

Vol. 8, No. 1, January 2020

p-ISSN: 2338-8617

e-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN



JIP
The International Journal of Social Sciences
www.journal.scadIndependent.org
DOI Prefix Number: 10.26811

ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

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**The Projection of Cultural Shift Rejuvenation about Fostering Islamic Education
and Its Counterpart within Malay Community**

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Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/387>

DOI : <http://dx.doi.org/10.26811/peuradeun.v8i1.387>

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THE PROJECTION OF CULTURAL SHIFT REJUVINATION ABOUT FOSTERING ISLAMIC EDUCATIONAL AND ITS COUNTERPART WITHIN MALAY COMMUNITY

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Received: Feb 9, 2019

Accepted: Oct 13, 2019

Published: Jan 30, 2020

Article Url: <https://journal.scadIndependent.org/index.php/jipeuradeun/article/view/387>

Abstract

The article projected the cultural identity resistance to preserve the young generations within the Malay community among Southeast Asia nations. The article uncovered the challenge of cultural shifts young people to bear with global life. The Modernism way of life might not suit to the original way of life; it only took to hedonism, personal logic, and contemporary then merely to maturity. At the same time, it might also endanger the existence of Malay Identity for the long term. This article conveyed the friction of cultural shift among Malay young people who influenced to expose the change in their personal identity and role model. The friction carried a serious threat to the whole Malay as an origin identity. The article composed the research focuses on the Malay race tradition who embraces Islam as a way of life. The Malay community embraces Islamic Identity as a cultural feature "adat bersendikan syarak" the collocational Islamic tradition within the cultural identity. The identity-preserved religion and culture inseparable and integrated one to another as ethnographically proposed research articles applied implemented participant and key informant interviewing from issues phenomenon.

Keywords: Malay Culture, Cultural Shift, Rejuvenation, Fostering, Islamic Education



A. Introduction

The Malay as one race, however, they are divided through nations, in the South East Region. Yet, there several tribes under Malay race who did not embraces Islam, who still take animism, Christ, Buddha, Hinduism, and so on. They also called part of Malay race. The Massive of Malay race identity spread over historical timeline trough years. These massive rooms represented Malay as a cross-nation identity that narratively recorded not only the kingdom lineage and legacy (Muhammad Haji Salleh [ed.], 1997: xxvi). The records come from the "I La Galigo", the oldest epics of Bugis literature resources (approximately wrote in 200 A.G). The Malay race traditions identically live on Islamic tradition for generations, i.e. the social community characteristics majorly identified as an Islamic way of life (Suwardi, 1991). It concluded that the term "Malay" is the unity characteristics of various tribes in southeast regions (Indonesia - Malaysia - Singapore - Brunei Darussalam, and the south of Thailand).

Melanesian race/"*Malaiische Rasse*" (which was later identified with the Malay race) is said to have physical characteristics of brown skin, black hair, thick curly, narrow skull, forehead slightly wide, wide nose, largemouth, upper jaw rather prominent facial parts (Spencer, 1997). The name of the second group is Malays in the islands of Southeast Asia (Md. Salleh Yaapar, 20: 2016). With this identity, the Malay culture when viewed from an archaeological review means that all the remains of material culture in the past tied to certain geopolitical units.

The fostering of Islamic education for Malay in global is provisions similar identity for featured on religious traditional teaching. These origin identities hold Islamic as the essential core of former educational teaching concepts for fostering young people among Islamic communities.

The Malay language, culture, and accepted norms are existed and preserved to be the root of Indonesian National Language and Cultural Identity. The teaching of being Malay is being with the eastern community accepted norms for being good Indonesian. It is essential for the community urged to reform and reconstruct local wisdom, for instance,

certain content within the school-adopted curriculum about the heritage legacy supported both formal and informal education institutions.

This article is not intended to disturb the Islamic Malays, nor to touch the realm of Islamic teachings in particular. This article was meant to signify the origin of culture is actually a proper solution to teach the young generation how to face their life by learning the experiences. By acknowledging the history of Malay civilization and culture, especially in the period before and the beginning of the entry of Islam and in the colonial era, it was expected that to project an alternative thought.

