
THE IMPLEMENTATION OF THE MALAY ISLAMIC MONARCHY PHILOSOPHY IN BRUNEI DARUSSALAM 1984-2019

Johan Septian Putra

Faculty of Adab and Cultural Sciences Sunan Kalijaga State Islamic University

E-Mail: 20201021011@student.uin-suka.ac.id

Abstrak

Tujuan penulisan artikel menelusuri tentang deskripsi dan substansial sejarah falsafah negara tersebut, kemudian membahas dinamika implementasi falsafah Melayu Islam Beraja selama pemerintahan Sultan Hasanah Bolkiah (tahun 1984-2019). Penulis tertarik menulis materi ini karena Brunei Darussalam satu-satunya di Asia Tenggara berbentuk negara Islam dengan landasan ideologinya yaitu Melayu Islam Beraja. Penulisan artikel ini menggunakan metode penelitian sejarah, yaitu: pertama, heuristik tahapan melakukan pengumpulan sumber-sumber. Kedua, kritik sumber untuk meneliti keaslian sumber dan menguji informasinya. Ketiga, sintesis membuat jalinan fakta tersusun. Keempat, penulisan yaitu memaparkan hasil penelitian dan mendeskripsikannya berbentuk deskriptif-naratif. Hasil penelitian ini adalah sejarah peradaban Islam yang berkembang pesat sejak awal berdirinya kerajaan hingga era kontemporer. Melayu Islam Beraja yang sebelumnya berawal dari empat konsensus yaitu Kanun, Syara', Adat Istiadat dan Resam. Kemudian, dinamika pelaksanaan Melayu Islam Beraja dalam lima aspek, dengan yang terlaksana yakni aspek agama, kebudayaan dan ekonomi, sedangkan yang tidak terlaksana pada aspek politik dan sosial.

Kata Kunci: *Implementasi, Falsafah, Brunei Darussalam, Melayu Islam Beraja*

Abstract

The goal of the article to research about description and substantial the history of the ideology in the state, then investigate the dynamic implementation of the Malay Islamic Monarchy during Sultan Hasanah Bolkiah government. Researcher interested to write this topic because Brunei Darussalam the only one in Southeast Asia the form state is Islamic State with the ideology is Malay Islamic Monarchy. This article use method of history research, they are: first, heuristic, this step collect the sources. Second, Critical Source, to investigate the authenticity source and examine the information. Third, Synthesis, arrange the facts. Fourth, Writing, explain the result of the research and describe it in descriptive-narrative. The result of the research is history civilisation Islamic improve significant since early established the kingdom until contemporary era. Malay Monarchy Islamic before formed from four consensus, they are: Kanun, Syara', Adat Istiadat, Resam. Then, the dynamic implementation Malay Monarchy Islamic in five aspect, with part section implemented in religion aspect, culture aspect and economic aspect, while not implemented in the political aspect and social aspect.

Keyword: Implementation, Ideology, Brunei Darussalam, Malay Islamic Monarchy

A. Introduction

Brunei Darussalam declared its independence on January 01, 1984. Independence was achieved through the sultanate's diplomatic struggle with the British colonial power. After independence, the sultanate sought to make Islam the principle of the state constitution with a state philosophy named "Melayu Islam Beraja" (Malay Islamic Monarchy). The foundation of Malay Islamic Monarchy was proposed before the 1959 Perlembagaan Brunei, which was initiated by Sultan Haji Omar Ali Saifuddin and the Sultanate's Advisory Council of Power in 1954. The struggle for independence was carried out through efforts to organize the state institutions of Brunei Darussalam by positioning the sultan as the head of a fully sovereign state, Islam became the official state religion, Malay became the national language and the Malay nation had a special position in the state.¹

Sultan Hasanal Bolkiah is the 29th Sultan of Brunei declared the independence of the State of Brunei Darussalam on January 01, 1984, with a small part of his declaration speech reading that the State of Brunei Darussalam with the permission and abundance of the grace of Allah Subhanahu wa Ta'ala will forever be an independent, sovereign and democratic Malay Islamic Monarchy state based on the rules and teachings of Islam from Ahl al-Sunnat wa al-Jamaat.²

The explanation of the philosophy of Malay Islamic Monarchy is contained in the decree of Sultan Hasanal Bolkiah, right on July 21, 1990, he said that in the three strands of the word " Malay Islamic Monarchy " there are positive elements or values for the defense of the country, such as from "Malay" in terms of language, anyone cannot avoid that the Malay language is the most effective means of integration between citizens. Without the Malay language, it would not be known as a sovereign nation as well as having an identity. Then the word "Islam" is a religion that guarantees the interests of the people of Brunei Darussalam from any religion, any people and any descent. Simply put, Islam is a guarantee of safety and prosperity for all groups. Therefore, there is no need to fear or doubt it. Finally, the word "Monarchy" refers to the state's political identity in the form of a sultanate or kingdom that has been a legacy from several centuries before.³

Sultan Hasanal Bolkiah said on February 07, 2018 in his Cabinet Ministerial Deliberation, he said that the unique and great path is Malay Islamic Monarchy which is the clothing of Brunei Darussaalam since six hundred years ago. The need to strengthen the implementation of the concept of Malay Islamic Monarchy without having to question it. Malay Islamic Monarchy being the state philosophy has a function as a guide to all aspects of state and nationhood including in the state bureaucratic system, development, religion, culture and language. Simply put, Beraja

¹ Saifulllah, *Sejarah dan Kebudayaan Islam di Asia Tenggara* (Yogyakarta: Pustaka Pelajar, 2010), 179.

