

Islamic Studies of Indonesian Malay Community: A Perspective from Psychology of Religion

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Abstract: Malay culture is a transformation from the assimilation process into Malay culture and civilization in Archipelagos. Islam has formed a determinant aspect on the process of political, cultural, psychological and social systems in society. The interaction between Malay Archipelagos communities both individually and in social groups is based on the teachings of the Islamic religion, namely belief in the one and only God. The life style of the Indonesian Malay community is known as a symbol of Malay culture which position can be developed, recognized, appreciated and respected by tribes or ethnic groups in other Archipelagos communities. A noble and cultural-loving personality is characteristic of Indonesian Malay community. In the perspective of psychology of Religion, the Indonesian Malay community has basically instilled an order of Islamic religious values in aspects of their life. Functioned in fostering moral and mental religion of the Malay community in the everyday life's attitude.

Keywords: Islam, Indonesian Malay community, psychology of religion

1. Introduction

The style of human life cannot be separated from the place where they live. As along with development, human continues to make efforts to respond about life problems. Human life is also determined by its unity with nature or habitual attitudes towards the nature in which humans live and trying to find a better life. This natural condition of the human environment which then created their own civilizations (Karim, 2009; Suhaimi, 2012), different various according to civilization between other human groups. Indonesia is a country with a human population of 269.6 million, with a ratio of 134.27 million women and 135.34 million men. It means that Indonesia is one of the countries with the fourth largest human population in the world (Central Bureau of Statistic (CBS) Republic of Indonesia, 2020).

Indonesia is also known as an archipelagic country which has a geographic location that is flanked between the two continents of Asia and the continent of Australia, and between the Indian Ocean and the Pacific Ocean, thus Indonesia's territory is in a cross position that finds the line 6 degrees north latitude-11 degrees south latitude and 95 degrees East longitude and 141 degrees West Longitude, which have important meaning in relation to climate, culture and economy. Other than that, it is known as the country of Khatulistiwa or other names of the equator. The Equatorial Country means a country with a tropical climate that is rich in natural resources, both flora and fauna and has a rainy and dry season. Therefore, Indonesia has a strategic location past the Earth's zero-degree latitude with a line's length about 40, 075 KM. Among them 78% is water and 21.3% is land. This location indicates that Indonesia is in that position, and it is enshrined in the form of the Equator Monument in Pontianak City in 1928 (Ministry of Foreign in Affairs, Republic of Indonesia, 2020).

Moreover, the strategic position makes Indonesia also contain various kinds of tribes, races, ethnicities, religions, languages and cultures by the will of God Almighty (Furnivall: 1980). The largest population of Indonesians is Muslim (Central Bureau of Statistic (CBS), Republic of Indonesia, 2020). In the history of its development, the spread of Islam in Indonesia (Archipelagos) through commercial routes with coastal communities of the sea and rivers, commercial routes then spread in various kingdoms and cultures that entered Archipelagos's territory, including Sriwijaya and Malay kingdom in Sumatera, Majapahit kingdom in Java, Padjajaran kingdom in Sunda, and Kutai kingdom in Kalimantan. The reality of Islam in Malay (Archipelagos) has own uniqueness. Besides that, the entry of Islam in Malay's world took place in peaceful manner, almost without the expansion of Islamiyah Kingdom force, such as Umayyah, Abbasiyah in the Middle East or Mughal in India.

Along with this pattern, in its development, Malay, the term Malay, as issued by UNESCO in 1972, is a Malay ethnic group in Peninsular Malaysia, Thailand, Indonesia, the Philippines, and Madagascar. Meanwhile, according to the Malaysian Institution, the term is Malay which adheres to Islam. In other words, not all people of ethnicity than the Malay monyang grandmother are Malay. The term Malay is a rather recent development from a historical perspective, namely after the Malay Sultanate of Melaka until the 17th century. In the theory of Archipelagos by J. Crawford said that the Malay people had a high civilization in the 19th century (Idi, 2015), Islam becomes interesting to discuss. This paper includes discussing Islamic studies in Malay Archipelagos. According to Bulliet, the historical concept of Malay Archipelagos Islamic culture which always pays attention to the dynamics of social and cultural development in accordance with the interactions among cultures and the International Muslim community (Richard, 1994).