The Malay traditional teachings, according to Tenas Effendi (2004: 58) "*if you want to know the glory of the people, look at their customs, language shows the nation, adat shows the people*". The essentials of accepted wisdom, *adat*, among Malay communities, which bond the fostering of cultural and Islamic Teaching. The teaching indicated about policy tendency and civilization of the community. It is called *adat*. According to Zainal Kling (2004), in terms of etymology, *adat* comes from Arabic that means habit. Moreover, among the Malay community who have has accepted the religious influence of Islam and Arabic civilization, *adat* bond identity to the personal character as cultural heritages and religious. The bond became the dominant influence of Islam on Malay culture, some scholars concluded that "the Malay World of Islam". Culturally, the synthesis of Malay culture and Islam can be seen in the phrase "*Adat bersendi syarak, syarak bersendikan Kitabullah*" in areas, such as: Aceh, Minangkabau, Riau, Jambi, Palembang, Banjar, Bugis, Gorontalo, Ternate, and so on. For them, being Malay is acceptance of becoming Islam, as identical identity as being Acehnese is acceptance of becoming Islam. Archeologically, evidence of the legacy of West Asian (Islamic) culture found in the Malay Peninsula region and Indonesia today.

The oldest archaeological evidence that shows the existence of a Muslim "community" in Southeast Asia is two tombs that are written around the 5th / 11th century AD in Pandurangga (now Panrang, Vietnam) and in Leran (Gresik, Indonesia). In subsequent developments,



the dialectic of culture (material) between Islamic culture and Malay embodies various forms of physical culture, and ends with the term "*Islamic archeology*". In the community, the concept of *adat* emits a deep and meaningful relationship between humans and humans as well as humans with the surrounding environment, including the earth and all its contents, socio-cultural nature, and the magical world. Each relationship called *adat*, given a strict and distinctive form, which expressed through attitudes, activities, and ceremonies.

Thus, *adat* gives a deep configuration meaning, as well as the meaning of structuralism in a society and its culture. *Adat* is an identity that functions to integrate all communities and small groups of the community. Other groups with different customs will recognize each group. In this context, *adat* is also a particular sub-cultural identity, as Malay people distinguish between Kelantan, Melaka, Perak, Johor, Deli, Riau, Bengkulu, Bangka-Belitung, Palembang, Kutai, Pontianak, and others. Similarly, the same concept applied to distinguish or recognize foreigners outside the context of Malay society.

According to Tenas Effendy, one of the things that the Malays avoided was that he did not know *adat* or was not civilized. This statement is not merely an insult, which culturally interpreted as rude, wild, not polite, and not virtuous - but also, it is not religious, because Malay customs based on religion. Therefore, it is not synonymous with the meaning of not religious (Effendy, 2004: 57). Malay customary expressions explain, so that children die, do not die of *adat* reflecting the importance of the existence of *adat* in the lives of Malay people. In the concept of Malay ethnics, it said that the dead child of the village died of customary grief, which affirmed the primacy of *adat*, which became the embodiment of all levels of society in the life of the community, nation, and state. From the other side, the meaning of customary expressions to die children do not die of custom means that *adat* (customary law) must be enforced, even though it must sacrifice one's, own family.

Malay society is rich in customs, inherited from generation to generation. Furthermore, according to Tenas Effendi (2004: 58) Malay society states that; so the ideal type of a Malay is that he understands, carries on, and lives the *adat*. Consequently, he will always use *adat* and cultural heritage in his life, and he will become a trustworthy person (one of the ideal types of leadership in Islam). The importance of *adat* in the identity of every Malay person.

