

## THE SENSITIVITY OF THE PAST MALAYONESIAN LEADERS AND SCHOLARS TOWARD SUSTAINABILITY

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### ABSTRACT

*Based on our study on two inscriptions, the Talang Tuwo inscription in Palembang, Sumatera dated 683 AD, and an inscription at Phui Qui, Vietnam dated 1088 AD, and three manuscripts, the Nagarakartagama by Prapanca 1365 AD, Hikayat Raja Pasai written by an anonymous in early sixteenth century, and Taj al-Salatdin by Bukhary al-Jawhary 1603, we show that the past Malayonesian leaders and scholars were very much sensitive towards the environmental, food, language, religious-spiritual, and knowledge sustainabilities. The comprehensiveness of their sustainability concept can be seen from their concern not only about this world but also hereafter and not just human being but every creation. For sustainabilities, their great leaders, and scholars had practiced or prescribed principle of moderation; subscribed religious concept of happiness and spiritualism; against greed, extremism-fanaticism, pride, unbalanced in wealth and hedonism.*

**Keywords:** *sustainability, Malayonesian knowledge, indiginous knowledge, value-based knowledge.*

### Introduction

In the history of Malayonesian Civilization<sup>(1)</sup>, the status of knowledge from the civilization in general, in particular interdisciplinary knowledge such as sustainability which has only been developed rapidly since the last two decades, has always been questioned by many. Mostly due to the fact that this Malayonesian Civilization (or any other equivalent names) is not listed in the world civilizations by the Western historians

(Amri, 2012). Others, following the historical path of the Western Civilization, most have an opinion that it is impossible for the past Malayonesian Civilization or even any civilization before 20<sup>th</sup> century would have leaders or scholars who cared for sustainability. They simply follow the stereotype of argumernt that in the past life was so simple as such that there was no big scale of production and therefore there was no capitalistic consumerism at the centre stage of human's life, and hence there was

no problem of sustainability. However, here we show that, based on Malayonesian inscriptions and manuscripts (in Malay and Javenese), there are some “facts” regarding sustainability and some of them are very relevant to the present problems in sustainability including those arises from its definition and recommended policies.

In searching for the writings on sustainability during the Malayonesian civilization, the only such writing that we have found is the one written by (Sutrisna, 2010) regarding a Javenese manuscripts in early Islamic period of Javenese kingdom, the period where the great *Sunans* exist and became very influential figures (almost *de facto* leaders). Sutrisna studied the manuscript written during the Giri Sunan and Sultan Agung of the Islamic-Mataram Kingdom, entitled *Serat Centhini* by Sunan Pakubuwono IX. Sutrisna interprets this manuscript contains elements of environmental sustainability whereby the Javenese society did concern with the survival of *gagak* (crows), *Prenjak*, *Belatuk Bawang* (a kind of woodpeckers), and the bird known as *Tukang* each of which related to some aspect of life of the Javenese people at the time; and therefore these birds need to be maintained their population which also involves the sustainability of the environment for these birds which includes mountains, forest, plains nearby lakes with clean water and fresh invironment. Thus people (at that time) need to love mountains surrounded by the green forest and preserving forest which contains diversity and ecosystem with fresh-clean water needed by human beings for their sustainability.

The followings are further concrete evidences and examples regarding the science of sustainability in Malayonesia civilisation resulting from of our study on a few inscriptions (dated 5<sup>th</sup> to 11<sup>th</sup> century AD) and several manuscripts in the past Malayonesian kingdoms dated 13<sup>th</sup> to 20<sup>th</sup> century AD. We concentrate on those inscriptions and manuscripts in Malay language accept one or two in Old

Javenese language. Then we conclude this article by given a new definition and scope of sustainability inspired by the findings.

### A Sustainability Policy from the Sriwijaya Leadership in the 7th Century AD

An ancient Malay inscription (stone inscription in the Malay language, but using the Palawa alphabets) found in Talang Tuwo, Palembang, in 1920 dated Saka 606 (equivalent to 684 AD) contains many materials that should appeal to many. It is only recently that we realised that the inscription contains many things which are related to sustainability. Our study based on (Coedes & Dumais, 1992; Noriah, 1999) transliteration and translation of the inscription in the Old Malay into English and the present Malay respectively. On the inscription, it is stated that the king of Sriwijaya known as Sri Jayanasa built a *parlak* (a kind of botanical garden) and it was given the name *Sriksetra*. The king ruled that various kinds of trees were to be planted in the *parlak*, including “all kinds of edible fruit trees” (in the original entry, *samisrana yam kayu nimakan wuahn(y)a*), besides, “all kinds of fruit trees” (the original term, *mancak muah*), and water ponds and dams were provided (for drinking, bathing etc.) to cater for the needs of all those who were “on the way and feeling thirsty and hungry” to relax there. Moreover, it was even recorded that the *parlak* was built specifically for “all moving and stationary people and creatures (the original term, *sarwasatwa sacaracara*) who obtained the level of joy (original term, *sukha*).”