The development of Malay Islam to become the center of Islam and a great tradition that actually created a large Islamic civilization in outside of Arabian areas. Islam is presented as a dominant force in all aspects of the Malay community's life. Islam has formed a determinant aspect in the process of forming a political, cultural and social system in society. The interaction between communities, both individually and by social groups, forms a society that adheres to the norms and habits where each community group must develop a social and cultural system that regulates the relationship between them in the context of responding to nature as a source of livelihood (Takari, 2019). Without efforts to act together and in this systemic manner, the community will face life's problems.

Therefore, the attitudes or behavior of the community appear become habits, as well as sociological relationships in the form of groupings. All of this creates norms, customs, and laws to guard, regulate, and harmonize the power of all the individuals involved in the activities of the community. And the culture in Archipelagos society is an expression of all people's responses to nature or its ecology. The culture adopted by the community creates norms or laws that are enforced collectively which then becomes the culture of the Malay Archipelagos community called adat. Thus, actually adat is a manifestation of human culture in general. The Malay Islamic civilization has integrated three important factors in Archipelagos, the three factors are the formation of the state, development of the trade economy, and take place with the process of Islamizing the local community. The integration of these three factors has become a characteristic of Malay Archipelagos Islamic civilization's development. Islam developed in the Malay Land not only as a religion or way of life for its adherents, but also as the basis for the formulation of ethnic identities. In addition, the Muslim Malay community is generally known to have a higher level of religious appreciation, compared to other societies. This condition makes the Malay Muslim community in Archipelagos supported by having a spirit with full of appreciation of the cultural values adopted, having an openness attitude, maintaining peace and taking advantage of relationships between other Malay Muslim communities. The relationship between the Malay Muslim Community is created because they are able to maintain their attitudes, behavior and soul in achieving their life goals in accordance with the guidance of their religion. Based on the description above, this paper seeks to explore Islamic Studies in Malay Archipelagos in the Perspective of Religious Psychology.

2. Literature Review

Integration of Islamic Thought and Malay Civilization: A Historical Exploratory Study of the Development of Islamic Malay Civilization in the Archipelago (Mugiyono, 2016) this journal explained that the integration of Islamic thought and Malay civilization has made acculturation and assimilation between the both and resulting in a new Islamic Malay civilization that has Its own characteristics which is different from Islamic civilization in other places. The dynamics of Islamic thought in the Malay region from time to time have shaped the Islamic character of Malay civilization. Islam has become a unifying factor for various Malay ethnic groups and a "supra-identity" across geographical boundaries, ethnic sentiments, ethnic identity, local Malay customs and traditions. Malay language became a medium for the spread of Islamic Malay civilization because it was used as a "lingua franca" by Muslim scholars, clerics, and traders. It has an important role in the formation of the Islamic intellectual tradition in the Malay Archipelago which produces scientific works in various fields.

Malays are definitely Muslims: an analysis of the development of Malay civilization (Rahayu, 2019). This journal explained about the development of the term "Malays are definitely Muslims", and tries to describe the entry and development of Islam in Malay land and explains the influence and advances of Malay civilization after Islam became an inseparable part of Malay civilization.

Arabic-Malay Cultural Relations in Indonesia's History (Madjid, 2013). This research revealed that Arabic-Malay culture cannot be separated from the series of Islamization as contribution of the Arab nation. Arabians and Malays have cultural ties that cannot be separated. These two ethnicities make Southeast Asia a vehicle for the appearance of an Islamic civilization with a different face from its home country. In this regional area, Islam is nesting and enlightening until its rays can be felt today.