As stated with "*adat bersendikan syarak, syarak bersendi kitabullah*" (Tenas Efendi: 2014). It determines the policy and direction of Malay civilization, the Malay community based it on generic institutions called *adat*. In order to face and fill globalization, Malay people have made a cultural strategy. This strategy directed at Malay customs. Malay customs based on Islamic teachings, which conceptualized as based customs - *sharia*-and *sharia* are based on the books of Allah. What is meant by *sharia* is Islamic law or civilization Islamic. On the other side of the Book of Allah means the Scriptures of Allah (Al-Qur'an), or refers further and deep is the revelation of Allah as a guide for humans in filling their culture. In carrying out its cultural direction the Malays decided to implement four customary fields. According to Lah Husni (1986) *adat* in ethnic Malays is included in four varieties, namely: (1) The Origin of *adat*; (2) custom that is imposed; (3) customary customs, and (4) customs. The four fields of *adat* are mutually harmonious and intertwined as they guard the polarization of Malay culture in general.

B. Method

Ethnographic research is a qualitative method where researchers observe and interact with a study's participants in their real-life environment. Within this study, the target was to investigate about Malay community as a cultural context identity and to reveal the triggering identity. Wolcott (1995) mentioned about the cultural data assume the form of directly observable material items, individual behaviors, performances. Moreover, within this study, from the perspective of the



cultural concepts about the Islamic Education within Malay Tradition, to collect the ethnography data about the phenomena of Islamic assimilation process which occurred through natural or by design, there are two major research techniques that applied; participant observation and key informant interviews. Within this study, the researcher focuses on the Malay race tradition who embraces Islam as a way of life.

They apply it in religious teaching for the perseverance of young generations. These religious identities dominated over a cultural layer of Malay among the Indonesian community. The study enclosure about research focus, they are: The ethnographical in qualitative research observes the certain Identity of Malay traditional cultural entity, Islamic educational concept within the identity, and cultural entity encounters the assimilation with the Islamic educational concept.

C. Finding and Discussion

1. Finding

In literature, the concept of "*al-'adatunmuhakkamah*" is known, which means that custom, in general, is a legal decision, but a custom that is recognized as a legal decision must meet several requirements, namely:

- a. *Motarid*, carried out repeatedly, continuously equals one particular action.
- b. *Mun'akis*, carried out by many people, the community, not by one person.
- c. *Tahqiq*, this benefit is not imaginary, and
- d. *Muwafiq li al-shar'i*, according to and does not conflict with the rules and teachings of the Islamic religion, especially with those found in the Holy Qur'an and Hadith.

Then it needs to consider, the issue of what be entered by adat and what is not. Broadly speaking, the issue of religion divided into three parts, namely (1) the issue of *aqeedah* / belief, (2) the issue of worship, and



(3) the issue of *mu'amalah*, namely relations with fellow humans. In the matter of *aqedah* and worship, the only shari'a determines, there must be no element other than *syarak* which contributes to coloring it, in a *qaidah* it is mentioned "*al-aslufi al-'aqidahwa al-'ibadah al-hara*".

That the original law in the matter of *Aqedah* and worship prohibited except those that permitted or possessed of sharia. So that various forms of superstitious beliefs prohibited, all forms of deviant worship such as requests to spirits and objects that considered sacred and so on prohibited. Whereas, in the case of *mu'amalah*, so long as there is no prohibition on sharia, the law is permitted. To test whether *adat* is jointed sharia, sharia jointed by *kitabullah* is an icon of Malay tribe, it is necessary to examine and study each of the customary provisions and cultural values, then use the rules of the sharia, Al-Quran, and Al-Sunnah as testers. As an example of the relationship between the old and the young, which in *adat* of *syarak*, namely the Hadith of the Prophet Muhammad that reads, "*Not included in our religious group, young people who do not respect parents and parents who do not love young people*". To dig deeper, the researcher exemplified the cultural customs of the Jambi Malay Tribe based on Islam. The law divided into two main parts, namely customary law and the law of sharia. This indicates that how *adat* and sharia are highly upheld and cannot be separated from one another. In its discussion, the law of sharia emphasizes more on the position of customary law when dealing with the law of sharia. For example; in the manuscript of the Malay-Jambi Law, it explicitly stated that all the people of the Prophet Muhammad Saw. knew that the applicable laws were twofold: the law of sharia that was common (sure) and strong customary law. The law of sharia determined by the agreement of the *ulama*, while customary law is determined based on the agreement of the leaders in a country. Thus, if someone violates applicable provisions or norms, that person deemed to have violated religious and customary norms.