² Muhammad Zain bin Serudin, *Melayu Islam Beraja: Suatu Pendekatan* (Bandar Seri Begawan: Dewan Bahasa dan Pustaka Brunei, 1998), 22.

³ *Ibid.*, 183.

Islamic Malay has the aim of providing unity of thought and understanding of the principles of the way of life, the way of nation and the way of state.

According to Saifullah, Malay Islamic Monarchy is a state philosophy concept that expresses Brunei Darussalam has not changed from the old tradition of the sultanate. The institution of the Sultanate of Brunei Darussalam before independence was determined to maintain the nuances of Islamic governance in the state in the form of a sultanate. The philosophy of Malay Islamic Monarchy is the final concept and its understanding is continuously disseminated to educational institutions and the wider community.⁴

The development of the State of Brunei Darussalam is seen in line with the implementation of the principles of Ahl al-Sunnat wa al-Jama'at and is directly involved in the political life of the State of Brunei Darussalam. During the period from the end of the 19th century to the 20th century, there were significant developments in the religious life of the people of Brunei Darussalam, from the institutional level to the implementation of reformist ideas.⁵ Furthermore, in the 21st century, the implementation of the rule of Islamic law with the philosophy of Malay Islamic Monarchy has always continued to be implemented by Hasanal Bolkiah, as evidenced by the legalization of sharia regulations and punishment according to Islamic law for violators. As was the case in 2019, Sultan Hasanal Bolkiah officially imposed the stoning and death penalty for LGBT (Lesbian, Gay, Bisexual and Transgender) perpetrators slowly began to enter the State of Brunei Darussalam. This led to international condemnation of the decision. However, Sultan Hasanal Bolkiah remains unconcerned about the criticism, because according to him the philosophy of Malay Islamic Monarchy is in accordance with his country and does not harm other parties including national and international citizens.

The Malay Islamic Monarchy philosophy tries to harmonize the ethnic and social and cultural diversity in Brunei Darussalam. Although the philosophy experienced many attacks from outside countries in the form of criticism and threats to the government of Sultan Hasanal Bolkiah, it did not make the State of Brunei Darussalam experience a setback and continued to experience political stabilization.

Based on the explanations in all the paragraphs above, it gives a big question mark for the author himself on the condition of the State of Brunei Darussalam after its independence until the contemporary era since Sultan Hasanal Bolkiah established the implementation of the principle of the Malay Islamic Monarchy philosophy in this country thick with Malay. Is Brunei as an Islamic country increasingly marginalized by the international world from various criticisms, or is it bad for the state of the economic, social, cultural religion, the political system of the government of Brunei Darussalam and whether it still binds the conservative Malay side of the country in running the life of the nation and state, or is the concept of Beraja Islamic

⁴ Saifullah, 182.

⁵ Ajid Thohir, *Perkembangan Peradaban di Kawasan Dunia Islam: Melacak Akar-akar Sejarah Sosial, Politik, dan Budaya Umat Islam* (Jakarta: Rajawali Pers, 2004), 265.

Malay so far with its implementation in the nation and state in Brunei Darussalam by Sultan Hasanal Bolkiah.

Regarding the literature review on Brunei Darussalam itself, there are several scientific works described as follows: First, the thesis written by Elvi Susanti with the title "Kiprah Sultan Hasanal Bolkiah (1967-2013)",⁶ he examines the characterization of Sultan Hasanal Bolkiah in the Sultanate of Brunei Darussalam, focusing on the efforts and success factors of the sultan until Brunei Darussalam has progressed to date.

Second, a book entitled "Melayu Islam Beraja (Sebuah Pendekatan)" by Muhammad Zain bin Serudin. He discusses more specifically about the philosophy of Melayu Islam Beraja conceptually, there is also a historical background and values in Malay Islamic Monarchy.⁷

Third, the article on "The Concept of Wasatiyyah in the Malay Islamic Monarchy (MIM) Philosophy" by Siti Sara binti Haji Ahmad and Zurairatul Zakiah binti Haji Rajid. He discusses the concept of Melayu Islam Beraja as the basis for saving the people of Brunei Darussalam which guides its people towards becoming ummatan wasatan by avoiding all forms of division and to ensure security, harmony and unity are closely intertwined in the State of Brunei Darussalam.⁸

With that in mind, there is nothing found to discuss more specifically about Beraja Islamic Malay and its Implementation of the Sultan Hassanal Bolkiah Period related to the study of the implementation of Malay Islamic Monarchy in Brunei Darussalam during the Sultan Hassanal Bolkiah period in terms of religious, political, economic, social and cultural aspects in the State of Brunei Darussalam with academic problems, as follows: historical background of Brunei Darussalam and the philosophy of Malay Islamic Monarchy, the substance of the concept of the philosophy of Malay Islamic Monarchy, the dynamics of the implementation of the philosophy of Malay Islamic Monarchy in Brunei Darussalam during Sultan Hasanal Bolkiah.