In terms of modern terminology, *parlak* is (simultaneously) the oldest royal botanical gardens, royal zoo, and royal eco-tourism in the region, if not the first one in the world. Thus, this is unusual sustainability planning not done in modern times, even though the current modern term close to it is sustainable ecological or environmental strategy. Perhaps *parlak* should be considered a sustainability strategy as well

as an ecological-environmental initiative, as a means to achieve some kind of human happiness, that is, enjoyment.

Sri Jayanasa was very concerned about the religio-spiritual and knowledge sustainability. In fact, according to (Coedes and Damais, 1992), written on the inscription, the king of Jayanasa definitely hoped that all the people were living in idyllic condition or to borrow the original term *subahagia* (from its original literary translation in the inscription, *subhagia*). *Subahagia* means that, as in the inscription, the successful crops, all their livestock and poultry/*hulun* are healthy, the people are not attacked by disaster/*upasargga*, not suffering/*pidanu* (in the current Malay-Indonesia language: *pidana*), no sleeping illness/*swapnawighna* (modern term: *insomnia*), productive in every undertaking, no illnesses/*nirwyadhi*, forever young/*ajara*, no theft/*curi*, no dishonesty/*ucca*, no homicide/*wadhana*, no adultery/*paradara*; kind/*tyaga*, virtue/*marsila*, patient/*ksanti*, forthseeing/*dhairyyamani*, industrious/*rajin*, artistic /knowledge of *samisrana*, and have learned friends/*kalyanamitra*. The last part is the vision of human sustainability, knowledge and scholarship sustainability. Apart from that, consistent with his own life style in practising the doctrine of *Mahayana Buddhism* by way of *pranidhana*, and in the inscription, it is termed as *waropaya* (the best effort according to the teachings of *Mahayana Buddhism* definitely is *madhyamaka* = the middle path as recorded in the inscription), to achieve happiness: he also expected his people to follow his spiritual way as well until everyone achieved true enlightenment (*anuttarabhisamyaksamwodhi*). This was the vision, policy and strategy of King Jayanasa for religio-spiritual sustainability and his people.

Certainly, the spirit and knowledge of Sri Jayanasa's sustainability strategy can be replicated now in the context of Islam, even though the term is similar to the realization and vision of a *wustaisation* policy (a term used to replace *madhyamaka*

for happiness, and enlightenment, spirit and knowledge of human beings.

### A Sustainability Policy During the Champa Kingdom in the Eighth to Eleventh Century AD.

In ancient times, *Tok Batin Dunia*, or *Cakravantin* (original term used), was a title given to a Buddhist Malayonesian king who was considered a great leader, or *Dewaraja/Devaraja* for a Hindu king. So far, we have found a Champa king with the title *Cakravantin* in 811S/Saka (= 889 AD) inscribed on a Phui Qui stone inscription (in Vietnam), but his name was not inscribed on the inscription. More interestingly, in 712 S (= 790 AD), a Campa king by the name Jayawarman (Jayavarman) II also obtained the title *Cakravantin* and *Dewaraja/Devaraja*. However, the greatness of *Cakravantin* (that is, the attributes that qualify a king to become *Cakravantin*), so far can only be known through a Campa inscription dated 1088 AD. The 32 attributes of *Cakravantinness* of a Campa king, Yan Po Ku Sri Jaya Indarawarmadewa/Inderavarmadeva on a 1088 AD inscription (details in xxxxx, 2011). It is indeed interesting to note that one of the attributes of *Cakravantinness* is the concern for sustainability, according to the current terminology. This is reflected in the attributes of *Cakravantin* (the 14<sup>th</sup> attribute), "Compassion for all creatures" (or its original expression, *karuna di yadomsarvvabhava*), and (its 20<sup>th</sup> attribute), "All-out fight against the six matters (*sadarriwarg/sadarivarrgga*), three of the six matters have attributes of capitalism and liberalism (which has become the base of economic development that is considered by *eco*-nomists (Postel, 1990; Singer, 2010) as the enemy of sustainability): greed (*lobha*), a craziness-infatuation (*moha*), and pride (*mada*); moreover having *sanamu* characteristic (fair, *wustdo*-like) in pursuit of three things (*triwarga/trivarga*) capitalist-liberalist life objectives (= enemies of sustainability): wealth (*artha*), pleasure (*kama*) and virtue (*dharmma*)

