

The Heritage of Administrative Politics Model of Traditional Malay Kingdom and Modern Malaysia Government

Ku Hasnan Ku Halim^{1*}, Iskandar Hasan Tan Abdullah²

¹ Center for General Studies and Co-curriculum,
Universiti Tun Hussein Onn Malaysia, MALAYSIA

² Faculty Administrative Science and Policy Studies,
University Technology MARA of Kelantan, MALAYSIA

*Corresponding Author: hasnan@uthm.edu.my

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Abstract

This study looks at the basic administrative politics model from the early civilization of the Malay World to the modern Malaysian administrative politics model. Literature Review are based on secondary documents and previous author's reference to the administrative politics structures that shaped the Traditional Malay Kingdom administration prior to before arrival of Islam and after the arrival of Islam. The methodology used is qualitative and a description of each administrative politics model of the Malay kingdoms that existed in the Malay world, especially Malay Peninsula. The findings show that there are similarities and continuities between the traditional Malay Kingdom administrative politics model before Islam and after Islam. A major change occurred when the British introduced the administrative politics model based on the Westminster system model and the Constitutional monarchy. This led to the continuation of the administrative politics model of the administration inherited for thousands of years to halt when the country achieved independence in 1957. A more thorough study had to be carried out to look at the overall course of the administrative politics model of Traditional Malay administration. In order for the legacy of governance knowledge and administrative politics model of this administration to be preserved and reused in today's situation. This is very important in solving the problems of in certain governance of administrative politics that happened today through the past heritage of knowledge.

1. Introduction

This article discusses more about administrative politics, especially in Malaysia. David Easton (1970) in his book "The Political System" has defined the administrative politics system through the way values are authoritatively distributed to society. In the interpretation of the definition Easton (1970) the system considers any set of variables by not considering the degrees of dependence between them. The variables are viewed from the perspective of political administration, economic management and society. Leadership's political leadership moves alongside and beyond the administrative politics system. He also examined the interactions involving the above-mentioned variables to be a model that became the basis of the concept of administrative politics leadership. Ahmad Fawzi, Mior Ahmad and Mohd Fuad (2005) states Easton's model explain the way

administrative politics phenomenon is defined as the distribution of variables.

External Environment	Internal Environment	Decision Making
INPUT		OUTPUT
Politic		Feedback
Adminsitartion		Performance Indicator
Society Management		
Role of Non-Governmental Organization		

Figure 1 *Administrative Politics Model of Easton*

In this case, Easton (1970) has explained that the administrative politics system is largely influenced by two things. First is the internal atmosphere of the political nature of a society such as socio-cultural political administration, social structure of society and economic structure of society. Looking at the political dimension of our country today, it has undergone a change and economic, social and educational development. Seeing before the establishment of Malaysia, the country was known as Malaya by the British colonialists and was named Malaya by colonialists such as Portugal, the Netherlands and Japan (Muhammad Yusoff Hashim, 2009). In this regard, it is better to understand the history of the administrative politics system in Malaya before debating the modern administrative politics model of Malaysia. It is arguable that Malaya had a stable administrative politics system before the era of colonization (Muhammad Yusoff Hashim, 2009). The role of the administrative politics system at that time was based on the feudal or traditional Malay administrative politics system which included the economic, social and political aspects (Ahmad Atory Hussain, 2007). It is led by a kingdom of the sultanate of Melaka founded by Parameswara. In approaching this, Parameswara was a king who escaped after his kingdom, Hindu Srivijaya was taken over by the Hindu kingdom of Majapahit (Muhammad Yusoff Hashim, 1992).

