

## THE MALAY WORLD IN HISTORY: STUDY ON MALAY IDENTITY

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### **Abstract**

*Islam in the Malay World is recognized as one of the most influential cultural areas of the seven cultural regions in the world. Each of these cultural areas despite the Islamic flag, but has different cultural characteristics, each region of culture has its own characteristics and character. In this case, a cultural richness can not be compared to any other State which is equally within the framework of the area of Islamic culture. From this can be seen the difference between Islamic culture in Arab and Islamic culture in the Malay World. The existence of Malay culture and identity increasingly disappears in the midst of Malay society. One of the causes is the political factor with the distribution of several countries including: Indonesia, Malaysia, Brunei Darussalam, Singapore, Myanmar, Vietnam, Thailand and others. Looking into smaller units, the Malay World is now seen as a stand-alone ethnic unit. Each is oriented regional or local politics rather than the general cultural traits of its Malay. Nevertheless, the network of Malay or collective identity is still maintained and preserved until now. This paper analyzes the Malay World in historical trajectories and the extent to which Malay identity has been entrenched and rooted in the midst of society, now the Malay culture and identity is increasingly disappearing in the midst of Malay society. The approach in this paper is the historical approach. Malay identity can be seen from: first, Malay Polynesian race. Second, the Austronesian language family. Third, Iskandar Zulkarnaen the myth of the origin of his descendants. Fourth, it has a 'Malay' customary 'adat' with the use of Malay with some variations of its local dialect. Fifth, Islamic religion. Sixth, it has many similarities in cultural elements in addition to local distinctions. Seventh, strong tolerance, moderate, and cultural approach.*

**Keywords :** *Malay World, History, Malay Identity*

### **Introduction**

Malay is a tribe and language in Sumatra, Peninsular Malaysia, and in various regions in Southeast Asia. Malay is a large language family that encompasses a vast archipelago bordered by languages in Madagascar, in the north by native languages of Taiwan, in the South by languages in Indonesia, and in the East by the easternmost islands. in Oceania, which is Easter Island; Austronesian (Tim Redaksi Kamus Besar Bahasa Indonesia 2005, 729).

One area of culture that is quite influential from the seven regions of Islamic culture in the world in the area of Islamic culture in the Malay World. The first area of Islamic culture, the area of Arabic culture. Second, the cultural areas of Persia, Iran, and parts of Central Asia which in their language and culture are influenced by Persian language and culture. Third, Turkey's Islamic cultural area with several strategic

regions in Eastern Europe such as Bosnia, Kosovo and the surrounding area. Fourth, the cultural areas of the Indo-Pakistani, Indian and Bangladeshi Islam. Fifth, Afrikanistan's cultural territory which includes Madrid (Spain), Prague, Negeria, and so on. Sixth, the area of Indonesian-Malay culture. And seventh, is the area of Islamic culture in the Western World (Moeflich Hasbullah 2003, 114)

Although both have Islamic flags, each of these cultural regions has very different cultural characteristics, meaning that each cultural region has its own distinctiveness. In this case, a cultural wealth cannot be compared to other countries which are equally within the framework of Islamic cultural territory. From this we can see the difference between Islamic culture in Arabic and Islamic culture in Malay. Likewise with the cultural areas of Islamic Turkey or Russia which have the character and differences of each which is quite different.

One of the causes of the increasingly disappearance of cultural existence in the Malay world in the midst of society is due to political factors, namely the division of the Malay world at present in the form of several countries, including: Indonesia, Malaysia, Brunei Darussalam, Singapore, Myanmar, Vietnam, Thailand and others. Looking to even smaller units, the Malay World is now seen as a stand-alone ethnic unit. Each of them is oriented towards regional or local politics rather than the general cultural characteristics of Malay. Among the ethnic units are Malay Peninsula, Riau, Deli, Palembang, Minangkabau, Aceh, Borneo, and others. However, despite this situation, the Malay network (Bakry 2002, 49) or in Ahmad Dahlan's terms with a collective identity (Dahlan 2015, 17) still survive because its basic principles that have been formed since the glory of Melaka (1511) are still maintained today.