life, and *apaksapata* (unbiased, fair, also supported by *madyamaka*, Buddhist moderation).

*Cakravantin* is also great concern for the spirituality of his people... encouraging his people to adopt the practice of devotion to Buddhism, that is, *dhayana*, *yoga* and *Samadhi* (21<sup>st</sup> – 32<sup>nd</sup> attributes of *Cakravantin*) which is no doubt being assumed the best way to build virtue: that is, the path towards sustainability and the next world (according to the teachings of the Buddha, the terms *loka* and *paraloka*). Thus, the sustainability policies appreciated by the great Malayonesia leaders of the pre-Islamic era of Champa kingdom were to preserve the religion, happiness of the world and the next world and to practice a kind of *wustaisation* (Islamic moderation) policy.

### The Great Majapahit Sustainability Leadership-Management

The grand scholar of Majapahit, (Prapanca, 1365), wrote (in Ancient Javanese language) in 1365 AD (recently transliterated and translated into Indonesian Malay by (Ketut, 2009), that the golden age of the government of Majapahit under the glorified King Hayum Wuruk, was attributable to the remarkable management-leadership of a Majapahit *Prabhu* (Minister), Pateh Gajah Mada, who was blessed with the eighteen characteristics of a great personage. Of the 18 characteristics (Shaharir, 2011), there are two which can be considered as having concern for sustainability and they are “*Masihi semasa Bhuwana*” (To love the universe and able to manage as best possible as a gift of God), and “*prasaja*” (simple lifestyle) and *sarjawa upasama* (humble, not arrogant), both characteristics could be accurately matched with *madyamaka* in Buddhism and *wusta* in Islam. Leaders also strived to create an atmosphere of compassion, love with all beings, “*Sih Samasta Bhuwana*”, that is the same level of happiness. Without doubt, the three characteristics have helped in

the formulation of sustainability strategies which are still relevant till today, they are: great concern for nature/universe (ecology and environment), and the promotion of love-care among the people and His Majesty as well as to practice the principle of *wusta*.

### Sustainability and the Distinguished Malayonesian-Islamic Leadership of the 13th to the 17th Century AD.

Sutrisna (2010) displayed the content of a Javanese manuscript from the era of early Islam in Java, during the era of influential *Sunans*. The manuscript, *Serat Centhini* by Sunan Pakubuwono IX, was known to revolve around the era of Sunan Giri and Islamic-Mataram kingdom of Sultan Agung (from the 16<sup>th</sup> Century). Based on Sutrisna’s interpretation of the manuscript, there were elements of ecological-environmental sustainability (flora-fauna) by the Javanese community who were concerned about the survival of the crows, *Prenjak*, and the *Belatuk Bawang*, as well as *Tukang*, each representing a certain aspect of human life. The survival of these birds should be preserved for the sustainability of these birds’ habitat. Environments related to the life of the birds are mountains, jungles, plains near fresh water lakes, and it is recommended that human beings should love the mountains under a layer of lush green forest and the preservation of the forests’ diverse ecosystems with fresh-clean water as being important for the sustainability of human beings.

Even though the 8<sup>th</sup> century AD, they were two successive Islamic kings of Sriwijaya (Sri Maharaja Sindrawarman, and Sri Maharaja Indrawarman between 718 and 730 AD), but the Islamic influence the next Sriwijaya leaders were very minimal for a long period. The leaders who often changed the title from *raja* or *vantin* (headman) to sultan were seen as the person assigned to perform of Allah commands and this included realization, according to present terminology, sustainability policies.

