

MALAY PERSONALITY AND THE IMPACT OF MODERNITY**Syarkoni, Cholidi Zainuddin, Muhammad Syawaludin, Hendri Farozah**

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Abstract

Globalization has brought dynamic changes to Malay culture, where Malay identity faces challenges from external influences, modernization, and cultural commodification. Lifestyle changes resulting from modernization and urbanization can threaten the sustainability of cultural heritage. Like other elements of Malay culture, traditional houses, including performing arts, are vulnerable to commodification where their meaning is transformed into mere objects of consumption. Facing crises and hegemonic threats, Malay culture tends to refer back to history to rediscover "identity" and rebuild self-confidence, so that Malay society does not lose its collective identity, but can adapt to change while still upholding good values. The influence of modernity can result in changes in values, namely the entry of new values from outside due to developments in science and technology which can shake and fade the noble values of Malay personality. Malay society is required to be able to adapt to modernization without losing its identity, by making religion and culture its foundation. Malay culture always adheres to the saying "*Adat bersendi syarak, syarak bersendikan Kitabullah*". The aim of this research is to find out the theoretical definition of Malay Personality and Modernity, and to find out the characteristics of Malay Personality and its development and challenges in the current era of Modernization. Meanwhile, the benefits of writing this paper can increase knowledge about Malay Personality and the influence of Modernity.

Keywords: Personality; Malay; Modernity.

INTRODUCTION

According to Van Gennep (quoted by Kuntjaraningrat 2009), as quoted by Koentjaraningrat and Hidayat, throughout their lives, humans "experience changes, not only biological changes, but also changes in their socio-cultural environment." Throughout their lives, each person experiences certain moments or events that are considered important, such as birth, childhood, growing into adolescence, adulthood, marriage, parenthood, and finally death (Koentjaraningrat, 1990).

According to Astri Rumondang Banjarnahor, the current global phenomenon in various countries is not limited to the problems mentioned above, but is much broader. These problems include problems resulting from the rapid development of digital and online communication media. This advancement in communication media has resulted in a cultural shift from manual activities to electronic activities using online digital means. Direct face-to-face trade and payment transactions have shifted to digital and online transactions, and are no longer conducted face-to-face (Banjarnahor et al., 2023).

Furthermore, communication activities that were previously carried out by sending letters directly through delivery services have changed to communication activities carried out using long-distance communication media that can be done directly with both audio and visual media. In addition to the positive impacts that provide convenience and speed in activities, communication, transactions, education, information and ease in the learning process to find sources of knowledge, the negative impacts are also broader if individuals and society at large are less wise and lack self-control (Amrizal & Kamaliasari, 2020).

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According to Endah Triastuti & Dimas Adrianto, 2017, the negative impacts include the existence of incorrect information or hoaxes, getting access to poor education and conflicting with religious norms, customs, and behavioral norms of a nation or civilization. This poor education includes visual spectacles that lead to violent behavior, pornography, information that can be misused by irresponsible people with bad intentions or seeking personal gain. In addition, there is also a shift in the activities and behavior of a civilization in the younger generation and children, which previously were physically carried out, such as games and sports, changing into games using smartphones, through online games (Admin, 2022).

In addition to the phenomena and problems in the field of communication media, according to Hamidy, 2019, on the other hand, the impact of the advancement of communication media and also the impact of the increasingly rapid advancement of facilities and infrastructure in the field of transportation can result in the widespread distribution and abuse of Narcotics, Alcohol, Psychotropics and other addictive substances. These various changes that occur can influence the change of a culture in a civilization of human life, such as the occurrence of mental crises, changes in behavior towards negative, and violations of the law and can result in mental disorders (Hamid, 1983).

The above problems are not only widespread in Western and European civilizations, but also occur on various continents such as the Middle East, Africa, and Asia. On the other hand, Malay culture also experiences these negative impacts. These changes or shifts in behavioral activities can lead to acculturation within a nation's civilization in general, and within Malay civilization in particular.