Based on the above phenomenon, this paper wants to look back at the Malay World in the course of history and the extent to which Malay identity which has been entrenched and rooted in the midst of society, is now increasingly distant and disappearing in the midst of Malay society itself.

### **Understanding the Malay World**

The Malay world or often called "The Malay World", in Dutch known as "Maleische Wereld", is a term that has long been used in foreign literature to refer to a wider region of the archipelago (Hamka 2002, 656) it even covers most of the Southeast Asian region today. According to Mestika Zed in Sirozi, however, variations in understanding of the Malay world and Malay identity will be less important when compared to the spirit of Malay consciousness, which has begun to emerge lately. The rise of Malay consciousness is related to many factors. The most prominent of these is the turmoil of feeling pressured or feeling marginalized by a greater force, but often invisible, can be in the form of "globalization", state bureaucracy or multi-national business competition, etc.

A complex and multinational crisis has touched various aspects of Malay people's lives today, for example socio-economic, political, educational, environmental quality, social relations, technological impacts and so on. Typically, a major supporter (and partisan) of a particular cultural community feels eroded, experiencing a crisis, displaced or threatened, both culturally and socio-economically - will usually turn immediately to history, because it is only through history that "shared identity" can be identified. Efforts to reformulate the shared identity encourage confidence as well as become capital in the form of new energy to face the hegemonic that is being faced

(Muhammad Sirozi 2012, 11–12). It is in this context that the urgency of the Malay (cultural) world needs to respond to the great changes that come from global civilization. Moreover, the Malay world is on the trajectory of the great Eastern and Western civilizations, it will be relatively vulnerable to the friction of the great cultures outside it. As a result, the Malay culture has increasingly become accustomed to confronting and adjusting to the challenges that come from this great civilization without losing its collective identity.

At least to identify what the Malay World, M. Zed in Bakry (2002, 47) can classify into two terms:

*a. From the human aspect*

In terms of humanity, Malays including the Polynesian Malay Race, which is a fraction of the yellow-skinned Race Mongoloid group scattered in the north, while the Polynesian Malay Race in the south becomes brown. The wave of their arrival from the north to the archipelago. According to experts, takes place in two stages. Stage One, Old Malay (Proto Melayu) around 3000-500 years BC. Second stage, Muda Melayu (Deutero Melayu) around 500 BC and thereafter. But that does not mean that before the arrival of migrants from the northern latitudes to the archipelago there was no population, they already existed, they were the Negrito Race, which is the result of the evolutionary process of the first generation of hominids found in Java and the remnants spread to the East and to Aborigines in Australia.

*b. In terms of language*

In terms of language, they belong to the Austronesian language family and one of its branches is West Austronesian, known as Malay (with a few exceptions in Peninsular Malaysia and Eastern Indonesia). Malay language, in turn, is the lingua franca, which means that Lingua franca is an intermediary language, meaning that Malay language had become a mediating language before Islam entered. After the entry of Islam, the Malay language experienced rapid development. From a lingua franca, Malay became the language of civilization, Islamic civilization. Through the language of the Malay religion, the literature of Islam is spread throughout the archipelago. It's no exaggeration to say that Malay is an Islamic language (Fang 1982, 237). Meanwhile, Ahmad Dahlan (2015, 489) in his book Malay History, said the role of Malay as the language of international trade or the lingua franca in the Southeast Asian region began since the emergence of the Funan Kingdom based in Vietnam as a formidable maritime nation that controlled the trade routes between the East and West world from the 1st century AD to the 7th century AD. Then it was continued by the Srivijaya Empire since the 7th century or along with the collapse of the Funan empire. Although Srivijaya later collapsed in the late 11th century, Malay continued to be the language of trade in the Southeast Asian region with the emergence of the Malay Kingdom of Singapore in the early 14th century, which was then followed by the Malay Empire of Melaka in the early 15th century.