This could be seen in the *Hikayat Raja Pasai* and the author (believed to be in the early 16<sup>th</sup> century AD; and is considered to be the oldest Malay-Islam work available), told about the advice of the sultan of Pasai (present Aceh), Sultan Malik al-Manshur (Sultan Malikussaleh / Malikul Saleh) in the 1290s to his grandchildren, Malik al-Manshur (Malikul Mansur) and Malik al-Mahmud (Malikul Mahmud), the guardian of Makruf and to prevent the committing of sins and greed for worldly property (xxxxx, 2011), that is, two matters, in our view, very important for the sustainability of this and the next world.

Bukhary al-Jawhary, Malayonesia-Islamic scholar and in his masterpiece, the *Taj al-Salatin* 1603, admitted that distinguished leaders are, among others, concerned about sustainability. This was made based on the axiom of distinguished leader (second axiom) as a person who perform “duties of *nubuwwah* and *hukamah*” which meant that among other things, a person “calls for good and forbids evil”, and one who considers himself as “a shadow of the Allah on earth (*Zilal fi al-ardh*) “; (the 4<sup>th</sup> axiom) as a “prudent” person, which meant, among others, “to befriend a learned person”, “to follow Islamic law and *sunnah* of the Holy Prophet”, “to hate tyranny”, “not arrogant”, “do not like luxury”; and (the 5<sup>th</sup> axiom), a “learned” and “intellectual” person or his original word *budiman* which he meant as his translation of the quranic term *ulil albab*. The characteristics of the *budiman* are, among others (according to *al-Qur’aan*), a person who “rejects all evil” (in Islamic context) because of “the worry and the fear of God” (*yaghsyallah* and *tagwa*), and “trust in God” in (xxxxx, 2002). These characteristics have not been described in the context sustainability. “Evils”, in the context of Islam, that is in confrontation with sustainability, are many such as, and very importantly, accept the concept of optimum in the area of management and planning (xxxxx, 2010), “destroy the earth” (*fasad fi al-ardh*), and “does not recognize

and respect all God’s creatures that are seen and unseen, moving and stationary”, and “does not recognize and aware of the Day of Judgment.” In short, sustainability would be assured if a leader (big and small; in Islam, each and every one of that person, is a “leader”) is to appreciate the leadership axiom of Bukhary al-Jawhary mentioned above, in particular *wusta*, the *ulil albab* and prudent characteristics; and to prosper the world and the next world of the people written and implied in the “job of *nubuwwah* and *hukamah*”. Discourses on happiness in the Islamic-Malayonesian Civilization after al-Jawhary Bukhary are discussed in (xxx, 2011).

### Sustainability of Language, Knowledge and Religion

Language and religion are normally regarded as very important components of a culture. We even include knowledge as another component of culture and it is obviously so considering that knowledge is heavily dependent on language and religion (includes ideology). Thus, we do not subscribe to the concept of “sustainability of culture” which does not include at least one of these components of culture. Thus, it is misleading to discuss cultural sustainability in term of tourism such as done by (Chew, 2009). It is to avoid this situation that we do not define sustainability at the beginning of this paper in term of culture because culture is indeed a very void and confusing terminology. It is interesting to note that even though the Western scholars would not subscribe explicitly (in line with their belief in positivism in science) to the need for developing religion sustainability as such but the failures of various policies of sustainability which clearly disregard the role of religion have attracted a few scholars to discuss the possible role or relationship between religion and sustainability concept or policy (Cairns, 2002; Sideris, 2007; White, 2010). Here we discuss three components of cultural sustainability: language, religion and

knowledge sustainabilities during the Old Malayonesian Civilisation.

When Malayonesia became the centre for the development of the Hindu-Buddha religion in the east in general and in Southeast Asia, Tiongkok (China) and Japan in particular, thus saw the beginning of the discussion on the sustainability of knowledge and religion in the Malayonesian Civilization. The study conducted by (xx, 2010) showed that around 250-600 AD, as many as 17 scholars were sent by the pre-Islam Malayonesian government Funan-Chenla and Champa) to Tiongkok. A clear manifestation of the number of scholarly works during the era of Funan could be seen in the 6<sup>th</sup> century AD when the Funan scholar Paramartha was summoned by the emperor of Tiongkok. He was successful in making a collection of 240 scholarly books (some in old Malay language referred to writers in Tiongkok as *Kun-lun*, and writers from Greece, *Kolan*), which were delivered to Tiongkok in 546AD