2. Literature Review

Administrative Politics Model before Islam

The issue of Traditional Malay administrative politics can be divided into two phases ie before the arrival of Islam and after the arrival of Islam (Muhammad Yusof Hashim, 2015). Seeing before the advent of Islam, the Traditional Malay Society has been said to adopt the administrative politics system of administration conceptualizing the administrative politics model of Caste. This model is described by Ismail Ishak, Muhammad Fuad Othman and Mustapha Haji Daud (2002) as shown in Figure 1.1. Following a pattern of administrative politics that is more akin to the Hindu teaching system that places the king as a god who needs to be worshiped and obeyed. In this respect, the political structure of the Old Malay government of administrative politics has been using a system of classification of society or caste system. This could be traced back to Liang's book written by Yao Cha during the Emperor Wu who ruled 502 BC until 557 BC. In the book it recorded the first Hindu kingdom in Southeast Asia, the Kaundiya Dynasty founded by Huntian in 300 BC. The dynasty then established the Kingdom of the Funan Empire when Emperor Kaundiya II married the Champa royal princess. What is interesting is that Emperor Kaundiya II also formed a first Malay kingdom in Malaya in the second century BC. The establishment of this first kingdom is called Chih Tu kingdom based in Tanah Merah, Kelantan.

There is even a system of organized administrative politics in the rule of the Traditional Malay kingdom. In the administrative politics model of the Traditional Malay community there are five layers of society in the political structure of the administration led by the Brahmins comprising rulers, nobles and religious experts. The second layer consists of members of the Kesyatria such as warlords and troops assigned to defend their religion and state. Subsequently, a third-class class consisting of the Wesya, the administrators at the state, district and village levels. The fourth group consists of ordinary people who are independent and provide full service to the three groups namely Brahmin, Kesyatria and Wesya. Finally, those who have no classes of society are comprised of slaves and prisoners of war. Thus, the caste system is inherited by heredity and there is an interdiction between classes. In fact, marriages between community layers are prohibited and every class of society under it is obliged to follow their upper-class orders.

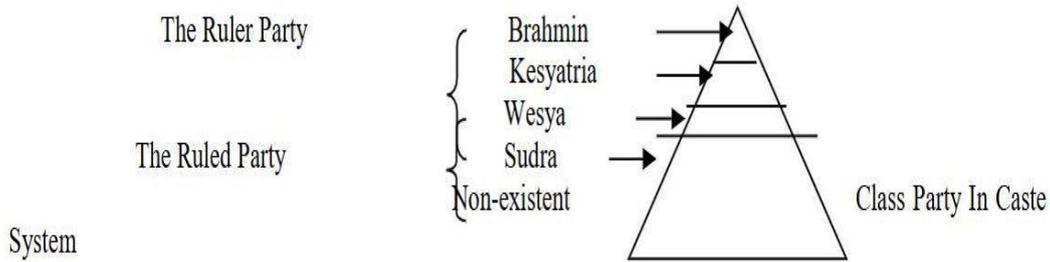


Figure 2 Administrative Politics Structure of the Traditional Malay Government Administration Before the Islamic Arrivals
 (Source: Ismail Ishak, Muhammad Fuad Othman dan Mustapha Haji Daud, 2002)

In Stone Well Inscribed written in Pallava or Ancient Malay dated 683 AD. According to Casparis (1956) in Inscribed Stone Well states the types of people, occupations or ranks mentioned in this inscription are categorized in Srivijaya empire. This inscription contains the most complete list of government officials. This shows that an organized administrative politics system has long been established in the traditional Malay kingdom as inherited by the kingdom of Srivijaya from the Funan Empire.

Administrative Politics Model after Arrival of Islam

The emergence of the Malay Sultanate in Malacca has brought about a change in the administrative politics system. Thus, the administrative politics system of administration based on the caste system has been replaced by a sultanate system that has executive, legislative and judicial powers. It is arguable that the arrival of Islam brought many changes to the administrative politics pattern of the Traditional Malay kingdom. Nevertheless, the role of the administrative politics model of the Traditional Malay kingdom after the advent of Islam is broader in its concept of comparison before the advent of Islam. Guy (2014) says with the advent of Islam, the pattern of administrative model of the administration has changed when the caste system is abolished with the position of a non-existent society has been abolished. This group was replaced with slave class and had their lives more valuable and more meaningful than before the advent of Islam. In fact, the main role of the administrative politics model of the Malay Islamic Traditional has placed better limits on power and court procedures than before Islam. Islamic teachings have made Islam one of the ways of life and governance according to the syariah concept. This is uniqueness in the administrative politics model of the administration of the Traditional Malay kingdom after the advent of Islam. Hence, Figure 1.2 shows the change in the administrative politics system of government administration of the Malacca Malay Sultanate compared with the traditional Malay Traditional before Islam (Mehmet Ozay, 1990).