Malay Islam in the Historical Vortex: a Transformation of Archipelago Malay Culture (Huda, 2016), this journal seek to reveal how Islam entered to the Malay Land not in a cultural vacuum, but rather rich in ingrained ancestral cultures such as the basic colors of the Indonesian state. Islam then colored in every cultural movement in the Malay land. So that the Malay culture in the next has very colored by Islam, such as Sufism and so on. This dialectical construction between Islam and Malay Culture later became the culture of the Indonesian people as part of the expression of Islam in the Archipelago.

3. Methodology

This study focuses on analysis of tracing Islamic studies of Indonesian Malay community: a perspective from psychology of religion. The method used in this paper is qualitative research with a literature study approach in analyzing documents using thematic principles on various primary and secondary data sources such as Muhammad Subli's book "Islam dan Kebudayaan Nusantara", "Memahami Adat dan Budaya Melayu" by Muhammad Takari, "Psikoanalisis dan Agama" by Erich Fromm translated by Asy'ari and Syarifuddin, Zakiah Daradjat's book "Ilmu Jiwa Agama" and "Psychology of Religion" by Jalaluddin

4. Results and Discussion

The development of Malay culture in Archipelagos is one of the great traditions, which consists of the framework of Bhenika Tunggal Ika and the Unitary State of the Republic of Indonesia (NKRI) (Mustansyir, 1995). Malay Archipelagos civilization has accepted Islam and Arab civilization. Almost all Malay people accept the influence of Islamic civilization but still carry out traditional beliefs (Latief, 2004). The Malay community is widely spread throughout Indonesia (Archipelagos), especially on the island of Sumatera with various kinds of traditions, which are passed down from one generation to the next. Malay society is synonymous with Islam, therefore everything related to the ethnic Malay will not be separated from the values of Islamic teachings.

So all problems faced by the Malay community will be resolved according to Islamic teachings. All cases in the form of local wisdom will be carried out through the stages which are interrelated with one another. Each stage is accompanied by processions that must be carried out as part of the procedure. The procession is carried out using cultural symbols that contain philosophical meanings as a belief that contains religious elements by involving elements of Godliness according to Islamic teachings. The Malay community believes that every agreement is accountable to Allah SWT. It means that all involved in an agreement must be based on honesty, maintaining commitment, which is based on mutual trust so that they can work together (Fukuyama, 2002).

So the survival of the Malay community is very determined by mutual trust, mutual support and cooperation with one another. One of the cultural characteristics or symbols is the Malay language, the growth of the Malay language can be said that have originated from South Sumatera around Jambi and Palembang. The record of the earliest traces of the Malay language is on a stone dating back to 682 AD which was found in South Sumatera. Nowadays, Malay is the national language of Indonesia, Federation of Malaysia, Brunei Darussalam, and Singapore (Takari, 2017).

The establishment of the Indonesian state cannot be separated from the old kingdoms which are the legacy of the ancestors of the Indonesian nation. According to Mr. M. Yamin, the Indonesian national state is formed in three stages, namely; first, at the Sriwijaya era under Wangsa Syailendra (600-1400), which was characterized as “kedatuan”. Second, the national state of the Majapahit era (1293-1525) which was characterized as “keprabuan”, both stages were the old Indonesian nation state (Yamin, 1995). Then third, the modern national state, namely the independent Indonesian state. Indonesia is worthy of being a nation and a state that has the same and equal position with other nations that are already independent in the relationships between nations in international world relations. The term Archipelagos in Malaysian means Alam Melayu and in Indonesia means Nusantara (Archipelagos). A group of Malay people living in a region in Southeast Asia. This region is known by the name, the Malay Archipelagos Group, Alam Melayu, and Jawi Land (Roza, 2014).