### **Malay World History**

Referring to the opinion of H. Kern as quoted by Abdul Rashid Melebek and Amat Juhari Moain (2005, 31), residents in Southeast Asia come from Assam in East India or Central Asia, with the premise that there are many similarities in the lifestyles and customs of the various tribes that inhabit the islands of Sumatra and Kalimantan with the tribes in Assam. But many experts argue, they are from the Yunan plain in

Southwest China. While Henry Yule and J. R. Lohan as quoted by Abdul Rashid Melebek and Amat Juhari Moain assume that the patterns of life and customs of the Malays who inhabit the Nusantara region also have very much in common with those inhabiting other Southeast Asian regions.

The term Southeast Asia has only been introduced by Europeans since World War II. Before the 1940s, they called this region the terms "Further India", "The Far Eastern Tropics" and sometimes "Indo-China". These names are clearly seen from European glasses. Sometimes also found the term "Malay Archipelago" (Malay Islands), including "Malay Peninsula" (Malay Peninsula). This is a bit strange too, because a large part of the Southeast Asian region consists of islands, which are generally under the influence of Malay culture. But in the modern map "Malay World" sinks in the Southeast Asian region, along with the emergence of new countries which are now gathering under ASEAN (Bakry 2002, 252).

What is clear, however, is that large-scale migration of the Malay-Austronesian nation to the archipelago and a number of Southeast Asian regions generally took place in two waves. The first wave is called Old Malay or First Malay or Proto Malay, and the second wave is called Young Malay or Second Malay or Deutro-Malay. But that does not mean that before the arrival of migrants from the northern latitudes to the archipelago there was no population, because there were already native Negrito race, which is the result of the evolutionary process of the first generation of homosapiens found on Java and the remnants spread to the East and to Aborigines in Australia. Before the Negrito there were already human civilizations that used the Malayo-Polynesian language family. For this reason, the following will explain how the history of the Malay world:

**a. *Malayo-Polynesian Civilization***

Based on archaeological discoveries, human civilization that uses the Malayo-Polynesian language family has existed in the Southeast Asian region since approximately 40,000 years ago. Based on the research of archeology and archeology experts and other fields such as Robert von Heine-Geldren, Wilhelm G. Solheim II, Chester F. Gorman, H. de G. Sieveking, MWF Tweedie, Damais, even Coedes, as quoted by Abdul Rashid Melebek and Very much Juhari Moain (2005, 28–29) it was concluded that the population of Southeast Asia had long been civilized. In fact, Professor Wilhelm G. Solheim II believes that Southeast Asian human civilization is older than West Asian human civilization. As written by Abdul Rashid Melebek and Amat Juhari Moain, Professor Wilhelm G. Solheim II then idealized the Southeast Asian human civilization in four eras, namely: First, the Litikum Age or Stone Age which ended approximately 40,000 years BC, marked by the use of equipment that was marked by made of stone. The Lytic Age is divided into three periods, namely Palaeolitikum (Old Stone), Mesolithic (Middle Stone) and Neolithic (New Stone). Second, the Liknik Age or the Age of Wood which stretched out from 40,000-20,000 years BC At this time, wood (including bamboo) has been used as equipment, mainly for hunting and self-defense purposes. Third, the Age of Crystallisics which took effect from about 20,000-8,000 BC. At this time there have been activities of shining and smoothing stone tools. In this era, there has also been a habit of raising livestock and farming, so that it can be compared to the farming era. Humans no longer merely live from hunting and taking forest products. Fourth, the Age of Growth and Cultural Development, which is estimated to start from the year 8,000 BC to the beginning of

the first century AD. And in this era of human migration occurred to various regions up to Madagascar in the West and the Pacific Ocean in the East.