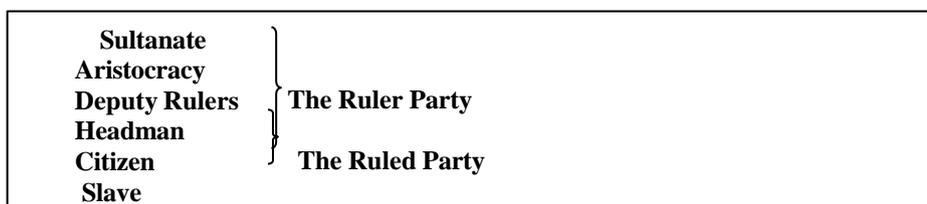


Figure 3 Traditional Malay Administrative Politics System of Malacca Malay Sultanate
 (Source: Ahmad Atory Hussain, 2007)

In Figure 3 shows that the Traditional Malay administrative politics has a system of government that explains the power and autonomy in the structure of his government administration. In relation to that, Errington S.E., (1975) explains that the Sultanate has full power over domestic and foreign affairs, leading the head of the armed forces, the head of Islam and is a symbol of the sovereignty of a state. The Bendahara who was an advisor to the sultanate was tasked with managing state affairs and colonies as well as a second person after the Sultanate in a state government. Temenggung is the head of the armed forces and acts as the state police chief who manages domestic and foreign security affairs. Admiral is the navy's head managing marine-related security affairs. It is also responsible for safeguarding and safeguarding every port and jetty in the state from

pirate attacks or from neighboring states (Errington S.E., 1975). The Bendahara was also tasked with maintaining state finance and treasury. It is responsible for collecting domestic taxes and funding all government expenditures in every business (Errington S.E., 1975). Syahbandar is tasked with collecting non-domestic taxes involving taxes at ports and landings from abroad (Errington S.E., 1975). He is also tasked with controlling traffic in the port area and traders who wish to come to make any transactions involving ports and landings of the goods must be obtained before being submitted to the Sultanate (Errington S.E., 1975). The administrative politics system of the state administration will divide into the district and village. This level led by the state government which includes several headman villages (Errington S.E., 1975). The authority has the power to control the security and tax collection in the district where ruled by a mediator between the Sultanate and ordinary people. The ordinary group of people consists of religious leaders, politicians and families who are deployed to carry out affairs according to the superior (Muhammad Yusoff Hashim, 2015).

Administrative Politics Model after 1511 until 1824

After 1511, the Malay Sultanate of the Malacca had collapsed and was colonized by the Portuguese and then the Dutch in 1824 (Muhammad Yusoff Hashim, 2015). These two powers