2. Discussion

The organization of data was essential to prove a descriptive ethnography about the Identity of Malay traditional cultural entity, Islamic educational concept within the identity, and cultural entity encounters the assimilation with the Islamic educational concepts. The late poet, Tenas Effendi, (2011:111) *Takhrif Tajuk Ajar Melayu*, projected the identity of Malay traditional culture. The identity of self-values is Islamic Educational Teaching, it is about the basic identity as Malay to be a Muslim. It is called *Tajuk Ajar* because of the core its teaching transcribed through poets and rhymes within one folklore. The *Tajuk Ajar* is composed of alignments of the Al Qur'an and Hadist. Tenas Efendi, also said about it is a legacy and pass on generation to generation via languages and moral values. (2015:25). It is clearly mentioned that those who disbelieve or left Islam as religion, they also left Malay as identity. Thus, Malay is identical to Islam as a particular religion. The next part of Malay features among south Asian nations is an Islamic educational concept within the identity. The *Tajuk Ajar* contains about 20 Islamic teachings about life, behaviors, and so on. The teachings presented through poets in rhymes. This concept projected by the symbols of cultural institutions of Malay community. It is "*Adat bersendikan syarak, and Syarak bersendikan Kitabullah*".

The impact of people's migration is a change in the mindset and perspective of the Malay world. The research is to embrace two different but interrelated dimensions, namely the cultural, Islamic Teaching, and young generations in the countries involved, along with the impact of the above conditions on the formation of their cultural identity. The identity of Islamic educational teaching values is about the basic identity of Malay to be a Muslim. It is called *Tajuk Ajar*, the Islamic educational teaching transcribed through poets, and rhymes within one folklore. The *Tajuk Ajar* is composed of alignments of the Al Qur'an and Hadist. It also said about it is a legacy and pass on generation to generation via languages and moral values. Yet, It is clearly mentioned that those who disbelieve or left



Islam as religion, they also left Malay as identity. The religion signified the culture over within society. The Culture Institutions are existing to greet and cooperate among the Malay community. The community believes that conserved legacy as *zuriat*, the existences of customs and cultures concerned on *Babul Qawa'id*, Pulau Penyegat, Tanjung Pura, Riau, the old document of sultanates in Malay Community.

The next interest point of Malay community is language perseverance. Communication is important to moral values between the communities. The Malay Poetry, Raja Ali Haji (1809-1873), wrote about manners and favors are come from words, then behaviors come "*Muqadimah, Bustan al-Katibin*" (1267 H/1850 M). Raja Ali Haji also mentioned about the relevance between knowledge and language. Within the language field, the interesting facts come from the letters that use within this society. The Malay society brings Arabic letters with Malay pronunciations. This is the actual acculturation for Malay and Islam religion with Arabs accents. Back in the sultanate era, the written, the Arabs Malaya settled for the official and business.

Our respondent encounter opened about the youth community for local society in Batam. The moral degradation to the young generation compromises the cultural values. It believed that this actually also happen among Malay community. It projected how the values of Malay culture degraded, which felt increasingly depleted, the fallout of cooperation culture, replaced with individualism. It is an influence of a foreign culture. The setbacks occur in terms of culture, law, economy, education, politics and even the beliefs of Malay people who are partially returning to old traditions. Based on facts revealed in the community, which actually sad, to view the past warriors of Malay is identical to Islam. The phenomenon has invited a public reaction. The government should fix the bad influences of the individualist adopted lifestyle.

The importance of Malay culture acts as a shield to resist bad influences of foreign cultures, rehabilitate moral damage and embrace the degradation of cultural values and norms of the Islamic religion. The vital



requirement to address is the *adat* cultivation of the younger generation and nation-building. The *adat* performs, as a remedy for the moral damage of the younger generation is to revive cultural values and the norms of the Islamic religion that are identical to the Malay culture that embedded in each of the younger generations. Thus, this younger generation is the future foundation.