B. Method

The method is a procedural way to do something in an organized and planned system. The method used in this research is the historical research method. The historical research method, which includes four stages: heuristics, in the form of collecting materials/sources; source criticism in the form of internal-external criticism; interpretation in the form of classifying data and looking for causal laws; and historiography in the form of explanation in writing, with the following explanation:

⁶ Elvi Susanti, "Kiprah Sultan Hasanal Bolkiah (1967-2013)", *Skripsi*, Jurusan Sejarah dan Kebudayaan Islam, Fakultas Adab dan Humaniora, UIN Imam Bonjol Padang, 2014, 06.

⁷ Serudin, xii.

⁸ Siti Sara binti Haji Ahmad dan Zurairatul Zakiah binti Haji Rajid, "Konsep Wasatiyyah Dalam Falsafah Melayu Islam Beraja (MIB)", *Junal Ar-Ra'iq*, 2018, 24.

First, heuristics is a method of prioritizing the search for as many sources as possible which are only found in the form of oral, written and moving images, with two classifications: primary and secondary. Primary sources are concrete sources based on direct events while secondary sources are a supporting part of primary sources and complement the scientific redaction of related facts from events.

Furthermore, source criticism is the stage of determining the authenticity (authenticity) and integrity (integrity) of historical sources (external criticism). Then criticize the truth or validity of the source (internal criticism). After that, it will be known that the source is included in the criteria for hard facts (verified) or soft facts (still need to be tested). This is because not all of them are directly used in writing, so that in the end valid facts are obtained and scientifically accounted for.⁹

Then, the synthesis stage is related to making the facts arranged and logically related in one unit, to form a historical story framework. Classification of facts (external synthesis) and correlation of arranged facts (internal synthesis) based on logical and objective sides.¹⁰

Finally, historiography is a method of writing using the descriptive-narrative method, which is writing history in the form of a narrative by utilizing theory and methodology. The author tells how the series of event processes occurred chronologically. However, based on existing sources, the writing will take the form of descriptive-analytic which focuses more on why and how the event occurred.¹¹

C. Results and Discussion

1. Historical Background of Brunei Darussalam and Malay Islamic Monarchy

a. History of Brunei Darussalam

Historically, Brunei Darussalam was established in the 6th century AD, when Brunei's trade relations with the Liang Dynasty (502-556 AD) in China, Brunei was known as Po-Li. Furthermore, Brunei was known by the same name during the Tang Dynasty (618-906 AD), and became Po-Lo during the Sung Dynasty (960-1279 AD), and then became Po-Ni (Puni) during the Ming Dynasty (1363-1643 AD).¹² Shong Shu's book records that on May 2, 473 AD, there was an envoy of the king of Pouli (Brunei) to China to pay "tribute", which is the same as Feng Chengjun's account in his book *Xi Yu Nan Hai Kao Zheng Ye Cong Jiu Bian* (Nine Chapters on Arguments and Translations on the History and Geography of the South Seas of the Western Region), section "There Were Sino-Bruneian Relations before the Liang Dynasty (502-557)".¹³

⁹ Abd. Rahman Hamid dan M. Shaleh Madjid, *Pengantar Ilmu Sejarah* (Yogyakarta: Ombak, 2011).

¹⁰ Irhas A. Shamad, *Modul Mata Kuliah Metode Penelitian Sejarah*. Padang: IAIN Imam Bonjol, 2016.

¹¹ Dien Madjid dan Johan Wahyudi, *Ilmu Sejarah Sebuah Pengantar* (Jakarta: Kencana, 2014), 218.

¹² Arisman, *Historikal Islam Asia Tenggara* (Yogyakarta: Kalimedia, 2017), 315-316.

¹³ Kong Yuanzhi, *Muslim Tionghoa Cheng Ho: Misteri Perjalanan Muhibah Nusantara*, Penyunting Hembing Wijayakusuma, (Jakarta: Pustaka Obor Indonesia, 2013), 124-125.

Islam had entered Brunei Darussalam in the 13th century AD or the time of Sultan Muhammad Shah (Awang Alak Betatar) in 1368. Muhammad Shah was the first sultan who was the maternal grandfather of Hassan al-Bolkiah.¹⁴ Islam experienced rapid development when Syarif Ali became the 3rd sultan in 1425. Then, the development was better during the reign of Sultan Bolkiah (5th sultan) whose territory included Suluk, Selandung, the entire island of Borneo, Sulu Islands, Balabak Islands, Banggi Island, Balambangan Island, Matanani, and the north of Palawan Island to Manila.¹⁵

Brunei Darussalam experienced a period of colonization started by James Brooke who first came to the West coast of Borneo in 1839. James Brooke aimed to explore and scientific research.¹⁶ Then in 1906, British citizens were sent to build Brunei, including: customs and land offices, police. Brunei's prosperity began to return since the discovery of oil in Seria in 1929.¹⁷ From 1888-1983, Brunei was under British colonial rule. Independence was achieved after the 1971 Agreement which was signed on September 23, 1971, then in 1979 Brunei made another agreement with the UK which was signed on January 7, 1979. The agreement is known as the 'Treaty of Friendship and Cooperation between Brunei and the United Kingdom 1979'. The treaty gave permission for the State of Brunei Darussalam to reach its level as a fully sovereign and independent state on January 1, 1984.¹⁸ The struggle of the State of Brunei Darussalam for the independence of its country was not easy because it was a former British colony for almost twenty-four years.