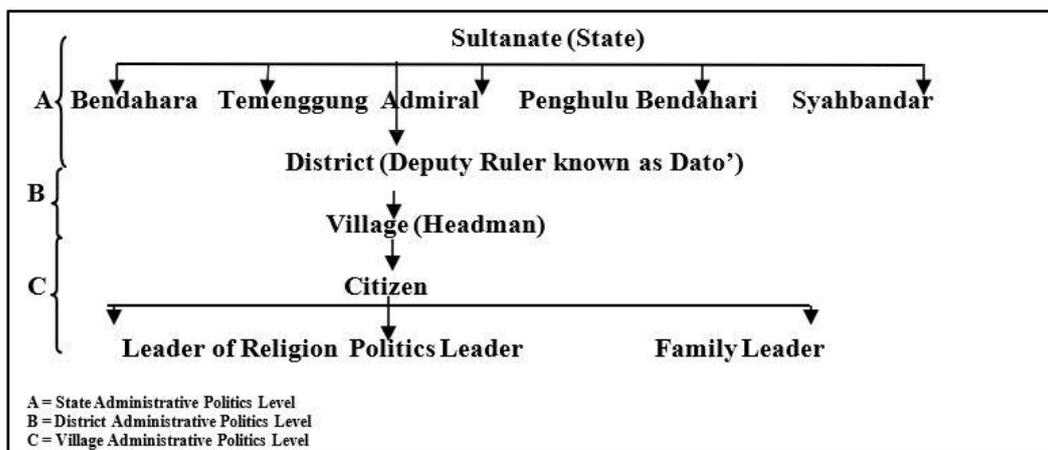


Figure 4 Administrative Politics Structure of Malacca Malay Sultanate Administration
(Source: Ahmad Atory Hussain, 2007)

did not impact on the administrative politics system of the traditional Malay kingdom. Portuguese ruled the Malacca from 1511 until 1644. Once founded in Melaka, the Portuguese changed the pattern the administrative politics model where a Governor has been appointed to lead administered and assisted by two councils namely the Defense Council and the United Public Affairs Council. In terms of administrative politics model, Captain City is assisted by a Council Advisor under the control of three key officers:

- (i) Chief Judge (Ovidor) - appointed by Vizurai to handle civil justice and to have the captain's advice and will be linked to criminal cases in Malacca.
- (ii) Mayor (Viador) - elected from seven people appointed by most of the residents in Malacca. Act as magistrates and they will help Ovidor in administration of civil and criminal courts. In addition, they also participate and assist in managing finances, public works or urban cleanliness; and
- (iii) The Archbishop of Melaka - those appointed to help Viador in carrying out municipal duties with three people appointed officers represent the religion of the communities in Melaka. Administrative posts administered by three officers with the Treasurer, Temenggong and Syahbandar titles that existed since Malacca Sultanate had no previous authority-was appointed by the King Portugal to administer the Asian population and all positions was dominated by the Portuguese. In 1644, the administration system was formed by the Portuguese changed the pattern when the Dutch occupied Melaka. There are not many changes which has been done by Dutch.

Administrative Politics Model after Arrival of British

The end of Dutch control in Melaka when it was signed The English Dutch Agreement (London Agreement) on March 17, 1824. This allowed the British to expand its influence as well his powers in Malaya are included in the Malay Archipelago. In 1826, the administration of Penang, Malacca and Singapore had combined under one entity known as States Strait and Singapore became its administrative headquarters before in Penang until 1832. These three states are very important and emerging as an important trading port in Malaya and promoting economic progress in the states of Malaya. Muhammad Yusoff Hashim (2015) states that the arrival of the British in 1874 through the Pangkor Treaty enabled him to colonize and conquer the whole of administrative politics in Malaya. In the Dutch British agreement 1824, the British had colonial powers over Malaya, Singapore, Sabah and Sarawak. Meanwhile, the Dutch have colonial power to the whole of Sumatra, Java Island, Kalimantan or the entire territory of modern Indonesia today. The Pangkor Treaty has changed the political system of the administrative politics Traditional Malay kingdom (Errington S.E., 1975). In 1909, the General Residency system was introduced in the presence of the Unfederated Malay states granted by the Siamese through the Treaty of Bangkok such as Kedah, Perlis, Kelantan and Terengganu and lastly Johor was included in this system (Errington S.E., 1975).

