



Mapping study: Analysis of the Riau vision 2025 research

Syed Agung Afandi¹, Muslim Afandi², Rizki Erdayani³, Reski Lestari⁴

^{1,2,3}Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

⁴Sekolah Tinggi Agama Islam Negeri Bengkalis, Indonesia

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ABSTRACT

This study aims to map out the study of Malay culture in accordance with the Riau Government's 2025 vision. This study employs a qualitative methodology and a literature review methodology. From January 2005 to February 2021, 228 articles on the Garuda Indonesia Publication Index Portal contained the keywords Riau Malay, according to the findings of this study. The articles are organized into the following five categories: cultural issues (42%), education issues (27%), political issues (16%), socio-economic issues (11%), and religious issues (4%). Malay culture is one of the supporting pillars of national culture. To prevent the polarization of Riau Malay Culture, the Riau Malay community has established synergistic traditional areas to preserve their culture. Islam's introduction to Riau has resulted in the transformation of Malay culture. Islam has had a significant impact on the Riau Malay community's culture, politics, education, religion, and socio-economics.

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Corresponding Author:

Syed Agung Afandi,
Administrasi Negara,
Universitas Islam Negeri Sultan Syarif Kasim Riau,
Jl. HR. Soebrantas No.Km. 15, RW.15, Simpang Baru, Kota Pekanbaru, Riau 28293, Indonesia
Email: syedagungafandi@uin-suska.ac.id

1. INTRODUCTION

Cultural studies are in the world spotlight, especially by the United Nations (Afandi & Pribadi, 2019). Through UNESCO, the United Nations urges every country to pay attention to cultural aspects in development. In Indonesia, cultural diversity is appreciated and recognized by the state. The vision of culture is contained in the 1945 Constitution. Although it has a pluralistic pattern, the people of Riau are better known as the Malay community and have a Malay culture (Azhar, 2020). The history of the settlement of the Malay community is marked by the glorious period of the Malay kingdoms scattered throughout the Riau region and its surroundings (M. Afandi & Afandi, 2018; S. A. Afandi et al., 2022). Riau Malay culture which has grown and developed throughout the ages has become a regional characteristic and on a larger scale has become the identity of the Indonesian state.

History proves that Riau Malay Culture has contributed significantly to the survival of society, nation, and state, both during the struggle for independence, as well as in maintaining and filling independence (Afandi & Afandi, 2019). For this reason, the culture that has given characteristics to the region needs to be fostered, maintained, and preserved as an effort to enrich the nation's cultural treasures, strengthen the nation's cultural resilience as a pillar of national resilience, and support the continuity of national development, especially development in Riau Province.

The importance of Malay culture for the people of Riau arises mainly because of the meaning of identity (Albintani & Ishak, 2020). Identity equals integrity. A person who does not have a clear identity can be said to be an individual who does not have strong integrity. If an area does not have an identity, then the area is difficult to identify. Riau is the center of Malay culture which can be recognized from its contribution to world civilization in the form of language, art, and shipping. The lack of sustainable development efforts has led to the backwardness and serious decline of Malay Culture.

Currently, there are many changes and shifts in the values of Riau Malay Culture in people's lives, which in turn makes Malay Culture itself increasingly neglected (Rafi et al., 2020). Several cultures that are contrary to Malay culture have grown and developed, even to the point of becoming tourism icons of Riau Province, such as the Bakar Tongkang Ceremony in Rokan Hilir Regency, even though it is clear that these traditions are products of Chinese culture and do not at all reflect Malay culture so that they are not in line with the Riau government's commitment to develop tourism based on Malay Culture with the tagline Riau the Homeland of Melayu.

Malay elders have seen the emergence of symptoms that can lead to the exclusion of local culture and the neglect of noble values. This happens because some Malays have moved away from their ancestral culture and can easily accept foreign cultures without filtering them out (Effendy, 2013). In concerns about the increasingly marginalized Malay culture in Riau Province, the Riau Government is committed to developing and preserving Riau Malay Culture through the establishment of the Riau Vision 2025, which is to realize Riau Province as a center of Malay economy and culture in a religious, physically and spiritually prosperous society in Southeast Asia 2025.