**b. Negritos**

Munoz (2013, 16) said that in his observation the Negritos had settled in Western Indonesia and Peninsular Malaysia. It is estimated that experts, this Negrito nation has lived in this region since 8000 BC (Dahlan 2015, 30). This ancient man lived in a cave with a livelihood to hunt animals using tools made of stone. This statement is supported by Hall (1998, 8) that he called the Negrito the name of Kate Negrito who lived as a primitive person in the interior of Peninsular Malaysia. While Marsden, said Kate Negrito who is in Peninsular Malaysia as a Caffres. He called it because it was similar to the Caffres in Africa. But Caffres who inhabits the jungles, shrubs and mountains of Peninsular Malaysia, according to Marsden observations, the height is not more than 4 feet 8 inches or about 140 centimeters (William Marsden 2008, 32).

Many folklore in various regions and regions in the country, about the Kate or a midget always discussed. Even in the interior of various Malay and Nusantara regions there are always Kate people or midgets with various designations and vocations. They are still part of humans who have lived in the Malay and Archipelago, or maybe there are still great-grandchildren until now. They are also worthy of discussion and worthy of being recorded in historical pages, although they are few in number (Dahlan 2015, 30–31).

**c. Old Malay (Proto Malay)**

The first wave, called Proto-Melayu or Old Malay, moved to the Nusantara and Southeast Asia regions, estimated to be around 2500 BC to 15000 BC, which entered through Formosa or Taiwan, then into the Philippine Islands which are divided into two stages: First, continuing the voyage towards South and settled in Sulawesi and Kalimantan. Others arrived in Kalimantan and then crossed the South China Sea and settled in South Vietnam. While some others entered Bali, Java, Sumatra and Peninsular Malaysia, and some continued to Madagascar. Second, from Mara to the East and settled in the Maluku Islands. For various reasons some proceed to the East tracing northern Papua New Guinea and settling in Fiji, Tonga and Samoa. While some others went to the West and settled in the Lesser Sunda Islands (Dahlan 2015, 31–32).

The Old Malay people were already skilled at farming and settled. Great-grandchildren of the Old Malay people include Talang Mamak tribe in the interior of Riau, Gayo and Alas people in Aceh (Sumatra) and Toraja and Bajau in Sulawesi. While in the Riau Islands and Peninsular Malaysia known as the Sea Tribe. This Sea Tribe helped the Malay kingdom as a formidable army fighting in the ocean. But they were also known as sasa pirates who were greatly feared by sailors and traders, including the Portuguese, British, French and Dutch. Those who settled in the coastal areas of Singapore in the past, were known as the Straits, and helped the Sang Nila Utama who descended from Siguntang Hill in Palembang to open Tumasek into the Malay Kingdom of Singapore. Likewise, when Prameswara penetrated the Melaka forest to become a kingdom, the contribution of the Sea Tribe or the Straits was very large. The famous sailor Marco Polo in his sailing notes also briefly wrote about this Sea Tribe, in Marco Polo's terms they were named Celates. Celates are pirates who ride small ships, they go pirating by using fishing boats. They sometimes rob on land, sometimes also at sea. At that time they were very many. They equip themselves with a dialing device, complete with small arrows containing deadly black hellebore plants

when it comes to blood. They often attacked the Portuguese with this weapon, especially when the Portuguese were trying to conquer Malacca City (Armando Cortesao 2015, 321–28).

**d. *Young Malay (Deutro Malay)***

The second wave, called Deutro-Malay or Young Malay, entered the archipelago around 250 BC to 150 BC. They came from mainland Asia (Yunan and Assam) and migrated to the South and spread to the Peninsula (Malaysia and Thailand), Riau Islands, Sumatra, Java and Kalimantan through several channels, namely: First, through Formosa or Taiwan, continue to The Philippine Islands and then spread to other regions in the archipelago. Second, along the upstream of the rivers in Myanmar to the south, continue to Nicobar Island and the tip of the island of Sumatra, then continue further south to the Archipelago. Third, down from the upstream rivers in Thailand, heading south to Genting Kra, then to the Malay Land Peninsula, Sumatra, Java, and other islands. Fourth, down from the upstream rivers in Vietnam and Laos then crossing into Kalimantan and the surrounding islands (Dahlan 2015, 33–34).