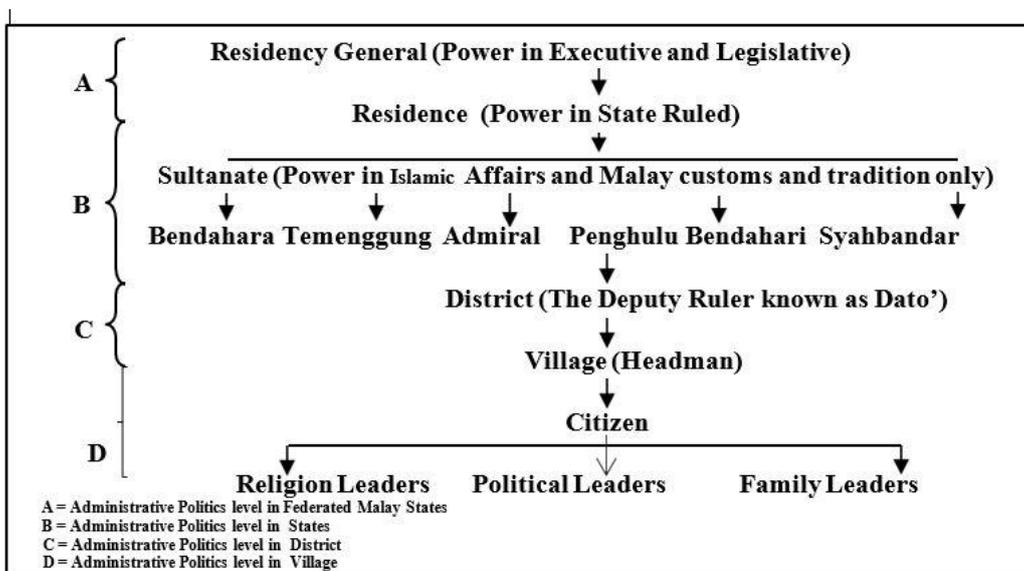


Figure 5 Administrative Politics Structure of the Federated Malay States (British)
 (Source: Abdullah Ayub, 1978)

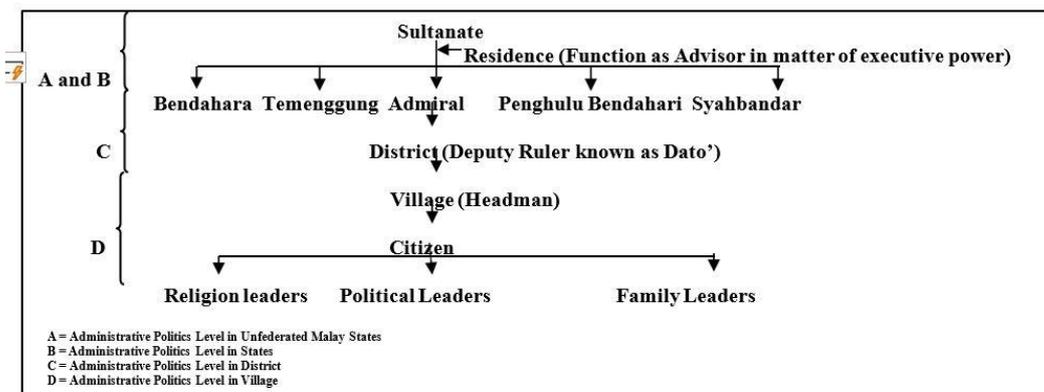


Figure 6 Administrative Politics Structure of the Unfederated Malay States (British)
 (Source: Abdullah Ayub, 1978)

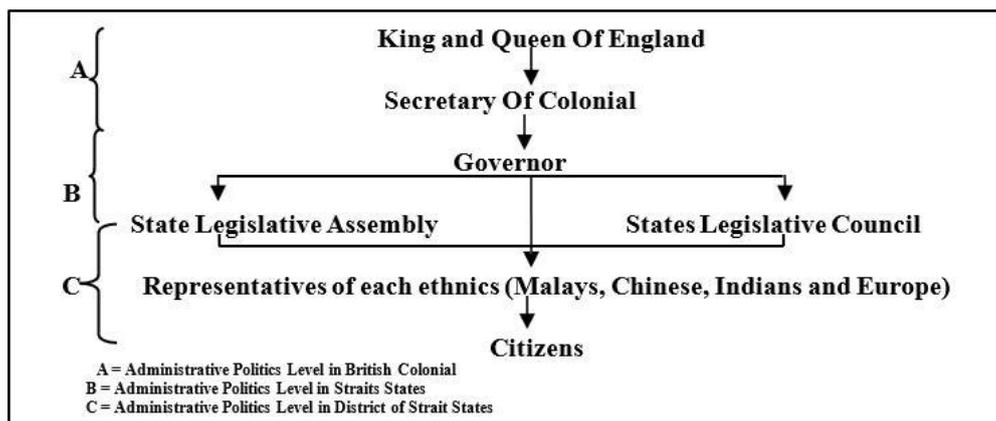


Figure 7 Administrative Politics in Strait States (British)
 (Source: Abdullah Ayub, 1978)