This study is important to be carried out as a reference for policymakers so that it has a positive impact on the preservation of Malay culture in Riau. Malay culture is an identity for the region and the people of Riau, so this identity really needs to be maintained and preserved. This study can also serve as a basis for the study of Riau Malay culture, especially from a government perspective. This study will greatly support the efforts of the government of Riau in achieving its vision and mission, especially with regard to Malay culture.

2. RESEARCH METHOD

This study uses a qualitative method. Menurut Sugiyono (2019) metode penelitian kualitatif adalah metode penelitian yang berlandaskan pada filsafat postpositivisme. This research is exploratory research carried out to explore data and information on issues aimed at deepening or further research. The source of this research data is taken from the Garuda Indonesian Publication Index Portal.

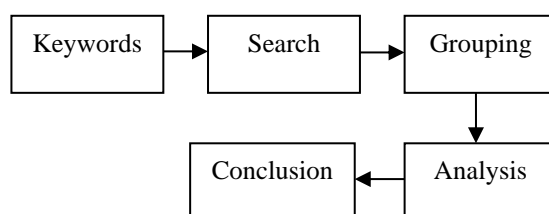


Figure 1. Research Model

Research data was collected using documentation techniques, while data analysis used data reduction techniques, data presentation, and drawing conclusions. This research begins by setting search keywords, then searches for data using a predetermined search engine. The publication of articles resulting from searches with the Riau Malay keyword is then grouped into several main issues that are in line with the Riau Government's 2025 vision and an analysis of each issue is carried out, then the last step is to conclude.

3. RESULTS AND DISCUSSIONS

The Garuda Indonesian Publication Index portal is a gateway for searching, indexing, abstracting, and monitoring to improve the quality standards of scientific publications in Indonesia. The Garuda Indonesian Publication Index Portal was initiated by the Institute of Advanced Engineering and Science (IAES) Indonesian Section, which is a non-profit organization that aims to advance Indonesian science through several scientific activities including scientific publications in the form of journals, workshops, and international seminars. Based on the search, there were 1,307,749 published articles. A search with the Riau Malay keyword displays 228 article publications in the period 2005 to February 2021.

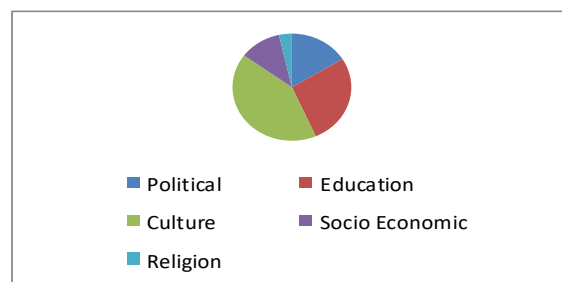


Figure 2. Research Issues on Riau Malay Culture

The Riau government has set a vision, namely the realization of Riau Province as the center of the Malay economy and culture in a religious, physically, and spiritually prosperous society in Southeast Asia 2025. Referring to the Riau Province Regional Regulation Number 9 of 2015 concerning the Preservation of Riau Malay Culture, the scope of preservation of Riau Malay culture includes history, language, social systems, political systems, economic systems, religion, arts, knowledge systems, value systems and customs, intangible cultural heritage, cultural heritage, and anthropological-ecological sacred areas. Based on these indicators, they are grouped into 5 main issues, namely politics, education, culture, socio-economics, and religion.

Research publications on Riau Malays, which are also in line with the Riau Vision 2025, are dominated by cultural issues 42%, education issues 27%, political issues 16%, socio-economic issues 11%, and religious issues 4%, or equivalent to 95 publications of articles on issues culture, 62 articles on education issues, 37 articles on political issues, 26 articles on socio-economic issues, and 8 publications on religious issues.

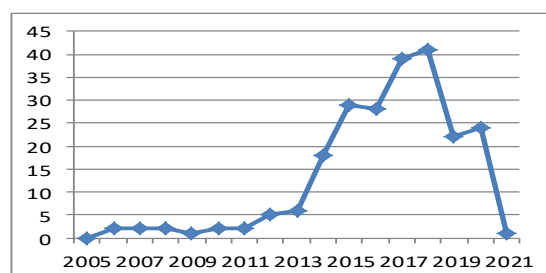


Figure 3. Number of Riau Malay Research Publications

Research publications with the Riau Malay keyword on the Garuda Indonesian Publication Index Portal are volatile. Most publications in 2018 with 41 articles, 39 article publications in 2017, 29 article publications in 2015, 28 article publications in 2016, 24 article publications in 2020, 22 article publications in 2019, 18 article publications in 2014, 6 publications of articles in 2013, 5 publications of articles in 2012, then 2 publications of articles each in 2006, 2007, 2008, 2010, and 2011, 1 publication of articles each in 2009 and 2021, and there were no publication of articles with the keyword Riau Malay in 2005.