Since the 15th century AD the Malay community has embraced Islam based on foreigners (especially Westerners) providing a definition of what is called the Malays. That a Malay is Muslim, who daily speaks the Malay language and carries out Malay cultures and meets certain local requirements (Yudith, 1974). Regarding customs and culture, there is a Malay byword saying that Malay custom has syaraq, and syaraq with Qitabullah. Therefore, ethnic Malays emphasize more on cultural unity (culture) rather than factors of blood origin (genealogical), different than the Batak, Minangkabau and so on. The spread of the Malay language and Malay customs since the days of Hinduism and Buddhism in the Archipelagos, it was initially carried out by two large ancient kingdoms, namely the Sriwijaya kingdom (7th century AD) and the Malay kingdom (in Jambi, then in the Adytiawarman era in the 14th century AD its center moved to Pagaruyung).

In their role and position as maritime kingdoms, they controlled politics and the economy along the Malacca Strait and the South China Sea. Since Malay is more developed and associated with Islam. Therefore, supporters of Malay culture occupy a very wide area, that is in South Siam (the former Patani kingdom), on the Malay Peninsula, in Singapore, on the west coast of Kalimantan, in Brunei and the coast of Sarawak, in the Temiang region (East Aceh), in the East Sumatera (Langkat Regency, Deli Serdang Regency, Asahan Regency and Labuhanbatu Regency as well as in Binjai Municipality, Medan, Tebing Tinggi and Tanjung Balai) where this research center is held. And also in Riau Province, the coast of Jambi and South Sumatera. Even in the Kepulauan Seribu in front of Jakarta Bay, the natives claim to be Malays.

Estimates of the Malay community on the Coast of East Sumatera in 1970 numbered about 1.5 million (Vreeland, 1975). The expansion of Malay culture, since several hundred years ago, as expressed in F. Vallentijn's notes, as a chronicler of the Archipelagos history (he is the Dutch nation), in the 18th century he said in Lukman (Lukman, 1996): “A Person who can speak Malay can be understood from Perisa to the Philippines”. Since the area inhabited by the Malay community is on the coast of the Malacca Strait and the South China Sea which since ancient times has been the artery of sea traffic from the West to the Far East, it is not surprising that the Malay community has had a lot of influence in its culture from the nations and the ethnic groups around, such as from the Chinese, Indians, Arabians, Persians, Portuguese and the Siamese, Batak, Acehnese, Minangkabau and so on.

National identity, in terms of politics, economy, culture, and even religion, is always interesting to be used as a topic of today's study. This is because of the “Indonesian” identity is often the main focus of study in various symposia, seminars and scientific discussions in the academic community. Of course this is inseparable from the

practical needs of the Archipelagos people who need the concept of “Indonesian” as a philosophical ideological foundation in the state, nation and religion. Moreover, it is also the view and way of life of the Archipelagos people in facing the onslaught of globalization which is increasingly impossible to avoid.

The rapid development of information technology has made globalization as a big wave that cannot be avoided. On the one hand, globalization is a positive wave that can encourage Indonesians to participate and play an active role in building world civilization. But on the other hand, globalization with its various tools has forced the Archipelagos people, and the world society in general, to fuse and let go of various forms of national identity at once. In this context the Archipelagos society, and the world society in general, can be said to be experiencing anxiety. The flow of globalization seems to have dragged a nation into a wave of fusion of personal identities into a global community that is no longer isolated by cultural, religious, and other identities.

The Malay community as social beings, the Malays view relationships with fellow humans as something very noble. To entertain guests, they may even owe a debt just to make their guests happy and satisfy. This incident can even happen to the poor people. Then the Malay people have habits and enthusiasm from ancient times, they like to wander and form a surface or new area on the coast or at the mouth of a river in almost the entire Archipelagos of western Archipelagos, and develop into small coastal kingdoms (petty coastal states), and then continues to be a center of inter-island trade and intermediary traders to the interior (hinterland) while spreading the message of Islam as well as Malay culture.