Historically, according to Buya Hamka (2020), before the arrival of Islam, the Malay people of the archipelago embraced Hinduism and Buddhism. This is evidenced by the existence of kingdom relics that show characteristics and manuscripts of Hinduism and Buddhism, such as the Srivijaya Kingdom, Majapahit, and other non-Islamic kingdoms. Experts believe that Islam entered the archipelago through trade routes from the Middle East, through India and into the archipelago through the Strait of Malacca. The first islands visited by Muslim traders from Arabia were the west coast of Sumatra, such as Aceh and its surroundings, where the Malay people of the archipelago at that time adhered to Hinduism and Buddhism (Hamka, 1981).

According to Azyumardi Azra, 2013, over time, gradually the trading activities carried out by immigrants from Arabia, they carried out activities and propagated the Islamic religion to the surrounding community, and continued to develop until the number of Muslims increased and places of worship in the form of prayer rooms and mosques were established. Along with the increasingly widespread and widespread preaching and propagation of Islam in Aceh, finally the first Islamic Kingdom was established in the archipelago called the Samudera Pasai Kingdom. Islam through its holy book, the Qur'an, provides an understanding of the revelations revealed by Allah SWT in the form of thoughts, behavior and feelings of humans as His creations and as humans who tell about human civilization before the Qur'an was revealed to the Prophet Muhammad SAW.

According to Hidayat (2009), over time, Islamic preaching and propagation continued to spread throughout the archipelago. Islam entered and spread its religion through traders and scholars from the Middle East, easily accepted through a persuasive approach that did not eliminate the culture within Malay society. On the other hand, Islamic preaching and propagation also provided education in thoughts, behavior, and feelings, discussing the positive and negative aspects of human life, both personally, within the family, and within society or within a civilization. This is where what is called Islamic acculturation in Malay culture occurred (Hidayat, 2007).

Globalization has brought dynamic changes to Malay culture, with Malay identity facing challenges from external influences, modernization, and cultural commodification. However, Malay culture has also demonstrated adaptability by maintaining its core values, often drawing on history and integrating digital technology for preservation through community revitalization and educational policies.

The shift and erosion of global identity can cause the erosion of existing Malay cultural history and values, especially due to the influence of popular culture and foreign lifestyles.

Development and lifestyle changes due to modernization and urbanization threaten the sustainability of cultural heritage such as traditional Malay houses. Cultural commodification of Malay cultural elements, including performing arts, is vulnerable to commodification where their meaning changes into mere objects of consumption. Social changes brought about by globalization also affect the form and meaning of Malay performing arts, which were previously sacred and turned into entertainment (Dahlan, 2004).

According to Ihsan Sanusi, 2017, facing crises and hegemonic threats, Malay culture tends to refer back to history to rediscover a "shared identity" and rebuild self-confidence. Malay society does not lose its collective identity, but adapts to change while still holding on to existing good values. Digital technology is used to preserve Malay culture, for example in community revitalization and digital integration in performing arts. Conservation efforts are carried out through government policies, community revitalization, and education by including Malay culture as local content in schools to foster and develop this culture. There is a synthesis between Malay culture and other cultures, such as the dominant influence of Islam, which is expressed in the expression "*Adat bersendi syarak, syarak bersendikan Kitabullah*" (Hendrik, 2005).

Traditional Malay personality is characterized by humility, gentleness, tolerance, simplicity, and politeness, while modernity is driving changes in these values through technology and external cultural influences. This adaptation forms the concept of "New Malay," which seeks to maintain its identity by integrating Malay religious and cultural values with modern advances, such as the concept of an open and integrated society.

Traditional Malay Personality According to Tenas Effendi, 2015, such as; Humble and Gentle, namely someone who does not exaggerate, is gentle, and not excessive. Peaceful and Tolerant, namely openness and broad-mindedness towards other tribes and immigrants, respecting differences, and being kind. Modest, namely seen from words, actions, and clothing that are not excessive. Polite and Responsible by Maintaining polite speech, gestures, and actions, as well as being trustworthy in every job. Religious and Noble, supported by Islamic teachings that underlie life views, behavior, and moral values.