3.1. Political

The Indonesian law emphasizes that the state advances national culture amid world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values (S. A. Afandi et al., 2021). Currently, there has been a change in the nation's cultural values as a result of globalization. For this reason, the Riau Government sees the need for a regional regulation that regulates the Preservation of Riau Malay Culture. Referring to the Regional Regulation of Riau Province Number 9 of 2015 concerning the Preservation of Riau Malay Culture, the Preservation of Riau Malay Culture is carried out to strengthen the identity of Riau Malay Culture in the context of national culture, increase the resilience of Riau Malay Culture, build the harmony of Riau Malay Culture in a dynamic national culture, strengthen the sustainability of Riau Malay Culture as the basic capital for regional development, and to benefit the people's welfare.

In Malay political history, Islam is nothing new (Alfarabi, 2019). As one of the most important political elements, Islam has given legitimacy to the sultans of the Malay kingdoms. The role of Islam in the politics of the Malay sultans can be seen from the titles that the sultans carry, including *zillullah fil alam* or the shadow of God on earth. The Sultan as a pillar and symbol of the loyalty of the Malays has the authority to guard Islam and Malay customs. Islam is the foundation and way of life of the Malay sultans in running their government. Referring to the history of Riau, Riau was originally an area of scattered Malay kingdoms (Alfarabi et al., 2019). The Malay kingdoms include the Indragiri Kingdom, the Siak Sri Indrapura Kingdom, the Pelalawan Kingdom, the Riau-Lingga Kingdom, the Tambusai Kingdom, the Rantau Binuang Sakti Kingdom, the Rambah Kingdom, the Kampar Kingdom, and the Kandis Kingdom. This combination of the kingdom's territories is currently known as the Riau Region.

Malay culture places a high priority on leaders, who are praised by various names and are used as cultural symbols that are identical with the basic values of Islamic Malay identity (Yusri, 2013). In Malay poetry, it is stated that a leader is a person who is elder by his people, which is put forward by his nation (Effendy, 2013). Malay leaders are obligated to set an example, deliver instruction, maintain the village, protect nature and the environment based on justice, stand on the truth, protect the dignity of oneself, the dignity of the people, the dignity of the village, the dignity of the nation, the dignity of culture and the dignity of institutions, and the law. The weight of the duties and obligations of a leader, a leader in Malay culture is obliged to base all his decisions and policies on Islamic values.

Islam and Malay have succeeded in moving towards the formation of nationalism (Syamsuadi, 2018). Islam has become part of the life of the Malay community so that the Malay community has become very synonymous with Islam. For the Malay community, this is reflected in one term, namely entering Malay. This term is deeply rooted in the Malay community. Islamic values will naturally underlie the formulation of the values of life and behavior of the Malay community, including in expressing ideas about politics, such as the concept of power, rulership, and the relationship between rulers and the people.

The Malay community defines its identity with three main characteristics, namely speaking Malay, having a Malay culture, and being Muslim (Roza, 2014). Based on these main characteristics, Malay society was united by Malay kingdoms in the past. The greatness of the Malay kingdoms has left traditions and symbols behind. The religion of Islam adopted by the Riau Malay community is Erekat Islam and a sect that justifies the continuation of local traditions under Islam (Asrinaldi & Azwar, 2018). The Naqsabandiyah Order, for example, was introduced in Riau in the 19th century by Sheikh Ismail who also had an important role in intellectual activities in Riau. Among the leaders of this tarekat is Raja Ali Haji. In addition, many kings and leaders of Riau united under an association called Rusyidah. This association has produced many ideas and works.