b. History of Malay Islamic Monarchy Philosophy

Based on Zain Serudin's book, before the 1906 Treaty during the British colonization of Brunei, Brunei was in the form of a traditional government based on customs that the sultan was the absolute representative of the people and the pillar of the state, being the highest position to control and run the government in the country. The basis of the country's government consists of four things: Kanun, Syarak, Adat Istiadat and Resam. The four consensus has been established since the time of Sultan Muhammad Syah or in the 14th century.¹⁹

During the early 20th century, Islamic law provisions were constituted in 1912 between Brunei and Britain with The Mohammedan Laws Enactment 1912 based on the principles of state tradition and Islamic law. In addition, The Mohammedan Marriage and Divorce Enactment 1913 regulated marriage and

¹⁴ Arisman, 317.

¹⁵ *Ibid.*, 338.

¹⁶ Sudarmono, *Sejarah Asia Tenggara Modern dari Penjajahan ke Kemerdekaan*, (Yogyakarta: Ombak, 2012), 21.

¹⁷ Arisman, 345.

¹⁸ Serudin, 17.

¹⁹ *Ibid.*, 3.

divorce through court judges. Both of these laws are no longer valid and were replaced by The Brunei Religious Councils, Kathis and State Customs Enactment 1955 and several amendments to date. In historical fact, the State of Brunei Darussalam was a British colony which had a major influence on the legal constitution of the country. As the state constitution was made in 1959 with a common law system, especially the judicial system adopted the British system since 1955. The influence was not only on the state constitution, but on the Islamic law until Brunei Darussalam gained total independence from British Colonialism in 1984 AD.²⁰

In 1959, Perlembagaan Brunei 1959 was formed which was the forerunner of Malay Islamic Monarchy, initiated by Sultan Haji Omar Ali Saifuddin III. The struggle for independence was carried out along with the structuring of Brunei Darussalam institutions, one of which was by placing the sultan as the sovereign head of state and full power, making Islam the official religion, Malay as the official language, and a special position for the Malay nation. This is based on the Colonial Office records on September 30, 1957, about the Brunei sultan's talks with the British Secretary of State confirming Brunei's status as a Malay Islamic Monarchy (MIM) country which was later popularly known as Perlembagaan Brunei 1959.²¹ Perlembagaan Brunei 1959 also states that as the official religion of the state is Islam and declared the Shafi'iyat mazhab in fiqh and *Ahl al-Sunnat wa al-Jama'at* in *Aqidah-Kalam*.²²

Based on the contents of the 1959 Perlembagaan Brunei became the forerunner of the legalization of Melayu Islam Beraja as the official ideology of the State of Brunei Darussalam. Through a long period towards independence, the Sultan of Brunei Darussalam, Sultan Hassanah Bolkiah, on January 01, 1984 proclaimed the independence of Brunei Darussalam. The declaration of independence of the State of Brunei Darussalam occurred on January 1, 1984, the sultan stated that the State of Brunei Darussalam with the permission and abundance of the grace of Allah *Subhanahu wa Ta'ala* will forever be an independent, sovereign and democratic Malay Islamic Monarchy state based on the rules and teachings of Islam from the *Ahl al-Sunnat wa al-Jamaat* understanding. The announcement of Malay Islamic Monarchy shows one of the main characteristics of the history of Islamic civilization in the Malay Realm, the State of Brunei Darussalam belongs to the world of the Malay Realm.²³ Sultanate government is the tradition of government in the Malay Realm. The promotion of the Malay Islamic Monarchy philosophy

²⁰ Dedi Supriyadi, *Sejarah Peradaban Islam* (Bandung: Pustaka Setia, 2008), h. 230-231.

²¹ *Ibid.*, 176-177.

²² Misri A. Muchsin, *Studi Islam Kawasan: Sejarah, Sosial Politik dan Demokratisasi* (Banda Aceh: Ar-Raniry Press, 2004), 202.

²³ Serudin, 22.

provides concrete validity that Malay is very closely attached to the State of Brunei Darussalam.

2. Substantial Concept of Malay Islamic Monarchy

a. Malay Islamic Monarchy Conceptually

The formation of state ideology is the urgency of language unity, because the national language is the nation's communication tool. For example, this has existed in the Unitary State of the Republic of Indonesia using Indonesian as the national language and Malaysia using Malaysian as the national language. Both countries gave birth to state ideologies or philosophies, namely Indonesia (Pancasila) and Malaysia (Rukun Negara). These philosophies are shaped towards the 'goal of nation' and serve as the foundation and guidelines for building the country.²⁴ Brunei Darussalam has an ideological concept with three keywords namely: Malay, Islamic and Monarchy.