To date, we are still trying to detect their scholarly works. The three of them are Mandrasena, Samghapala and Paramartha, sent to Tiongkok by the government of Funan. The three of them were tasked as Sanskrit-Chinese translator and preacher of Buddhism in Tiongkok. Mandrasena arrived in Tiongkok in 503AD and translated three books during that year. Samghapala reached Tiongkok in 506AD and translated 12 books, while Paramartha reached Tiongkok in 546AD and translated 76 books (we have traced a total of 34 titles to date). Around 605AD, Liu Fang, a Tiongkok general, seized a total of 1,350 (one thousand three hundred and fifty) books from the Campa government most of which were written in the *Kun-lun* or the *Kolan* language. Then, around 700-714 AD, pastor I-Ching together with four friends, translated a total of 67 books in Sriwijaya into Tiongkok, with quite a number in the *Kun-lun* language. With reference to notes made by I-Ching during his seven years in

Palembang (kingdom of Sriwijaya), he was drawn to the thousands of books written in Hindi (Sanskrit or Pali) and *Kun-lun*.

The Malayonesian civilization became the focus for the continuation of the Islamic civilization. The proof is that the thousands of classical Malay manuscripts (the post-Hindu-Buddhist Malay language that had not been influenced by European colonial languages, and was largely influenced by the Arabic language, using modified Arabic alphabet known as Jawi or Pegon in Java) are kept in main libraries around the world, especially in Europe. An estimated total of 10,000 classic Malay manuscripts are kept in and outside Malaysia (mainly in Aceh and in Jakarta as well as in Leiden, in Europe. The evidence is still being collected by scholars, such as (Heer, 2008) as the latest example.

On the sustainability of language, the Malayonesian civilization had never neglected its own language in its acquisition of new knowledge from other civilization or in the innovation or creation by Malayonesians themselves since the pre-Islamic era (discussed above). This was already known when Malayonesia embraced Islam sustainably since the 13<sup>th</sup> century AD and this knowledge had all this while was known as knowledge of religion and humanity. Even though this was being expanded by a group of Malay researchers on Ethno-Mathematics (known as KuPELEMA=*Kumpulan Penyelidikan Etnomatematik Melayu*) at Universiti Putra Malaysia (UPM), especially since 2006 AD when the group displayed various Malay Jawi manuscripts dating back to the 17<sup>th</sup> century AD containing various elements of scientific knowledge (KuPELEMA, 2008) and many more scholarly masterpieces written in the Malay language compared to contemporary language of knowledge (Arabic). For example, of the 13 grand Malayonesian scholars from the 13<sup>th</sup> to the 17<sup>th</sup> century AD (who had authored more than 10 works each) beginning with Hdamzah al-Fanshury/Hamzah Fansury (died early 17<sup>th</sup> century AD) to Ahmad

al-Fatdany (died 1908), only two, that is, namely Hdamzah al-Fanshury and Yusuf al-Munkatsy/Makassar (died 1699 AD) who produced more works in Arabic compared to their own language (Malay and Bugis) (see Shaharir, 2009). They believed that, “language is the soul of the nation” and “the language is the soul of knowledge” and therefore sustainability in a language is important for the sustainability of a race.

The Malayonesian language and knowledge, compared to Sanskrit which was the language of knowledge during the time of the pre-Islamic Malayonesian civilization, very little was generally known. Moreover, just like an axiom of the Malayonesian civilization in Malay, “there is no language and knowledge of the pre-Islamic Malay). “This fact” is proven to be wrong by (KuPELEMA, 2008) as mentioned above and (Kozok, 2004), who has pointed out that there were a number of Minangkabau manuscripts written in Palawa in Kerinci, West Sumatra. Furthermore, we will try to find further evidence of the existence of the alleged 1350 Campa manuscript said to be in the *Kun-lun* language (the old Malay) written in Palawa. The discovery of managerial knowledge on inscription in Vietnam dated 1088 AD about *Cakravartin* (= Leader of the World) discussed above has become another example of faulty view. Other evidence is being worked on by the KuPELEMA team of researchers.