Malay society makes Islam as the basic foundation of ethical formulation for the political behavior of the rulers in the kingdom (Erman & Albintani, 2019). For example, it can be seen in classical Malay texts that talk about the formulation of Islam as the basis of political ethics. The influence of Islam on Malay politics, especially the Malay kingdom, is also very evident in the sovereignty of the

Malay sultans which is not only recognized in everyday life, but is also associated with religious teachings. The Malay community whose king is believed to be punished in the afterlife because of religious teachings.

3.2. Education

Before colonization, Riau and other Malay areas had an education system based on Islam. The palace is a gathering center for Islamic scholars and Ulama. Not surprisingly, Malay palaces are also known as centers of Islamic studies and literature (Tambak, 2018). A palace is a place for the development of knowledge and as a library, it also functions as a place for translation and copying of Islamic books (Ahmed, 2018). The Riau Malay Sultanate has produced many scholars who are productive in producing scientific works. Among them who are quite famous are Raja Ali Haji, Raja Ali Kelana, and Raja Abdullah. Education in the Malay kingdom was strongly influenced by the sultan. The Sultan made Islam the basis of life for society, guidelines, and policy legitimacy.

The development of madrasas during the classical period of Islam in the Arabian Peninsula had a major influence on the education system of the Malay community which was already close to Islam (Razzaq, 2018). This is inseparable from the role of the Dai who convey Islamic teachings and the support of the Malay sultan as ruler (Fahrudin, 2013). At the beginning of its development, mosques and Ulama's houses were used as places for educational activities, but due to the limited space that could not accommodate people who wanted to learn, the development was carried out in stages until the establishment of Islamic Education Institutions which specifically functioned as a means of learning activities and disseminating Islamic teachings.

Islamic Educational Institutions grew and developed rapidly in the 19th century (Majid et al., 2012). This rapid development was partly due to the Ulama and Kyai who had a solid position within the kingdom, namely as advisors to the sultan, so that the development of Islamic Educational Institutions received great attention from the sultans. In addition, the community's need for educational facilities that have Islamic characteristics is increasing, while Dutch schools at that time were only intended for certain groups. The closer relations between the Malay sultanates and Mekkah also had an influence. This then nourishes intellectual activities and frees the Riau Malay community from the shackles of mythology.

In its development, Madrasas as Islamic Educational Institutions function to connect the old system with the new system of education, by maintaining old values and taking something new in the fields of science, technology, and economics that are beneficial to people's lives (Sassi, 2018). Therefore, the education system that is run combines Islamic and general content. It was from these Islamic educational institutions that the scientific tradition began to grow and develop in the Riau Malay community.

The influence of liberalism had an impact on changes in colonial political policies as a result of the influence of the French revolution which applied the principles of legal-rational hierarchies, differentiation, and job descriptions, and which had a writing culture (Tambak et al., 2020). This political change required the colonial government to open schools for prospective lower-level government employees and plantation foremen, to have reading, writing, and counting skills. The Dutch East Indies government established schools for Dutch and local children but religious education was not taught in these schools.

It is these two educational systems that later in the socio-political process gave birth to a middle group that has national consciousness. Those who received education from the colonial side and madrasa education, in the end, had the awareness to rise together against colonial policies that were very detrimental to the natives. National awareness is the forerunner of the birth of the movement to seize the independence of the Indonesian nation. From these different educational backgrounds, it creates awareness that is formed from the knowledge base obtained, both from madrasas and schools formed by the colonial government, and then also determines the direction of the post-independence government.

3.3. Culture

Scientifically, culture is discussed widely and deeply in anthropology and sociology. Culture is important because it is the identity of an individual or group which is a legacy of tradition that needs to be preserved (Darmawan, 2020). Culture is also a picture of individual/group characters that make up the personality itself (Akmal, 2015). Culture will always coexist with the perspective of the people and will continue to develop or not depending on the human being, whether he wants to carry out the existing culture or not. The most important thing in the process of cultural development is control over the regular behavior displayed by adherents of culture. Not infrequently the behavior displayed is very contrary to the culture adopted in the social group.