Quoting the report of a Dutch scholar Van Eerde in the colonial era, there is a note obtained that “Unit den werkelijkbuitengewoon en koloniserendenarbeid door de Maleiersvolbracht, right veilig de gevolgrckking echo, worden, dathctvolk, daartoe in staat, ze.ereenergiek en wilskrachtig was”(Suwandi, 2008).The meaning is from the effort to establish extraordinary new settlements, one can conclude with certainty that the nation is actually capable of doing it with zeal and with full of fighting power. There is evidence and fact that the Malays are mostly fishermen and sailors. Both of these professions require people who have courage, fortitude and endurance in facing the challenges of the vast, ferocious ocean by continuing to live every day in fulfilling the demands and needs of life with tawakkal to Allah SWT.

This situation is valid until now. Regarding the persistence and determination of the Malays and their honesty in trade can be traced from the Dutch report in the mid-19th century, Netscher in Osman “De Maleierszijn dapper, bedaard en wellevend in hunneuitdrukkingen en manieren, alskoopliedeneerlijk and de Chineezenonderdanigaanhunnehoofden, zondervoor hen de slaafscheerbiedtebetoonen die geringeJavaantegenoverzijnmeerderen in achtneemt” (Osman, 1981). This is also supported by the report of the S. Vander Plas team on July 7, 1917 “de autochtonebevolkingnog steeds, neen, sterkernog and vroeger, eenhchtbindmiddelvindt in haarAdat en in haaarMohammedaschegelooft, waardoor de prostitutie en drank misbruikverre van. haaarblijven. Wijzullenerhaarniet lasting over vallen, de Maleiers van de Costkust was nu eenmaaleenjager en eenvisser, afkeurig van handenarbeid die geschikt was voor de vrouw” (Osman, 1981).

These two notes explain that the indigenous population is still there, even getting stronger where there is an attachment to customs and habits with Islam, as evidenced is where gambling, drinking and adultery must be kept away from the association of the Malay community. Then in the family environment, the wife is in charge of taking care of the household and educating the children at home. This task is harmonized with the hadith which states that the wife is the leader in her husband's house and she will be asked about her leadership later in the hereafter, while the husband's duty as a fisherman and farmer is to family needs. The stability of fostering religious values causes a good personality to be achieved.

According to the customs and traditions of the Malay community, there are a set of religious values that are always instilled in a child's personality, including (Subli, 2018): a). Is based on the One and Only God, that is religious values and devotion to God Almighty which is reflected in the expression ormetaphore (Kickpatrick, 2002) “depend on the One, hold on to the One”, b). “Hidupberkaumsepakaian”, which means the values of unity and integrity in life, including the values of mutual cooperation and a sense of the same fate. That is, the nature of the mutual cooperation of the Malay community always carries out a big job, both for individual interests and for the interests of their regions by holding mutual cooperation called “Kerah”. Therefore, this attitude is especially true when building housing, at celebration parties, at funerals when clearing forests for rice fields or establishing a mosque in the local area. This indicates the birth of a large organizational system in the Malay community for a long time. These values are reflected in expressions such as, “ke hulu sama bergalah, ke hilir sama berkayuh, terendam sama basah, terapung sama timbul, yang kasar sama diampelas, yang berbongkol sama di arah” it means “upstream equals pole, downstream equals pedaling, submerged equals wet, floating equals arising, coarsely equals sanded, humping the same in direction”, c). “Hidup Sifat bersifat”, which means the values of noble and praiseworthy, well-mannered and cultured, sociable and self-carrying. These values are reflected in various expressions, such as “bila duduk, duduk bersifat, bila tegak, tegak beradat”, atau “bila bercakap, cakap berkhasiat, bila diam, diam makrifat” which means “when sitting, sitting in character, when upright, upright cultured”, or “when speaking, speaking is efficacious, when silent, being silent is meaningful”, and d). “Hidup menggulut air setimba”, which means the values of self-awareness, tolerance to be obtained for life in this world and the hereafter. These values are expressed in various word expressions, such as “menuang ketika cair, berbeban selagi berdaya”

which means “pouring when liquid, burdening while powering”, or “bila lepas kijang ke rimba, diunut pun sia-sia” which means “if you leave the deer to the jungle, they are traced in vain”, and so on.

