurred when the Ottoman and Malay people encountered each other on the Hajj pilgrimage, allowing them to share information and updates about their respective countries. (Durmaz & Shukri, 2019)

Intellectuals hailing from Ottoman territories significantly contributed to the dissemination of Islam within the area. In Aceh, Dawud al-Rumi had a significant role in the advancement of Sufism. The religious connection became increasingly significant as a growing number of Southeast Asian scholars began studying in Mecca and Medina starting in the 17th century. While earlier instances may exist, they lack adequately substantiated. However, scholars from the 17th century who studied in the Ottoman Hejaz and occasionally travelled to Istanbul include some of the most prominent figures among the Southeast Asian ulama, such as Yusuf al-Makassari and 'Abd al-Ra'uf al-Singkili. His interactions with the Kurdish scholar and Sufi Ibrahim al-Qur'ani (1616-1690), residing in Medina, held significant importance. In response to his "Jawi" followers' request, he authored an Arabic treatise to elucidate his understanding of the profound concepts of the 13th-century Sufi Ibn 'Arabi. During the 19th century, scientists originating from Pattani and Banten, located on the Malay peninsula, formed significant components of the "Jawi" diaspora in the Hejaz region. Although scholars from other Indian Ocean nations visited and studied holy cities as well, it appears that their impact

on Southeast Asian Islam was not as revolutionary as that of Southeast Asian Muslims. (A. C. S. Peacock, 2018)

The Turks played a significant role in the Islamization of the Malay Archipelago. It is evident that, up to the 12th century, the Turks were actively involved as traders and merchants, contributing to the dissemination and expansion of Islamic teachings in the Southeast Asian region. This involvement is substantiated by Ibn Batuttah, an African Muslim traveller who attested to the presence of Turks and highlighted the striking resemblance between the customs and traditions of the Sumatran Sultanate and those of the Turks in India. The link between the Ottoman Empire and the Malay world originated in the late 13th century, marked by cultural and religious influences. An illustrative instance of this connection is evident in the adoption of names and titles resembling those of Turkish Mamluk sultans by certain Malay Sultans, including Malik al-Salih, Malik al-Zahir, and Malik az-Zahir. (Tagoranao, 2014)

To summarise, the period spanning from the 15th to the 19th century serves as evidence of the vibrant history of the Malay world, greatly influenced by its relations with the Ottoman Empire. This historical interaction not only enhanced the socio-economic and cultural liveliness of the Malay world but also emphasises the significance of global links in influencing the path of history. The Ottoman-Malay link resulted in a significant change in the Malay world, impacting social structures and cultivating a distinctive fusion of Ottoman and Malay traditions. The Ottoman Empire made multifaceted contributions, including economic success, political stability, and cultural breakthroughs.

CONCLUSION

The historical relationship between Turkey and the archipelago has endured over an extended period. The close ties between the Ottoman Empire and the archipelago were founded upon a shared religious creed. Given the robust influence wielded by the Ottoman Empire during that era, it played a pivotal role in assisting the archipelago in various capacities. Notably, the impact of Ottoman influence on Malaysia remains substantial, exerting a lasting influence up to the present day. Among the sultanate kingdoms in Southeast Asia, Aceh was the first to establish a close relationship with the Ottoman Empire for commercial, diplomatic, and military purposes between the 16th and 19th centuries. History shows that in the 16th century, Aceh, the most powerful kingdom in the Malay Archipelago, was in direct contact with Suleiman the Magnificent. Based on the above discussion, it can be concluded that the Ottoman Empire had reached its glory and made a significant contribution in various fields to the Malay world. Various contributions have been affected by the Ottomans to the Malay world, especially in the socio-political field. The Malay world, often referred to as the archipelago, is notable for its recognition of the Ottoman Empire, and the influence of the Ottomans has significantly affected Muslim nations, including the Malay world, leading to a transformative shift in the contemporary Malay society. This study aims to scrutinize the interactions between the Malay World and the Ottoman Empire as its primary objective. Employing historical research methods and utilizing both primary and secondary sources, the research employs a descriptive approach for data analysis. The findings reveal that the Ottoman Empire played a pivotal role by initiating diplomatic and trade activities, shaping educational perspectives, and influencing religious and cultural aspects within the Malay government. Thus, this study

underscores the significant impact of the Ottoman Empire on societal development, contributing to a paradigm shift in Malay society. In conclusion, the investigation contends that the Ottoman Empire reached eminence and made substantial contributions across various domains to the Malay world.

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