For the Riau Malay community, culture plays a very central role in social life (Bachtia, 2018). Culture answers the challenges of human life in various realities. That's why culture is an actualization of the value system that has been adopted in life. Culture on the one hand becomes the result of interpretation as described by behavior and on the other hand as the implementation of the value system in socio-cultural life. Riau Malay culture is a culture that has been passed down from generation to generation by the people of Riau. Riau Malay culture is one of the pillars supporting national culture in particular and world culture in general, in addition to various other cultures (Zainuddin, 2018). Riau Malay is synonymous with Islam and culture which is solid integrity. Malay culture is a concept that describes the entire Malay way of life. The Malays regulate their lives with customs so that every member of the community lives in a traditional way, such as natural customs, customary law, national customs, village customs, governing customs, and others. Culture is a family phenomenon that underlies Malay culture. In the past, Malays were kingdoms where the sultan adhered to Malay customs in carrying out his power.

According to Effendy (2013) in determining the direction of their culture, the Riau Malay community applies four traditional fields that synergize with each other in guarding the polarization of Malay culture in general. The four areas of custom include: (1) real custom, which is the core of custom based on the teachings of the Islamic religion. This custom cannot be changed and exchanged. A true custom is customary if it is according to time and circumstances, if it is reduced it will be destructive, and if it is exceeded it will be wasteful; (2) the custom, namely customs that work on a certain basis, according to the consensus of the residents of the area. The implementation is left by the people to those they trust, namely the customary holders or the sultan. The implementation of this custom is for the happiness of the population, both physically and mentally, in the world and the hereafter, at that time and in the future.

The custom lead to a social system that is formed together, with the principle of deliberation to reach an agreement. The custom it is also closely related to the political system and governance that is formed based on religious values, truth, justice, welfare, and the right polarization under the development of the dimensions of space and time that the Malay community goes through. The custom are all customary provisions which are carried out based on deliberation and consensus and do not deviate from actual custom. This custom can change according to changing times and the development of society. The custom this was formerly formed through the customary density law, especially in the royal centers, so that customary provisions were formed that applied to all community groups.

In the current context, this customary strategy is applied by the Malay family countries. Indonesia implements a democratic system, namely power is in the hands of the people, a presidential form of government, general elections are held every five years, and then accompanied by the implementation of regional autonomy; (3) the most traditional customs, are habits that gradually or quickly become customs. The most traditional customs this is the Malay society's concept of continuity and change, which is a response to the dimensions of space and time that humans live in this world. Humans, nature, and everything in it, must change according to time and time. However, change must be accompanied by continuity. This means that any drastic changes must be accompanied by continuity from previous eras and circumstances. Indeed, some changes are slow and definite, but not

infrequently changes are rapid, drastic, and spontaneous. In historical studies, some changes are evolutionary and some are revolutionary. That is the conceptual core of the most traditional customs according to the Malays.

Change only occurs in the form of variety, not in its essence and original purpose. For example, if people used to wear a tengkuluk or headband in a traditional event, then now wearing a skullcap is a traditional dress. If you used to walk with a dagger or accompanied by an accompaniment, now not anymore. If in the past only the king could wear yellow, now anyone can wear it; (4) *Adat-Istiadat*, are a collection of various customs which are more defined to be aimed at special ceremonies. If it is only customary, then the tendency to understand it is as a collection of laws, for example: customary law, human rights, and others. *Adat-istiadat* is an expression of Malay culture. Ceremonies in Malay culture reflect the mindset or ideas of the Malay community.

Adat-istiadat categorized as customs related to the life cycle, such as marriage customs. Customs related to agricultural and maritime activities, such as farming and fishing customs. Treatment customs, such as medical customs. Sports customs, traditions and performing arts, such as music, dance, and theater performances. Customs of eating or banquets, such as eating and drinking customs. The customs of the inauguration of customary administrators, the customs of cultural communication, and the customs of Islamic takwim, such as Eid al-Fitr. In the context of the development of the times, customs that are meaningful to ceremonies or rituals have developed. These customs are related to political, governmental, social, educational, economic, and other activities.

3.4. Socio-Economic

The economic activity of the community cannot be separated from its cultural background. Errors often arise when concepts in modern economics are used to analyze the economic system of society without considering their cultural background (Iqbal et al., 2015). In the Riau Malay community, it is seen that the economic system is influenced by their culture which contains Islamic values (Syahfawi, 2017). Like the concept of justice, this term is taken from the Qur'an. Trade in the perception of the Malays is not only for worldly profit, but also for the common good, in addition, Malay traders are also prohibited from taking double profits. The economic activity of the Malay community aims to gain the pleasure of Allah, and is not merely a matter of profit and loss as in the view of capitalist economics.