The current of globalization quickly hit the face of the earth and cultural interaction of various moves unavoidable. The globalization fades the distances and posts popular culture. Moreover, it hit for the existence of the community. In this case, the popular culture of the sophisticated nation becomes a popular role model for the more developing nation. This is a similar process of religious acceptance within the community. It is about finding a role model, identity and way of life. Recognizing foreign cultures and values by the younger generation, actually, not all are bad. What feared is their ability to choose, so that what received is only what needed and is the best of everything. When the young generation faced with a variety of values and cultures from the outside, they should not only be in an affected position but also be able to give a balanced reaction. As a result, their existence is stronger, and not only are they affected, but they can also be influential parties. For this reason, they need adequate provisions regarding the cultural values of their own people, so that when they come into contact with cultural values from the outside, a dynamic cultural movement, which has an orientation to make this nation have a decent place in the next century, can arise.

A large, developed and essential civilization advanced in an economic and technological system, but an intrinsically advanced nation also advances in a system of cultural values, and religious norms, because the system of cultural values is the identity of a nation and identity to carry out development in the nation. Likewise, it reflected in the Indonesian state, especially a Malay culture, which is synonymous with Islam. If we talk about culture, in Malaysia Malay culture is the name for the country, when people say Malay, then what reflected in the state of



Malaysia, so to reflect in the face of Riau, Batam, and other Province. Indonesian Malay culture should not only be abstract but able realized with ideas, ideas that expressed in behavior reflected in the adherents of its culture, and can be the basis of its development milestones.

Another thing if we see the development of developed countries such as Singapore, basically they are Malay, but the identity of the war has been eroded by foreign cultures so that the state of Singapore no longer has a national identity and identity as a Malay family. The phenomenon that occurs in Malay Community at this time is very attentive; the condition of the community at this time eroded by the foreign culture to a degree and began to abandon its cultural values. The dilemma of Malay culture is the loss of the role of traditional stakeholders that we expect as a pillar of Malay culture and the loss of the role of *ulama*, religious leader, to realize Malay culture that is synonymous with Islam. In the 8th century, the roles of these two figures were very urgent, where people preferred to consult with traditional leaders and scholars in solving regional problems, because the recommendations they offered were not far from the Islamic concept which was identical to Malay culture, so too which is reflected in wisdom, and environmental wisdom. Based on historical evidence and philosophical value of Malay culture community, it believed that it would still bring people to be able to become masters in their own homes. Malay culture as thoughts, ideas, ideas, all activities, values, and objects produced will always be able to bring a happy and prosperous society in an era of global challenges.

Values stem from norms, legal rules, rules, and various provisions. Three value systems are quite dominant in the lives of Malay people. The three are Islam, *adat*, and *resam* (habits). This 3-value system is very influential in shaping their outlook on life, attitudes, and behavior. The values of Islam fosters about the required to live in the world and expected to face death, to eternal life in the hereafter. These three value systems also role in the human relationship, to have life, passing on, and preserve the legacy. The values of Islamic teachings revealed as flawless



and without doubt the truth because the norms come from Allah's revelation.

The cultural entity encounters the assimilation with the Islamic educational concepts. The concept of delivering Islamic teaching within the rhymes of the poem. Literary works especially in the Malay region very diverse on prose and poetry. For example within this research, the respondents agree about *Gurindam XII* from Raja Ali haji. The existence in Malay society initially not as a literary work, but rather more on the form of *adat* and trust. Old poetry from Arab land called poetry. While that, the rhyme is an old poem that comes from the original Malay language systems. *Gurindam* itself has meaning as a form of old literary form poetry. It names *gurindam XII* because it indeed consists of twelve articles. *Gurindam XII* is very famous because besides the messages contained, also because of the character of the author. Raja Ali Haji was born on *Penyengat* Island, Riau Islands, which are the second descendants of *Raja Haji Fisabilillah, Yang Dipertuan IV* of the *Lingga-Riau* Sultanate. His masterpiece, *Gurindam Dua Belas*, which was published in the year 1847 became the renewal of the direction of literary flow at the time. Raja Ali Haji is educated Arabic still preserves Classical Malay that affects a lot of Arabic words and Arabic structures. In 1822.