The fostering of religious values in the Malay community begins to be instilled as early as possible in order to provide the family and society with guidance for life as a creature of God, who has a good, perfect, honest and useful personality after he grows up. In Malay society the expression reflects the attitude and the speakers of the language, in this case the Malay language speakers. However, it must be noted that the semantic meaning of words and word expressions should not only be interpreted from the outside (surface structure level), but must be studied and traced from the inside (deep structure level). Because an accurate understanding of meaning and reality requires understanding the rules of real meaning through contextual analysis.

This character is what makes the Malay community always based on the philosophy of the Malay culture, which means that it is in line with the belief in God Almighty. As a society that has a way of life and belief in God Almighty, the Malay community always lives and practices religious values which are equivalent with the pillars of Malay culture and traditions that are carried out in life. Islam provides life guidelines for its adherents to equip themselves with intelligence, abilities and skills. Therefore, education in the Malay community always leads to the goal of fostering, developing and maintaining the truth and purity of Islamic religious teachings including aqidah through various activities such as recitation, preaching and syiar Islam in various forms and opportunities as well as trying to build maktab, Islamic study boarding schools or similar types of pesantren in rural areas.

The characteristics of the Malay community above illustrate that Islamic identity is always attached to the Malay community, and has a major influence in shaping the positive characters that exist in the Malay community. However, what Moain (Moain, 2001) and (Koentjaraningrat, 2009) have said above, is a characteristic description of the Malay community in general. Meanwhile, in a more specific and detailed manner, the characteristics of the Malay Muslim community have not been found empirically.

Furthermore, the development of Malay culture in the information age, followed by the current modernization and globalization of today, has led to the acculturation of cultures from outside of Islam that have contributed to the development of the character of the Malay community. This indication can be seen from the beginning to ignore the politeness of language that was once highly respected by the Malay community, the occurrence of moral decadence which is marked by the emergence of many uncivilized behaviors that harm others, the use of low-class language in the form of insults in every condition and everywhere, also less of the sensitivity and care for each other that used to be the positive characteristics of Malay society.

Moreover, the development in the era of modernization and globalization followed by the infinite application of information technology has changed the life of society in general, including the system of values that were previously held strongly by the Malay Muslim community. These changes, like it or not, have shifted the positive characters that use to exist in the Malay Muslim community. For example, the character of the Malay Muslim community, which was previously known as mutual cooperation, friendly, and caring for others, at now has shifted to be more individualistic and less caring for others.

The cause of the shifting of these positive characters is due to changing times and technological developments as well as the strong flow of information, which has an impact on the changing demands of people's lives. In addition, the assimilation and acculturation between cultures as a result of interaction, unconsciously has created and encouraged the emergence of values in the form of barriers to groups and the status of the people who live inside and outside them. So that these negative characters are increasingly fertile and develop in the midst of a religious Malay Muslim community.

In psychology, religion is a human belief in God as the creator of the universe as absolute reality. With religion, humans realize the essence of their existence in this world. In addition, religion offers safety and tranquillity in life to those who practice it, on the contrary it will punish those who deny it. In fact, the existence of religious emotions for someone can be used as a standard for obedience to the implementation of his religion (Jalaluddin, 1997). From the characteristics of the Malay Archipelagos community, it has illustrated how religious attitudes are instilled in society and in the family to provide encouragement in behaving, living and practicing religious values in their lives. In the perspective of religious psychology which is practiced by the Malay community, it has entered into a coaching aspect structure which is functioned in fostering the moral and mental religion of the Malay community in daily expressions and attitudes. In addition, the Malay community instils religious values as early as possible, it means that during childhood they have been instilled and are in line with the psychological development process of the child. Various psychological theories of religion have provided formulations regarding the process and development of religious feelings in children according to their respective stages of development. This is a theory that can be applied and helps the Malay community in guiding and fostering families in the religious field. Specifically, the psychology of religion (Daradjat, 1997) in the Malay community is able to explain the series of periods of the religious spirit development in society and provide an understanding of personality which is the basis for knowing oneself (Fromm, 1996).