For the Malay community, economic activity does not only mean pursuing worldly profits, but also considering halal-haram, so that these activities get the pleasure of Allah and bring blessings in life (Salleh, 2014). It is clear how the Malay community views this life and the importance of the future life, meaning that the orientation of the hereafter is an important thing in the life of the Malay community. Therefore, all activities carried out must not conflict with Islamic teachings, because they can have an impact on the future life or the hereafter, and for the Malay community the afterlife is more important than the current life or that is the real life.

The principles of togetherness and mutual help are also the basis of the Malay economy. This means that in the property owned there are other people's rights, so that the wealth owned is obliged to help others and avoid individual life (Tunggak & Salamon, 2011). In the view of the Malay community, by giving alms means having saved their property or has brought blessings to their wealth. Because if there are rich and stingy people, then in the belief of the Malay community there will be disaster. This disaster is explained as God wrath against people who are capable but do not carry out their responsibilities.

The principle of togetherness is built in the life of the Malay community. Through this principle, the Malay community realizes that humans are social beings who cannot live alone, but need the help of others (Abid et al., 2018). Therefore, for life to be harmonious, the principles of solidarity and mutual help are important, meaning that every element of society carries out its functions and obligations. Materially capable people must help the less fortunate and not oppress them so that they become poorer.

The Malay community is used to work that is more socially oriented than material oriented. According to Towpek (2019) in the economic system of the Malay community which is based on Islam, the principles that must be met in carrying out economic activities, namely: 1) All forms of economic

activity are allowed to be carried out until there is an argument that forbids them; 2) Economic activities are carried out on a consensual basis; 3) Economic activities are carried out to bring benefit and reject harm; 4) Economic activities must be free from the elements of gharar, usury, injustice, and other elements that are forbidden by Islam.

The first principle implies that the law of all economic activities is allowed as long as it does not conflict with Islamic teachings. When a conflict is found, it is forbidden to do so at that time. The second principle is that economic activity is carried out in a consensual manner and there is no element of coercion from any party. The third principle is to bring benefit and reject harm to human life. Economic activities carried out must realize the goals of Islamic law so that it brings benefit and does not bring harm. The fourth principle is that economic activity must be free from elements of gharar, usury, injustice, and other elements that are forbidden by Islam. Economic activities are carried out based on upholding truth, justice, and upholding the benefit. Economic activity mixed with tyranny is not justified. The close relationship between the socio-economic system of the Malay community and Islam is because Islamic teachings are the basis for the economic activities of the Malay community.

3.5. Religion

Islam and Malay have a very close relationship. The development of Islam in Malay civilization has led to the transformation of local culture (Junaidi, 2020). The transformation of Malay culture in many ways is almost the same as the conversion of Arab society to Islam in the 7th century, which is also a transformation of Arab culture. The presence of Islam has given color to the lives of the Riau Malay people, who have gone through a process of acculturation and adaptation between Islamic values and Malay culture. This has led to various changes in Malay Culture and has created an Islamic Malay culture.

The Malay view which is identical to Islam can be seen from the thinking way and attitude (Putra, 2016). The integration of Islam in Malay culture is called *persebatian*, which is a very solid and inseparable unit. The lives of Malays are influenced by Islamic values in various aspects ranging from politics, social, economics, education, and so on. The Riau Malay community has also made Islam a cultural identity.

According to Ishak & Abdullah (2012) the factors that cause the Malays to identify themselves and their civilization with Islam are (1) the islamization factor, the success of the Islamization mission under the Islamic caliphate; (2) trade factors, the entry of Muslim traders who influence the local community; (3) marriage factors, marriages between Muslim immigrants and indigenous women; (4) political factors, the decline of the Hindu and Buddhist kingdoms; (6) the factor of the Malay community's appreciation of Islamic ideology which is considered rational.

The entry of Islam into the Malay world is a new stage in the development of Malay civilization. Islam has given rise to a spirit of rationalism and intellectualism and has shifted old views that are full of myths and mystics (Razzaq, 2018). Islam has been able to change the socio-cultural life and spiritual traditions of the Malay community. The arrival of Islam is an enlightenment for the Southeast Asian region in general because Islam strongly supports intellectualism which was less visible in the Hindu-Buddhist era. The shift of the Malay community from the Hindu-Buddhist religious and cultural system to Islam is likened to a change in the western worldview which was originally influenced by Greek mythology to reason and enlightenment.