The word "Malay" in Malay Islamic Monarchy is based on the opinion of Zain Serudin quoting Naguib Al-Attas' opinion on Malay culture and literature, he explained that the early period of Malay kingdoms were adherents of Islam and participated in spreading it to other countries within the archipelago; the Malay language became the main tool for the spread, because the Islamic Malay community acquired and used it as the language of religion, philosophy, law, and Islamic law. Then, assessing a culture that must be used as the main criterion is the values of a nation's thinking. The thoughts of a nation are found in the language and literature of that nation. Therefore, the study of the history of language and literature is important in the formulation and consideration of Malay-Indonesian cultural values. Finally, the Malay language treasury occurs with the fusion of language groups through the same writing in Malay. The writing is known as Jawi writing which has been almost a thousand years of Malay language writing and unifying the language blend so that it can move forward in its historical process towards modern times, the utilization of science, and the cultivation of nationalism in the person of the Malay-Indonesian people.²⁵

Naquib Al-Attas' statement above is reflected in the State of Brunei Darussalam which has made Malay a medium of communication in all activities of its people's lives. Malay succeeded in uniting the people of Brunei from various tribes which is the language used as an introduction to science. Strengthening the position of the Malay language, the 1959 Brunei State Legislation has given legitimacy to the Malay language as the official language of the state, and that position is a historical introduction to the use of the Malay

²⁴ Serudin, 47.

²⁵ *Ibid.*, 94.

language that should be used by the people of Brunei Darussalam from time to time.²⁶

Furthermore, the word "Islamic". The definition of Islam from Islamic Shari'a is to monotheize Allah *Jalla Jalaluh*, obey, submit and be honest with Him and believe in the teachings of Allah *Subhanahu wa Ta'ala* brought by the Prophet Muhammad ﷺ. Regarding this Islam, Sultan Hassanal Bolkiah gave orders that they are truly involved with Islam, not Islam by passing by, or Islam by taking off, but Islam that is truly established and attached to the heart and soul, Islam that is sincere with trustworthiness and intentions solely for the sake of Allah *Jalla Jalaluh*. Great things must be raised by the people of Brunei Darussalam and great things must be glorified by them with all their efforts. They do not think that whatever it is, as long as it is related to Islam, it is their duty to raise it.²⁷

Sultan Hassanal Bolkiah's statement above, declares that his country and the concept of his country cannot be separated from Islam. Islam is so embedded in the sultan's mind that he proclaimed his country as an Islamic state, which upholds its teachings in terms of *akhlakul karimah*, as was done by the Prophet Muhammad ﷺ (peace and blessings of Allah be upon him) on the basis of Allah's command. Whatever is related to Islam, then it is obligatory to glorify it and it is also obligatory to raise it and consider it part of the life of this world and the hereafter.

The last, the word "Monarchy", the Sultanate of Brunei Darussalam has a style of government with a form of constitutional monarchy. The sultan serves as head of state and head of government, concurrently as prime minister and minister of defense with the assistance of the sultanate's advisory council and several ministers chosen by the sultan.²⁸ Indirectly, it can be interpreted that the 'automation of power' is in the sultan ruling and managing the state and government in the State of Brunei Darussalam.

"Monarcy" means a royal system that makes the king the leader of a country. The "monarchy" system also means that the sultanate is based on Islam and binds the sultan as the top of the government who is mandated to organize and handle his country in order to achieve the goals of the country and the community.

Brunei Darussalam's experience with the "monarchy" system of government is a very interesting one. The king has the highest governing power and the power is centered on the king. The king is not only the head of state but even the leader and the pillar holding the reins of leadership and government.²⁹ The sultans of Brunei Darussalam from the past until now have

²⁶ *Ibid.*, 95.

²⁷ Serudin, 127-128.

²⁸ Asep Ahmad Hidayat dkk., *Studi Islam di Asia Tenggara* (Bandung: Pustaka Setia, 2013), 55.

²⁹ Serudin, 255.

taken responsibility for managing their country by focusing on one person, namely the sultan.

b. Definition of Malay Islamic Monarchy as State Philosophy

The word 'Ideology' comes from the word "idea" and "logos". Idea means concept ideas, basic ideas, ideals. The word Idea comes from the Greek, *ideos* which means form or idein which means to see. Idea can be interpreted as an ideal, which is an ideal that is fixed and will be achieved in real life. Meanwhile, logos means knowledge.³⁰ In terms, "ideology" was first proposed by a French philosopher, Antoine Destutt de Tracy in 1796 during the French Revolution. As quoted by Ali Imran in his book, Tracy gave the meaning of ideology as "the science of ideas, the study of origins, evolution and nature of ideas".³¹ This means ideas of knowledge, the origin of learning, and the evolution and nature of ideas or philosophy. In one of its many senses, the term ideology means 'ideal or abstract speculation and visionary theorizing'.³² Concretely, ideology is the basis or framework used by a group or even a country in implementing its life program as a nation and state or as a group / organization in a region, which ideology itself functions as a concept of thinking in controlling the problems of national and state life.