There were three administrative political systems used by the British in Malaya before the arrival of the Japanese invaders (Abdullah Ayub, 1978). First, for the Federated Malay States as Figure 5, the power of the Malay rulers is only for the religion of Islam and the customs of the Malays only. The real power of government is in the hands of a Resident under the direction of General Resident based in Kuala Lumpur. Hence, opposition to the British took place as a result of the loss of the power of the Malay Rulers including the Malay Developers (Abdullah Ayub, 1978).

Second, the political structure of the administration of the Unfederated Malay states under British colonial rule as Figure 6 differs from the Federated Malay States. Under this second administration's political system, the power of the Malay Rulers is still functioning, but every action and direction of the Ruler of the Malay States should seek the advice of a Resident in the legislative and executive matters (Errington S.E., 1975). The Islamic religion and the customs of the Malays were entirely situated in the hands of the Malay Rulers. The Sultan's word for the Allied and Unfederated Malay states was replaced by the Malay Rulers to show that the British colonialists were in power over the Malay states and not the Malay or Sultan (Abdullah Ayub, 1978). However, the Malay or Sultan is still ruling over the ruled state compared to Malacca, Penang and Singapore. This is because the states are fully placed under the British colonial powers as Figure 7.

Third, the situation in the Straits states of Malacca, Penang and Singapore is governed by a Governor and the Malays living in that state have no power (Errington S.E., 1975). The interests of Islam and the customs of the Malays were marginalized by the British. Looking at the issue, the arrival of Japan to Malaya to replace the British as the colonial power in Malaya has helped to alter the political structure of Malaya administration (Abdullah Ayub, 1978). Finally, Malaya was consolidated under the federal government and the Japanese only served as advisors to the Malay rulers. Through this effort, the legislative and executive powers of the Malay rulers were returned by the Japanese at the end of 1944 gradually (Funston, 1980). The return of this power led to some of the learned Malays who had questioned the sincerity of the British in Malaya.

The defeat of the Japanese in the Second World War caused the British to return and cause once again the power of the executive and legislative power of the Malay rulers to be withdrawn (Funston, 1980). Hence, it led to opposition to the British by the educated Malays and coupled with the communist rebellion in Malaya (Muhammad Yusoff Hashim, 2015). The implication of this problem led the British to change its administrative politics structure to ensure its retention as colonialist in Malaya. Meanwhile, the Malayan people who achieved independence on 31st August 1957 had chosen Tunku Abdul Rahman to be the first Prime Minister of Malaysia and after the entry of Sabah and Sarawak into the Federation of Malaysia. In this regard, the British ended its colonization in Malaya or Malaysia on 12th September 1959.

3. Discussion and Findings

Administrative Politics Model of Malaysia's Government

After independence, Malaya then Malaysia adopted the British administrative politics model into the modern government of Malaysia. This administrative politics model is known as the Westminster model and the democratic practice of the Constitutional Monarchy is the basis of the formation of the Modern Malaysia Administrative Politics model today. This article outlines some of the issues that constitute the basis of the

formation of administrative politics such as the task of government in executive and legislative work in the House of Representatives. In the legislative task of each leadership is different and so is the task of government as both are closely related in different concepts in the context of parliamentary democracy and constitutional monarchy in Malaysia.

Parliamentary democracy

Ranjit Singh (1988), says that democracy is derived from two Greek words namely *damos* meaning people and *kratos* means power. Democracy means that the people have absolute voice in determining the government that governs a country through general elections. It directly attributes democracy to the concept of "the people's government, the people and the people". In this case, Ranjit Singh (1988) states that the characteristics of a democratic country are as follows:

- a. All citizens with certain age qualifications may vote.
- b. Every citizen is allowed to contest in the election.
- c. Election polls are conducted privately.
- d. The decisions are made based on the largest number of votes, the majority vote.
- e. Legislative bodies such as parliament consist of elected representatives.
- f. Express the freedom, equality and rights of the people.