Young Malays generally live in the coastal areas of the archipelago, but there are also some who enter the interior. Young Malay civilization is higher than Old Malay. For the Old Malay people who were able to balance and absorb the Young Malay civilization, dynamic mixing took place. In its development the Young Malays also married with Old Malay. Later, marriages also occur between Malay ethnic groups and various nationalities who come to the Malay region. In accordance with the character of the Malay region on the coast so that it is always in contact with the outside world, it is very possible for marriages between the Malays and traders and migrants from India, Arabia, Persia and China, even in certain cases also with Europeans. Malay marriage with Europeans was most evident in Melaka, because it was in that country in the Malay region that was first controlled by Europeans (Portuguese, then Dutch and English). European-Malay crossbreed communities to this day can be found in Melaka.

Young Malays are very masters of the world of shipping and astronomy. They are known as tough sailors and reliable traders who are able to compete with the Chinese, Persians, Arabs and Indians. Even the scales in the world of commerce such as tahlil, and catty originating from the culture of the Young Malay are used in buying and selling in India and China (Dahlan 2015, 35). The Young Malay people also founded the kingdoms of a series of land along the peninsula (Malaysia, Singapore and Thailand), the series of Segantang Lada or Riau Islands, Perca or Sumatra, Borneo or Kalimantan, even to the Seven Islands which borders the Sea South China.

**e. *Today's Malay World***

After the fall of Malacca (1511), the Malay World, different from the Islamic World of the Arab / Middle East, no longer had a cultural center or Malay civilization as a center of gravity capable of reuniting the Malay World. Since then, the Malay world has become increasingly fragmented and most have formed Malay sub-ethnic groups with their own ethnic consciousness, with features that are increasingly sharpened by the Dutch in the following centuries, and are more striking today. Now found Malay fragments as stand-alone ethnic units such as Peninsula Malay, Riau Malay, Deli Malay, Palembang Malay, Minangkabau Malay, Aceh Malay, Borneo

Malay, and so on which are more regionally oriented or local politics rather than general cultural characteristics of Malay.

By re-examining the Malay family as an ethnic unit of the Malay Nature with a number of characteristics of its general identity, there is hope that the potential of the treasury of the past can be a socio-cultural capital that can be further developed to make the nation's children divided in various hemisphere that wandered country changed its destiny for the better. Today's Malay world must eliminate or not highlight differences let alone divisions. Isn't the Malay proverb saying "Unite we stand and split we collapse".

The increasingly striking wave of globalization has been marked by three main features: acceleration, novelty, and diversity controlled by the capitalist (Western) sub-system of the world (Bakry 2002, 51). The pressures of globalization which are identical to capitalism are armed with an unmatched power of science and technology. In this connection the Malay world will become a "prey" if it does not have equal science and technology. There is no other way except to improve themselves, where the social and cultural energy of the Malay World community can be an important fortress in order to strengthen themselves, both inside and outside.

Malay had also been a collective identity before the formation of the State of Indonesia, for example: first, the Bugis who migrated to South Africa during the colonial period, led by Sheikh Muhammad Yusuf al-Maqassari, a respected cleric from Goa or Makassar who in his life wandered a lot, identify themselves as Malay, so that when they become citizens of South Africa, they are classified as a Malay race in the country's laws. Secondly, this was also the case in the Dutch colonial era where Malays included all indigenous Indonesian tribes to juxtapose them with Chinese, Indian, Arabic and other foreign descendants. (Abdul Rachman Patji 2009, 152 dan 170). Artinya, Melayu sebagai identitas kolektif di masa lalu sama dengan identitas kolektif sebagai orang Indonesia asli di zaman sekarang.