## Conclusion

The past Malayonesian leaders and scholars during the pre-Islamic era (4<sup>th</sup> to 12<sup>th</sup> century) and Islamic era (13<sup>th</sup> to 20<sup>th</sup> century) proved to be very much sensitive toward things which at present can be considered as elements of science and policy of sustainability. In fact, it is far from imagination that their elements of sustainability science are far more comprehensive than the present definition of sustainability such as those in Brundland definition and its improvement

by? We interpret that the definition and policy of sustainability practiced by the old Malayonesian Civilization not only includes environment and food, but also religious spiritualism, knowledge (science), culture (especially language) and happiness of the masses (people). This heritage of Malayonesian sustainability needs to be rekindled and developed until a new science of sustainability so that it would be not only more suitably considered for possible policy by the present Malayonesian leaders, with some modifications, but also become a strong alternative theory to the present Western science of sustainability. Earlier, one of the authors of this article had already proposed the new definition of sustainability which was inspired by some of his earlier encounters regarding the sensitivity of the past leaders towards sustainability as reported in (xxxxx, 2010), but we like reexpressed it here, after further consideration on the additional new findings in this article:

*Sustainability is a state whereby present physical, social, political, economic, knowledge, spiritual-religious needs and the survival of language and culture are achieved at the level of wusta without sacrificing related resources and all beings so that future generations can enjoy happiness in this life and in the next world, at the very least as good as this generation.*

This is a new definition compared with the present Western definitions of sustainability. All the human needs mentioned in the above definition are not just merely the well known Maslow five hierarchical needs proposed in 1940s (the physiological, safety, love or belonging, esteem and self-actualisation), which excludes religious or even ideological needs, but must includes the seven level of needs, namely *nafs amaraht* (physiological, desire and self-egoistic needs), *nafs lawwaamaht* (intellectual and God’s fearing needs), *nafs mul-hdamah* (the God’s inspirational needs), *nafs mutdma’innaht* (spiritual needs), *nafs*

*raa-dhiyaht* (the God's love needs), *nafs mar-dhiyaht* (needs to be loved by God) and *nafs kamal* (needs for a complete and perfect man) (KuPELEMA, 2008). Regarding knowledge in the definition of the sustainability above, it is the knowledge according to Islam, 'ilm, and hence it includes *iman* (belief in oneness of God, Allah, and all the teachings in *al-Qur'an*); in fact, Rosenthal (1972) have shown that, in Islam, there is an equivalence between *iman* and 'ilm; and according to the present epistemology it includes language (xxxxx, 2012a,b), and hence means sustainability of *iman* and relevant language (each own language should not be neglected). Knowledge sustainability from the Western point of view is not only new but very limited in its scope as shown by (Lan, 2008; Rao et al., 2008; Segalas et al., 2009). We show that our new concept of knowledge sustainability is more comprehensive and it was practiced by great leaders and scholars of the Old Malayonesian Civilisation. Regarding spiritual-religious values sustainability, it is not only included in the present definition of sustainability but we emphasise on the importance of religion, especially revealed or celestial religion. This is due to the presence of spiritualism which is unrelated to any religion (i.e non-theistic experience) but solely based only on mysticism, namely anything strange and beyond human rationality (Gellman, 2010); or anything fulfills the Penrose criterium of consciousness (Penrose, 1994), that is any situation proven to be without algorithm. All beings in the above definition not only means living things and nonliving things according to the Western theory of things in life sciences or biology but also the unseen or inviscible creations such as demons satans and angels (*jins* and *malaa'ikaht* in

Islam). Regarding happiness, it should not be associated with the present economic indices, but it is a new concept to replace those indices as explained by (xxxxx, 2008). This new concept of happiness is also implicitly mentioned in various inscriptions and manuscripts discussed in this paper. Again this concept of happiness is far more comprehensive than the Western concept of happiness (xxxxx, 2008). *Wusta* is an Islamic concept of moderation (from the Arabic *wustdo* or *wusta*). It was intended by (xxxxx, 2010) to replace the concept of optimum in the present theory of sustainability (Farzin, 2010; Smorch, 2010). The concept moderation has recently incorporated in the Western definition of sustainability (Cairns, 2002) but of course with different connotation and it is not popularly adopted by scholars.

### Note

<sup>(1)</sup> Malaysia is the region in southeast Asia coined by a British ethnographer in 1860s, George Earl, to denote that the *lingua franca* of this region is Malay (xxxx, 2011). Presently it covers 5 major nation-states, namely Indonesia, Philippines/Filipina, Malaysia, Brunei, Singapore/Singapura, Timor Leste, and Malaysia but historically there were many kingdoms and the most well known were Funan (in Kemboja), Champa (in Vietnam), Sriwijaya, Langkasuka/Petani/Pattani (in Southern Thailand), Majapahit, Malaka/Melaka, Johor-Riau-Linga, Mataram (Hindu and Islam), Demak and Aceh.

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