Personality is also the result of the interaction between innate factors in the form of mental and physical potential or human incidence with the influence of environmental factors that color and stimulate individuals to adapt with their natural life as practiced by the Malay community. The results of the interaction between the innate

factors and environmental factors constitute a complete and organized unity, so that the Malay community can no longer separate the influence of environmental factors that really dominant in the character of the Malay community which reflects life formed through associations with people in the cultural environment of the Malay community.

Self-knowledge that is applied by the Malay community will help every religious person to control his desires, maintain himself from deviant behavior and direct his life towards the path of faith, good deeds and correct behavior (Daradjat, 1970). Self-understanding is the foundation for living in accordance with the nature of its occurrence and can be used as a guide for the development, realization and actualization of the personality potential towards a peaceful and dynamic life according to the culture of the Malay community. The personality instilled by the Malay community is also the result of the interaction between the coaching factors and the influence of cultural environmental factors and customs that color and stimulate the Malay community.

Based on this understanding, the values and norms of life of the Malay community have historically played a role in maturing the attitudes and characteristics of fellow Malay people which later became the identity of the Malay community. The personality of the Malay community is often seen the influence in cultural attitudes and procedures, such as in the heterogeneous structure of the Archipelagos people, the social and cultural identities of each ethnic community, the Malay culture must appear on the surface, as one of the socio-cultural symbols of society. Therefore, it needs to be realized in the social interaction of the pluralistic Archipelagos people.

The life style of the Malay community is one of the symbols of Malay culture which position is significant enough to be experienced, appreciated and respected by the trades or other ethnic groups in Archipelagos society because of the noble personality. Adjustment to the world era that is experiencing a shift in values, especially in an effort to maintain the characteristics and personality of the Malay community, that the psychology of religion in the Malay community must be aware of continuously maintained, developed and organized through a strategic path that includes instilling and practicing in the order of life, that is fostering and developing noble values in Malay culture by strengthening personality, strengthening self-esteem and a sense of pride, and strengthening the spirit of the unity of the Malay-cultured community as an integral part of the Indonesian nation's culture, trying to prevent the negative influence of external cultural values, but filtering and absorbing positive things needed for renewal and adjustment, as well as providing the role of traditional Malay culture as a source of inspiration and motivation in accelerating the achievement of development and renewal outcomes, especially in the cultural sector thus the Malay culture will be able to reflect a dynamic, open and resistant to challenges and changes.

5. Conclusion

After analyzing the content aspects that related with the study of Malay Islam in the perspective of religious psychology, the author concludes that the Malay Archipelagos community has a strong foundation of the cultural philosophy of the Malay Archipelagos people based on belief in God Almighty. The attitudes and personalities of the Malay Archipelagos community have the characteristics of being enthusiastic, full of fighting spirit, courageous, steadfast, having a spirit of mutual cooperation, being polite, maintaining cultural, having an honest personality and practicing religious values in daily life according to the demands of Islam. These characteristics are reflected in expressions, poems, rhymes, Malay cultural traditions and traditional Malay songs. In the perspective of religious psychology, the Malay Archipelagos community provides a description of their practice and development of personality and appreciation in carrying out actions in their lives. This practice has been emphasized from an early age, because the child initiation phase in the Malay Archipelagos community is the basic foundation for the personality of the child to adulthood among the Malay Archipelagos community. Religious values will later have an influence on the personality of the Malay community along with the development of globalization.

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