The elaboration of the understanding of the ideology or philosophy of Brunei Darussalam, as quoted by Zain Serudin in his book on the announcement ordered by Sultan Hassanal Bolkiah, which announcement contains the following:³³

- 1) Brunei Darussalam has never been colonized but has a special treaty with Britain and finally the 1979 Treaty of Friendship and Cooperation, as well as full international responsibility as a sovereign and independent state January 1, 1984.
- 2) *Perlembagaan Negeri Brunei* 1959, became the supreme law for the kingdom.
- 3) The Malay Islamic Monarchy State was confirmed by having the following insights: Maintained independence, sovereignty and democracy based on the teachings of Islam according to the *aqidah Ahl al-Sunnat wa al-Jama'at*, with the basis of justice and trust and freedom, and with the guidance and pleasure of Allah *Jalla Jalaluh*. Then, to strive for and ensure the peace and safety, virtue and happiness of the people. The last, to maintain friendly relations among nations on the basis of respect for the independence, independence, equality and territorial integrity of all countries free from foreign interference.

³⁰ Ali Imran, *Pendidikan Pancasila di Perguruan Tinggi*, (Jakarta: RajaGrafindo, 2016), 205.

³¹ Slamet Sutrisno, *Filsafat dan Ideologi Pancasila*, (Yogyakarta: Andi Offset, 2006), 25.

³² Henry D. Aiken, *Abad Ideologi: Kant, Fichte, Hegel, Schopenhauer, Comte, Mill, Spencer, Marx, Mach, Nietzsche, Kierkegaard*, (Yogyakarta: Relief, 2009), 16.

³³ Serudin, 31.

3. Implementation of the Malay Islamic Monarchy Philosophy

a. Religious Aspects

The existence of Islamic institutions in Brunei Darussalam in 1986, 'Jabatan Hal Ehwal Agama' Islam was upgraded to the Ministry of Religious Affairs. The Ministry of Islamic Affairs controls general issues and duties, and is also responsible for running and supervising Islamic education, including methods, curriculum and other facilities and infrastructure.³⁴ Then it has a basic strategy to implement the vision and mission of the ministry, namely: education, mosque, da'wah and syiar, hajj and umrah, law, government, sharia, zakat, waqaf and baitul mal.

Islamic law is enforced by the government against all criminal acts against Muslims and non-Muslims, based on the Qur'an and Sunnah. The Islamic Criminal Code was promulgated by the sultan in 1996, which proclaimed the Sharia Court as more than just an implementation, as he said "Qunun Jina'i Islam (an Islamic criminal code) in its entirety as a law enjoined by Allah the Most Praiseworthy". He gave the intention to erode bad moral values and avoid the proliferation of societal diseases, such as drugs, AIDS.³⁵

The internal response of the community with the sultan regarding the implementation of Islamic Sharia implemented since May 1, 2014 did not go smoothly because the sultan of Brunei Darussalam at that time received a lot of criticism coming from various parties. The implementation of Islamic Sharia has caused pros and cons from internal and external communities, because the population of Brunei Darussalam consists of several religions, such as 15 percent of non-Muslim ethnic Chinese. This raises opposition from non-Muslims regarding the application of Islamic sharia to all Brunei Darussalam people from Muslims and non-Muslims.³⁶ Criticism comes from those who agree with the application of Islamic Sharia, 70% of the total population of the Malay Muslim tribe supports the Brunei sultan's steps in implementing Islamic Sharia law in Brunei Darussalam. The results of research conducted for one week in Brunei Darussalam in October 2014, there are facts that the condition of the people of Brunei Darussalam is fine and accepts what has been determined by Sultan Hassanal Bolkiah and there is no turmoil in the community.³⁷

b. Political Aspects

³⁴ Muchsin, 203.

³⁵ Ann Black, "Ideology and Law: The Impact of the MIB Ideology on Law and Dispute Resolution in the Sultanate of Brunei Darussalam, *Asian Journal of Comparative Law* Brisbane: University of Queensland, 2008, 20

³⁶ Arini Firdausiyah, "Penerapan Hukum Syariah Islam di Brunei Darussalam", *Skripsi*, Jurusan Ilmu Hubungan Internasional, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Jember, 2017, 34-35.

³⁷ *Ibid.*

" Malay Islamic Monarchy" in the government structure still follows the steps that have been implemented by the government before the reign of Sultan Bolkiah until the time of Sultan Omar Ali Saifuddin III (father of Sultan Hasanal Bolkiah). As such, technocrats and highly educated elites were given important positions in the government established by Sultan Hasanal Bolkiah. The sultan's biological son, Hajj prince Al-Muhtadee Billah was appointed crown prince in 1998 and promoted to senior minister in 2005. Over the past decade, he has been given a more prominent role, sometimes representing the sultan at public events and welcoming important foreign guests to ensure a smooth transition of power.³⁸

Brunei Darussalam has a defense institution called the Ministry of Defense inaugurated after the proclamation of independence in 1984. Since independence and until now the Minister of Defense is still held by Sultan Hasanal Bolkiah himself.³⁹ In addition, the RBAF (Royal Brunei Armed Forces) was formed on August 31, 1961, which consists of several parts, namely: Royal Brunei Land Force, Royal Brunei Navy and Royal Brunei Air Force.⁴⁰

Brunei Darussalam has also had political parties. One of the first political parties formed was the Brunei National Democratic Party (BNDP) in 1985, demanding the establishment of a parliamentary democracy based on a constitutional monarchy, the abolition of emergency laws and the holding of general elections. The party was quickly banned in 1988 under a law. Societies Act, and its leader, Abdul Latif Chuchu was arrested under the Emergency Law. The only political party in Brunei Darussalam at this time was the National Development Party.⁴¹

Along with emphasizing the urgency of Malay Islamic Monarchy, the beginning of 1991 was marked by Brunei's participation in various regional and international Islamic forums, for example Brunei Darussalam had hosted the Executive Committee Meeting of the Southeast Asia Regional Islamic Da'wah Council, attended the Organization of Islamic Conference (OIC) conference joined in 1991.⁴² Moreover, the first step taken by the government was to become a member of ASEAN (1984), the United Nations (1984), the Commonwealth and other international organizations. In fact, Brunei Darussalam also cooperates with other countries, both bilaterally and multilaterally, including in this case with Indonesia and China, and other countries.