The arrival of Islam in the Malay world indicates that the Malays have entered a modern stage. The influence of Islam in the Malay world of Southeast Asia is generally extraordinary, where Islam can shift and replace the position of previous religions and beliefs, namely animism, dynamism, Hinduism, and Buddhism in a relatively short time (Huda, 2016). There has been a religious revolution among the people of Southeast Asia. Almost all the kingdoms in the Malay region, from the coastal areas to the interior gradually converted to Islam, and around the 15th - 17th centuries, the Southeast Asian region had reached the peak of Islamization.

The entry of Islam in the Riau area, especially the Siak region, came from Melaka. Moreover, the Riau sultanates, both the Riau-Lingga Kingdom and the Siak Kingdom are a continuation or inherit

the tradition of the Melaka-Johor Sultanate. Even the Sultan of Siak had a family relationship with the sultan of Melaka, and the Kingdom of Siak at that time was under the control of Melaka (Hasbullah, 2014). The entry of Islam in the Siak area has not only changed their previous religion but has gradually influenced the Malay culture of Siak and Riau in general. Almost all the life patterns of the Riau Malays have been colored by Islam. From here also the emergence of the view that Islam is identical with Malay.

The meeting of Islam with Malay Culture in Riau is a form of accommodation and reciprocity (Mupida, 2019). Malay is not only a genealogical issue, but the most important is a cultural area which is a state of mind. The meeting of Islam with Malay culture is said to be balanced so that no one is colonized. There is no denying that the religion of the Malays is Islam. Regardless of whether they carry out Islamic teachings as a whole or not because the issue of worship and muamalah is an individual matter.

Racially, ethnically, Malays recognize various other religions (Hakim, 2017). In a narrower sense, the Malays since the 13th century, have identified themselves as Muslims, such as those in the Riau area. This does not mean that the Malays do not value differences in the presence of other religions. The entry of Islam as part of the Malay identity following Islamic teachings, entered Islam as a whole so that it also included in terms of culture. Thus, all forms of Malay culture always refer to Islamic teachings.

4. CONCLUSION

The Garuda Indonesian Publication Index portal with the keyword Riau Malay displays 228 article publications in the period 2005 to February 2021, which are grouped into 5 main issues, namely: politics, education, culture, socio-economics, and religion, which are in line with the vision of Riau 2025. Riau Malay culture is one of the pillars supporting the national culture. In determining the direction of their culture, the Riau Malay community establishes four areas of custom that work together to guard the polarization of Malay culture, namely: real custom, the custom, the most traditional customs, and *Adat Istiadat*.

Culture plays a central role in the life of the Malay community. Malay culture on the one hand is the result of interpretation and on the other hand as the implementation of the value system. The development of Islam in Malay society has led to the transformation of local culture. The presence of Islam, after going through the process of acculturation and adaptation, manifests Malay Culture with an Islamic pattern, which can be seen from the thinking way and attitude. The life of the Malay community has been influenced by Islamic values in various aspects, ranging from political, social, economic, and so on. The Malay palace as a gathering center for Islamic scholars and poets is also known as a center for Islamic studies and literature. Outside the palace, mosques, and Ulama's houses were used as places for educational activities, until the development and establishment of Islamic Educational Institutions that functioned as a means of spreading Islam and community learning.

The economic system of the Riau Malay community is also strongly influenced by Islamic values. The economic activity aims to gain the pleasure of Allah and is contrary to the capitalist economic system, by making the principles of togetherness and mutual help as the basis. In the politics of the Malay sultanate, Islam was also the most important element. Islam has given legitimacy to the sultans of the Malay kingdoms. Islam was the foundation and way of life of the Malay sultans in running the government and as the basis for the formulation of political ethics for the rulers in the kingdom.

The limitations of this study are the data sources, which only come from the Garuda Indonesian Publication Index portal. To better describe the study of Riau Malay culture in a comprehensive manner, research data sources must come from other sources, including publications in the form of books and from reputable international journal databases such as Scopus and Web of Science. This limitation is also a suggestion for further research to explore more in-depth information from various sources.

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