The twelve articles of the teachers are each have their own meaning. Among them contains advice about religion, manners, education, morals, and behavior. *Gurindam I* and *II* give advice about religion (religion). *Gurindam III* about character, which is holding back words that are not needed and eat as needed. *Gurindam IV* about character noble ones, which arise from the heart (conscience) and reason mind (mind). *Gurindam V* about the importance of education and expanding association with educated people. *Gurindam VI* concerning the association, which suggests finding good friends, so too true teacher who can teach which is good and bad. *Gurindam VII* contains advice for parents to build the morals and character of their children with the best possible childhood. If not, later parents will bother themselves. *Gurindam VIII*

contains advice so that people do not believe in people who are cheeky and not prejudiced against someone. *Gurindam IX* contains moral advice male, female, and educational associations. It should the association between men, women are present self-control, and everyone is always diligent worship so that the faith is strong. *Gurindam X* contains advice religion and character, namely the obligation of the child to respect his parents. *Gurindam XI* contains advice to leaders to avoid despicable actions, trying to implement the mandate of subordinates in their duties, and not betrayed. *Gurindam XII* (last) contains advice on religion so that people always remember the day of death and life in the hereafter.

Malays are able to act as the foundation of the emergence of civilization in Southeast Asia because Malays have an inclusive identity. Malay identity built and enriched by various major cultures of the world, such as India, Arabia, China, and Europe. Malays absorbed the values of this great civilization by using local Malay glasses to produce a culture that was typical of Malay. It is this Malay identity that later became the foundation for the formation of Southeast Asian culture. The perseverance of the culture is the co-existence of Islam religious teaching has been emended and accepted as *adat*, the original identity of Malay. Throughout the historical record, the *zuriat* of Malay sultanate always supported Islam as kingdom official religion and Islamic Teaching that preach over by the scholars who were come from Arabic peninsula, Gujarati, *Pereulak-Aceh*, and so on. Thus, this perseverance always regains the Malay culture to face a shock, form a resistance, start to revive and preserve legacy to the next generation.

D. Conclusion

The dynamics of the cultural identity teaching formation that derived assimilated between Islamic tradition and applied aspect on the religious values as sharing values of Malay heritage through language and the diversity of teaching based on Islamic Tradition. The legacy passes on generation to generation via languages and moral values. This concept projected by the symbols of cultural institutions of Malay community. It is



“Adat bersendikan syarak, and Syarak bersendikan Kitabullah”. The sharia is foundation of culture and the sharia is based on the holy books, Al Qur’an and Handiest. To support the Malay cultural entities, the local Government Department of Education proposed the regulation about teaching culture and customs for schools and universities. These following concepts were answered in the three dimensions of the research.

The Malay community preserves the role of local interactions between the dynamic interchange of cultural identity digression through the upbringing of the policy and direction of Malay civilization, the Malay community based it on generic institutions called adat. In order to face and fill globalization, Malay people have made a cultural strategy. This strategy directed at Malay customs. However, it noted that some experts and actors of Malay culture mentioned only three categories of adat, not more than four, namely customs. However, there are also those who mention it in four categories. What is clear is that the four of them have synergistic and mutually reinforcing relationships. Nevertheless, if viewed from the point of view, then the first category is the most basic, holistic, and comprehensive, while the second, third, and fourth categories are derivatives from the first.

The role of Islamic traditions as long-life education and answer to future challenges. The Malay community accustomed themselves as Islam practice. Naturally and Nurturing effective functions, Malay is notified and acknowledged as Islam Tradition for their identity and legacy. The teachings carried out through literature and poetry that gave an impact on language distribution and preservation. In the future, Malay community shall not fallout on earth if the *adat* still manifesting in cultural heritage both tangible and intangible if revitalized will strengthen Malay self-esteem. In conclusion, revitalization is also useful to lift and bring out the potential possessed by historical and cultural heritage. In this way, it will have a solid foundation or strong bargaining position to compete with the cultural identity and variety offered by globalization.

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