³⁸ Naimah S. Talib, "Brunei Darussalam Kesultanan Absolut dan Negara Modern", *Review*, (Kyoto: Universitas Canterbury, 2013), 3-4.

³⁹ <http://www.mindef.gov.bn/SitePages/Introduction.aspx> Akses 04 Desember 2019.

⁴⁰ *Ibid.*

⁴¹ Talib, 05.

⁴² Helmiati, *Dinamika Islam Asia Tenggara* (Pekanbaru: Suska Press, 2008), 191.

c. Economic Aspects

The Islamic Council and the Ministry of Religious Affairs see the urgency of trying to improve the Islamic economy. Both state institutions are trying to realize the Islamic economic system through several programs, such as the following: The establishment of Tabung Amanah Islam Brunei (TAIB, September 29, 1991), the Islamic Bank of Brunei (January 13, 1993), the operation of Islamic insurance called "Takaful", the abolition of usury in household loans, the implementation of Baitul Mal in the construction of rental houses and housing in the settlements of Sengkurong and Keriam and the development of commerce in the settlement of Kota Batu.⁴³

After the discovery of petroleum in Brunei Darussalam in 1929, the economy of Brunei Darussalam became a country in the top 10 with the 10th largest income percapita in the world, this also resulted in its people being able to live prosperously. Through the oil wells, Brunei Darussalam produces 200s of thousands of barrels of oil per day with the income per capita of Brunei Darussalam reaching 15 thousand US dollars per year. This figure is below Indonesia's oil production, which reaches 1.5 million barrels per day.⁴⁴ Brunei Darussalam has shown steady economic growth with GDP rising by 2.6% in 2011, as oil prices rose. Brunei Darussalam has a low inflation rate and does not recognize a personal income tax policy. On November 19, 2019, Brunei cooperated with China through President Xi Jinping. The cooperation project with China is the largest investment received by Brunei Darussalam so far. The project on Muara Besar island is controlled by a Chinese company called Hengyi Group. They built a refinery building and petrochemical complex with a bridge and connecting line between Bandar Seri Begawan and Muara Besar with an investment of USD 3.4 M.⁴⁵

Brunei Darussalam is also developing economic diversification. This was done for the need to minimize the risk of oil price fluctuations and the need to create new jobs due to the rapid growth of Brunei Darussalam's population. The forestry sector is also a concern for the Brunei Darussalam government. The location of Brunei Darussalam in the equatorial region makes Brunei Darussalam's forests have great potential. The territory of Brunei Darussalam is mostly covered by forests, which is around 81%. There are many types of forests in Brunei Darussalam, ranging from mangrove forests, peat forests, swamps, grasslands, and others.⁴⁶

⁴³ Serudin, 241.

⁴⁴ Arisman, 334.

⁴⁵ Prayogo Pujo Haryono, "Ekonomi Brunei Darussalam Terpuruk, China Investasi Besar-besaran", 26 November 2019, https://www.kompasiana.com/prayogo_/5bfac24bab12ae6eac304337/ekonomi-brunei-darussalam-terpuruk-china-investasi-besar-besaran?page=2 Akses 04 Desember 2019.

⁴⁶ Surti Nurpita Sari dan Herawati, "Pemerintahan Sultan Hasanal Bolkiah dan Perbankan Islam di Brunei Darussalam (1984-2015)", *Thaqafiyat*, 2018, 78-79.

d. Social Aspects

Brunei Darussalam's low level of human resources is a problem for the country, as stated by cabinet ministers and other public service officials. The weakness of Human Resources can be seen as a causal factor, Brunei Darussalam is faced with increasing unemployment, and certain jobs still employ foreigners. The main solution undertaken by the government to address this issue is the training of the younger generation. Malay and English are emphasized in education. The emphasis on English is balanced with Beraja Islamic Malay teaching, such as moral education and Islamic religious teaching in schools, university students are also required to study Beraja Islamic Malay materials for one year.⁴⁷ One of the priorities of Brunei Darussalam towards the development of human resources is to improve technical and vocational education. Education programs are geared towards creating human beings who are moral and religious as well as mastering technology. The government has set three main areas in education, namely: a bilingual system in all schools, the concept of Melayu Islam Beraja in the school curriculum and the improvement and development of Human Resources including vocational education.⁴⁸

Brunei Darussalam also conducts welfare programs for its people with the implementation of the Social Protection System program, meaning social protection for people in the public sector as well as for their private sector. In the public sector, welfare and legal security, education and health welfare. In the individualistic sector, people are given welfare in the fields of health, life insurance and housing. The government makes donations of blood donations and zakat to its people.⁴⁹

A research result in 1984 by the Malay literature department of Brunei Darussalam, mentioned that some social changes occurred in Brunei can be categorized as follows: The population of Brunei Darussalam as a whole, culturally and psychologically, is coping with the diversity in their midst, due to the geographical and historical conditions in Brunei Darussalam. Government policies on law and order, welfare, education and economic development have dominated the lives of all Bruneians. As a result of the above social processes, the people of Brunei Darussalam are increasingly choosing to live together.⁵⁰

e. Cultural Aspects

Brunei Darussalam's family tradition is the participation of a mother in welcoming the arrival of the baby, especially for first-time mothers. After 40

⁴⁷ Arisman, 327-328.