In the midst of society, Malay identity also developed in such a way, as explained by Ahmad Dahlan (2015, 17-18):

**First**, for Bugis descendants who have long lived in the Malay Land region such as the Riau Islands, Riau, Malaysia and Singapore, have claimed to be Malay, even proud to be Malay, let alone the great-grandchildren of Bugis aristocrats whose ancestors were unfortunate across the Malay kingdom at a time past; very, very Malay. Likewise, the Banjar people who had long lived in Tembilahan, Riau also identified themselves as Malays.

**Secondly**, in Malaysia, Chinese and Indians and other nations who have embraced Islam are recognized and classified as Malay. While the Bugis, Javanese, Bawean and various other ethnic groups originating from Indonesia and are Muslims and have become Malaysian citizens are also classified as Malay. Still in Malaysia, precisely in Melaka, a group of Chinese-Malay peranakans and Muslims call themselves Malay-Baba, and in their daily language speak Malay. Malay art named "Dondong Sayang" was even born from this Malay-Baba clan.

**Third**, diverse ethnic groups including Chinese descendants who live in the Riau Islands and Riau and Malaysia, maybe even elsewhere, voluntarily organize Malay culture by participating in various Malay traditions, for example: taking part in wearing Malay clothes on certain days and events follow the recommendations and policies of the local government. For example, the last few years in Riau and Riau

Islands; students, government officials, even private sector employees, are encouraged and even required to dress in Malay on certain days and events. On the other hand they also play an active role in Malay cultural events. Starting in the mid 90s until now, Riau and Riau Islands are very active in organizing cultural events and Malay movements. Cross-ethnic groups in Riau and Riau Islands are actively involved in these events and movements, both actively and partisanly. This may also apply in other Malay regions.

**Fourth**, using Malay language in daily interactions, for example, cross ethnicity including Chinese descendants who live in Malay regions such as Riau Islands, Riau and Malaysia and Brunei Darussalam uses Malay in daily interactions. This may also apply in other Malay regions in the archipelago, see more fully in James T. Collins's book entitled *"Malay Language, World Language: A Brief History"* (James 2005, 3–4).

**Fifth**, involved in formulating government policies regarding advancing Malay culture. This is very much the case for those involved in governmental environments in the Malay region such as Riau and the Riau Islands or perhaps also in other Malay regions in the archipelago.

**Sixth**, the emergence of cross-ethnic figures in Riau, for example, literary and cultural writer Soeman Hs in Riau, a Batak surnamed Hasibuan who was very Malay and had a lot of effort to build Riau Malay Land and Riau Islands. This kind of phenomenon may also occur in other Malay regions, where non-Malays join in the struggle to advance Malay culture and uplift Malay dignity and work through other Malay traditions and movements.

### **Malays Identity**

The Malay world has actually been formed since prehistoric times. Although at present they tend to have different ethnic identities or identities in accordance with their respective local colors, ethnically there are similarities in origin, language and culture that are rooted in Malay society that has been formed for centuries.

If historical identities can be used, Malay identity is closer to coastal communities with a culture of farming and trade and fishing. Mostly influenced by Islam and generally spread outside Java, especially in the Western Hemisphere and some 'enklef' in Eastern Indonesia. In general, their agriculture is more oriented to commercial crops which have been under the influence of Islamic empires since the 15th century.

Their identities can be further elaborated, but before that it is necessary to refer to the long historical journey from Deutro Melayu (Young Malay) to the political system formed since the 7th century Srivijaya and reached its peak in the era of the kingdom of Malacca in the 15th century and early centuries 16th. The two centers of Malay culture formed the 'Melayuan' character of their time, transcending regional boundaries which now developed in the archipelago.