Power Isolation

In the context of political administration of a country, power segregation is the basic concept that forms the democratic system. Hence, isolation of power refers to the division of clear authority between legislative, executive and judicial bodies without any overlap (Ranjit Singh, 1988). Looking at the purpose of isolation of power is to avoid the centralization of power over the hands of a ruler. Consequently, Malaysia has shown that this doctrine of isolation has been modified according to our needs (Funston, 1980). Thus, our country practices parliamentary democracy and its public administration plays an important role in the functioning of parliamentary democracy (Ranjit Singh, 1988). Public administration is also used to control public order and advance the socio-economic position of the people. In conclusion, public administration can be defined as all processes and activities including personnel related to the implementation of public policies (Ranjit Singh, 1988). It is arguable that all the public policy concerns are the goals that have been determined through the political process. This is because public officials are involved in the process of formulating public policies through the advice of politicians (Jamaie, 2003). Thus, public administration is part of the government's executive body and is responsible for the day-to-day administration of the government. Hence, it is determined by two methods: Parliament or State Assembly and Cabinet or government body. First, the Malaysian Parliament contains the House of Representatives, the Senate and the Constitutional Monarchy (Ranjit Singh, 1988). Secondly, the cabinet or government body whether at the federal or state level is the elected representative of the people coming from the winning party with the majority seat in the House of Representatives or the State Legislative Assembly (Funston, 1980). Thus, the party which controls two-thirds of the seats in the House of Representatives will form a federal government and representatives of the party will be elected Prime Minister who determines the political structure of its leadership administration (Ranjit Singh, 1988).

Constitutional Monarchy

The King of Majesty of Malaysia (YDPA) is the Head of State and serves as the Constitutional Monarchy. The real power of government lies on the head of the Government led by a party leader who controls two-thirds of the seats in the House of Representatives (Ranjit Singh, 1988). Thus, the head of government has legislative power in the formulation of Malaysian public policies and serves as an advisor to the House of Representatives. The political structure and modern administration of Malaysia is based on the two main thrusts of Parliament Democracy and the Constitutional Monarchy. These two cores will further be used as a leadership model for every Prime Minister of Malaysia. Admission of Sabah and Sarawak on 16th. September serves only as a political structure of modern Malaysia administration (Abdul Aziz Zakaria, 1992).

5. Conclusion

Naturally, the political background of the traditional Malay society administration is the curtain opener for the discussion of this study. The theory presented by Muhammad Yusoff Hashim (2015) mentions that in the politics of the administration of the old Malaysian society was influenced by two elements namely the Hindu and Buddhist elements. It was supported by Ranjit Singh (1992) in his study of "Political Patterns of Pre-Independence Malay Society" which states that the political system of the administration of the traditional Malay community is to cultivate Hindu and Buddhist influence. In this regard, the arrival of Islam changed the administrative politics structure of the traditional Malay community when it formed a new structure, the administrative politics structure of the Malacca Malay Sultanate (Errington S.E., 1975).

The influence of Islam has caused the caste system to be abolished and replaced by the concept of feudalism as it has been in the administrative politics structure of the Malacca Malay Sultanate (Abdul Aziz Zakaria, 1992). When the collapse of the Malay Sultanate of Malacca, it was replaced by colonists such as Portuguese, Dutch, British and Japanese. British colonizers played a serious influence in the context of modern Malaysia's political administration. The author finds Ahmad Atory Hussain (2002) in his work, "The Reform of the Public Administration of Malaysia" which states that the arrival of the British has brought three different administrative politics structures of the British administration in the straits states, Federated Malay States and Unfederated Malay States. Abdul Aziz (1992) said that after Malaya was taken over by the Japanese colonialists for three and a half years, the views of the Malayan society against the former British colonies had changed.

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Conflict of Interest

Authors declare that there is no conflict of interest regarding the publication of the paper.

Author Contribution

All authors were directly involved in the writing of this manuscript.

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