⁴⁸ Suddin Bani, "Perkembangan Pendidikan Islam di Brunei Darussalam", *Jurnal Lentera Pendidikan*, 2008, 278.

⁴⁹ Sainah Saim, *Social Protection in Brunei Darussalam: Current State and Challenges*, (Singapura: National University of Singapore, 2010), 136.

⁵⁰ Arisman, 326-327.

days of childbirth, the tradition of Mandi Berlawat will be held. When the baby grows into a small child, there is a tradition called Karat Jambol or circumcision session for baby girls. Then, there are Gotong Royong activities carried out by the community including wedding celebrations and thanksgiving ceremonies. Gotong Royong is handled by organizations that work together as well as those that have been assigned to each other. The establishment of traditions makes a difference to the harmony between parents and children. For example, when praying at a mosque or surau, the son will be invited by his father to pray together on foot, usually for *Jum'at* prayers.⁵¹

Preserving the cultural objects of Brunei Darussalam, local craftsmen produce a wide variety of metal products, in Kampong Sungai Kedayan and Kampong Ujung Bukit. Brunei metal objects such as cannons and gongs, which are used in traditional royal ceremonial sessions and are important status markers. Brunei's traditional silver and gold arts are concentrated in Kampong Sungai Kedayan and Kampong Pandai Mas. The production of these beautiful silver crafts such as Pasigupan (smoking pipes), Cupu, Kiap, Kabuk Panastan, Kaskul and Tumbak. Iron crafts are also produced by the craftsmen such as: Kris, Parang, Tombak and Sword. Besides blacksmithing, the craftsmen also produce wooden decoration of inlay and utensils, as well as Songkok, a kind of cultural cap that Malays hold tightly and wear on the head.⁵²

Malay as the state language cannot be separated from Jawi writing. Religious books are also in Malay and written in Jawi letters. Islam and Malay are a unity that is fundamental to the development and stability of culture. This means that the Jawi script and the Turats are the two values on which the nation and culture of Brunei are based.⁵³ The government of Brunei Darussalam in 2011, together with the Language and Library Council published the General Guidelines for Jawi Spelling and replaced the Jawi Za'ba Spelling System used previously since 2009, i.e. Jawi writing is incorporated into Malay subjects starting from year one to year eight.⁵⁴

D. Conclusion

Brunei Darussalam has a development of historical flow starting from a small sultanate until it finally becomes rapidly advanced and finally returns to small and still has progress in the contemporary era. Islam becomes the main foundation in the main thought and understanding in the life of the nation and state of Brunei Darussalam, even incorporating it into part of their state philosophy, namely Malay

⁵¹ Mordiah Haji Jackia, *Culture and Family Values: Brunei Darussalam Experiences*, (Singapura: UniPress, 1998), 13-14.

⁵² *Ibid.*, 26.

⁵³ Harapan Dahri, "Pengajaran Kitab Turats Melayu di Brunei Darussalam", *Jurnal Al-Fikra*, (Bandar Seri Begawan: Universitas Perguruan Agama, 2016), 152.

⁵⁴ Siti Badriyah Yusuf dan Exzayrani Sulaiman, "Sikap Generasi Muda terhadap Tulisan Jawi: Kajian Kes Pelajar Universiti Brunei Darussalam", *Jurnal Multidisciplinary*, (Bandar Seri Begawan: FASS, Universitas Brunei Darussalam, 2015), 09.

Islamic Monarchy. Malay Islamic Monarchy is a philosophy derived from the legacy of the predecessor sultans and has received perfect modification since the reign of Sultan Hassanal Bolkiah.

Substantially the concept of the Malay Islamic Monarchy philosophy is of three kinds, namely: Malay as the ethnic majority for a long time in Brunei Darussalam, Islam is the foundation of law, used in people's lives and Monarchy is a kingdom-shaped government. Malay Islam Beraja is the philosophy of Brunei Darussalam, as owned by Malaysia with its Rukun Ngaranya ideology and Indonesia with the Pancasila ideology, as a life guide for the nation and state.

The implementation of the Malay Islamic Monarchy philosophy in Brunei Darussalam during the Sultan Hassanal Bolkiah era from 1984 to 2019, in these five aspects only four aspects were fully implemented based on the substantial Malay Islamic Monarchy itself, namely: religion, economy, social and culture. Meanwhile, what is not fully implemented in the political aspect, from the four points of study, only the polemical aspect of political parties is not implemented, for the reason that the tradition of the Islamic conservative sultanate system in the classical era of Brunei does not have a legislature and even political parties do not exist.

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