Even though the two kingdoms had collapsed, the Malay network still survived because the principle of basic characteristics that had been formed since the glory of Malacca was still maintained. Some basic characteristics that do not need further proof, among others: First, the Polynesian Malay race. Second, Austronesian language clusters. Third, Iskandar Zulkarnaen (Alexander the great) myth of the origin of their offspring, with some variations in several regions (Bakry 2002, 48). Furthermore Anhar Gonggong in Ahmad Dahlan (2015, 598) said even though the story of Iskandar



Zulkarnain is a myth, but myths in the sense of being read and told by the public, and that is in the midst of society, which in the sense of history as events and facts are not necessarily true. Nevertheless, people believe that sense. Fourth, it has a custom of 'Malay-ness' with the use of Malay with several variations of the local dialect. Fifth, the religion of Islam, although there are exceptions among them. Sixth, there are many similarities in cultural elements in addition to local differences (Bakry 2002, 49).

The equality of the general characteristics above does not mean the loss of their individual characteristics. Even differences in perceptions about Malay identity today are increasingly varied and sometimes sharp. Today Malaysia even tends to understand Malay as a "nation" (nation) and not just ethnicity. While in Indonesia an area claims to be "native" ethnic Malay or more Malay than others and even labeled other times as "non-Malay".

It can be said that each part or sub-ethnic Malay has now experienced different changes in each region. Some experience dynamic adaptation to new developments, while others tend to be closed. Each Malay cultural region, now tends to have its own self-image with its own 'ethnic' characteristics that reflect the history of each settlement and culture, as well as the level of involvement in an indigenous kingdom and colonial state in the past. This continues with the formation of the new nation state today. So now we know Malay groups in Sumatra (except Batak), Indonesia, Malaysia, Brunei Darussalam, Patani in Thailand, and Sulu in the Southern Philippines and Malay Groups in Borneo, specifically West Kalimantan.

On the other hand Azyumardi Azra in Moeflich Hasbullah (Moeflich Hasbullah 2003, 117–118) explains that the religious character of the Malay World is First, religious pluralism. Malay Islamic culture in terms of religion, fiqh which stands out is the Shafi'i school of thought and theologically is Ash'ari. This might be true when viewed historically, but in today's society increasingly pluralistic. When the current of globalization is getting higher, the identity of a culture is questioned again. Various streams and understandings entered into Malay cultural literature, so pluralism in diversity was strengthened. Malay historical experience shows that religious social pluralism in Malay culture does not pose a danger of infiltration or dividing the unity (territory) of the state within the scope of Malay culture itself.

The second salient character is the emergence of tolerance that is so strong in every Malay. The contributing factors are mainly, 1). From cultural factors or the Malays themselves. 2). Which is very relevant to Islam is a good character or often referred to as pacific penetration. The third characteristic is moderate. In this contemporary era, Malay political systems and environments are more tolerant, as demonstrated by authorities in Malaysia and in Indonesia. This is different, for example, when compared to the ruling regimes in the Middle East who are more oppressive towards their political opponents. This moderate is also made possible by the developing political ideology. Malaysian and Indonesian political ideologies are political ideologies that are compatible with Islam. Even Pancasila in Indonesia is recognized by many scholars as not in conflict with Islam.

The fourth character is that Muslims in the Malay World use a cultural rather than a political approach. The cultural approach, for example, is done by forming the Inter-Nation Malay Business Network (JUMA). This is a form of culture approach to resolve, overcome, try to build Muslim socio-economics in this region. The phenomenon of cultural approach in the Indonesian context has occurred in the last

two decades, namely the process of santrinitisation of Muslims, a process of enhancing the image, a sense of being bound to Islam.

By looking at developments and progress in the Malay world it is not excessive if many observers see that the rise of Islam will emerge from the Malay World of Southeast Asia rather than from the Middle East. Southeast Asia is often referred to as the center of continuum.

Heddy Shri Ahimsa-Putra in Koentjaraningrat (2007, xlivi–xlvi) said that Malays have several personality traits, including: first, "sulking", namely the attitude prefers to avoid conflict or inconvenience in social interaction by avoiding contact and interaction with individuals who are considered to be able to cause such discomfort. This "sulking" attitude was initially apathetic, no interest in anything. If this kind of thing does not let the other party know, the attitude that emerges next is the attitude of "indifference" to what is around him, especially towards what is done by other parties. If this kind of attitude also does not cause change, what arises then is the attitude of leaving or moving to another place that is considered to bring more comfort. Second, nature prefers to convey something in an indirect way, that is by using class or parables, or by using pantun. This method is taken with a view to avoiding uncomfortable feelings that may arise from other parties invited to communicate, if what is desired is conveyed directly or openly. *Third*, prefers restraint in many ways. Restraint as an ideal attitude is emphasized through the socialization of a concept that is very important for them, namely "knowing themselves". In everyday life, this attitude of restraint and "self-knowledge" appears in the pattern of behavior that prefers to be modest, because "modest" means "self-knowledge and self-awareness" and a pattern of "shy and scrupulous" behavior. This gives the impression to Malay people who prefer a simple life; Malay people seem modest, and so on. *Fourth*, Malays are also said to be sentimental, as reflected in Malay songs. This trait is a further effect of restraint. However, this does not mean that Malays are forever sentimental or easily feel sad. Malays can also be cheerful, although this does not seem to be the dominant pattern. *Fifth*, the combination of these various personality traits gives rise to the impression that Malays have introverted personalities, because every conflict between himself and others is then "drawn into him". Malays tend to criticize themselves if something goes wrong before they blame or throw criticism at others. *Sixth*, various combinations of these personality traits give rise to other personality traits in Malay people, namely peaceful and tolerant or repulsive. With this contradictory attitude the Malays were then relatively open to other ethnic groups in their daily interactions. Nevertheless, Malays also recognize the limits of tolerance. Those who associate with Malays should not view peace, defeatism, tolerance for Malays as a weakness, and then underestimate their self-esteem, because Malays also have a defensive personality, to maintain self-esteem, and this comes in the form of "rage" behavior. *Seventh*, "Raging" or raging. This characteristic is generally only realized if what is experienced has made a Malay person become very embarrassed or make him suffer an inner mind that is hard to bear anymore. Amok is carried out with a view to defending self-esteem that is deemed to have been seriously demeaned or defiled by another party. Some things that are considered to be able to bring down one's self-esteem are pollution of his daughter, running away from his wife, having an affair with his wife, or insulting his relatives.

## Conclusion

The Malay world today is increasingly fragmented and mostly forms Malay sub-ethnic groups with their own ethnic consciousness. Now found Malay fragments as independent ethnic units such as Malay Peninsula, Riau, Deli, Palembang, Minangkabau, Aceh, Borneo, and so on which are more regionally oriented or local politics rather than the general cultural features of Malayness. But even so, the Malay network still survived, because the principle of the basic features that had been formed since the glory of Malacca was still maintained. A number of its basic characteristics that do not need further proof. Malay identity can be seen from: First, the Polynesian Malay race. Second, Austronesian language clusters. Third, Iskandar Zulkarnaen is a myth of the origin of his descendants, with some variations in several regions. Fourth, it has a custom of 'Malay-ness' with the use of Malay with several variations of the local dialect. Fifth, the religion of Islam, although there are exceptions among them. Sixth, it has many similarities in cultural elements in addition to local differences. Seventh, strong tolerance, moderate, and cultural approach. Eighth, "sulking", namely the attitude prefers to avoid conflict or discomfort in social interaction. Ninth, nature prefers to convey something in an indirect way, that is, by using decorations or parables, or by using rhymes. Tenth, nature prefers restraint in many ways. Eleventh, Malays are also said to be sentimental, as reflected in Malay songs. Twelfth, Malays have introverted personalities, because every conflict between themselves and others is then "drawn into him". Thirteenth, various combinations of these personality traits bring out other personality traits to Malays, namely peace and tolerance or repudiation. Fourteenth, "Raging" or raging..

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