Tanas Effendi, 2015, also argues that the influence of modernity can result in changes in values, namely, the entry of new values from outside due to the development of science and technology can shake and fade traditional values. Cultural Adaptation, namely Malay society has a history of openness to progress and external influences, which forms acculturation and the emergence of a new Malay culture. The development of lifestyle, with the development of modernization can affect aspects of education, housing, lifestyle, and art. In the concept of "New Malay" Society is required to have "Integrity", namely a concept that emphasizes the importance of Malay values with integrity, such as honesty, to reduce corruption. Integration of identity, namely Malay society is required to be able to adapt to modernity without losing its identity, by making religion and culture as a foundation. Society must be open, by showing openness to differences and being ready to live in diversity (heterogeneity), and being able to interact with the outside world for progress (Effendi, Mudra, & Shofwani, 2004; Hendrik, 2005).

RESEARCH METHOD

This research employs a qualitative approach, employing a literature review approach, focusing on cultural values, the concept of dignity, and community development strategies. This paper examines Malay Personality and Modernity from various sources and writings by various experts related to Malay-Islamic civilization. The approach employed in this study is library research, employing a historical research approach. Several steps in historical research include heuristics, or source collection, followed by source criticism, interpretation, and writing. Furthermore, this research is also based on the principles of Islamic jurisprudence (Usul Fiqh) "*al-Adah muhakkamah*," which means customs/culture that can be used as legal principles (Natuna, 2024).

RESULT AND DISCUSSION

Definition of Personality

Biologists who study and describe the organ systems of a type or species of animal, usually also study the behavior of those animals. Descriptions of the animal's behavioral patterns (such as foraging behavior, avoiding danger, attacking enemies, resting, looking for females during estrus, copulating, looking for a place to give birth, caring for and protecting their offspring, and so on) usually apply to all species that are the object of their attention. This is different from human beings who are studied intensively in detail by biologists, anatomists, physiologists, pathologists, and doctors; but not much is known about their behavioral patterns. The composition of the elements of reason and soul determines the differences in behavior or actions of each individual human being, which is called "personality" (Koentjaraningrat, 2004).

According to G. Allport in the psychology dictionary quoted by Chaplin translated by Kartini Kartono, p.362, 2011, personality is "a dynamic organization within an individual consisting of psychophysical systems that determine his behavior and thoughts characteristically. According to R.B. Cattel "everything that allows a prediction of what a person will do in a particular situation. According to Murray "the continuity of functional forms and forces expressed through sequences of powerful and organized processes, as well as outward behavior from birth to death". According to Freud "the integration of the id, ego and superego". According to Adler "the individual's lifestyle, or the characteristic way a person reacts to life's problems, including life goals". According to Jung "the integration of the ego, personal unconscious, and collective unconscious, complexes, archetypes, personal and anima".

Elements of Personality

According to Sarlito W. Sarwono, 2013, the elements that fill the mind and soul of a conscious human being are clearly contained in his brain. In the human environment, there are various things that are experienced through the reception of the five senses and other organ receptors, for example, as ether vibrations (light and color); thermal pressure (hot-cold) and so on, which enter certain cells in certain parts of the brain. There, various physical, physiological and psychological processes occur, which cause various kinds of vibrations and pressures to be processed into a structure that is emitted or projected by the individual into a depiction of the environment. The entire process of the conscious human mind is called "perception" in psychology (Sarwono, 2009).

According to Koentjaraningrat (2015), in addition to knowledge, the human conscious mind also contains various kinds of "feelings." If on an exceptionally hot day, we see a billboard depicting a refreshing and delicious Coca-Cola drink, that perception causes us to imagine a cold bottle of Coca-Cola. Our mind connects this image with other images that resurface as memories in our consciousness, creating an apperception of ourselves enjoying it so realistically that we salivate. The apperception of an individual imagining themselves enjoying a cold bottle of Coca-Cola evokes in our consciousness a positive "feeling," namely, a feeling of pleasure, and this feeling of pleasure actually leads to salivation (Koentjaraningrat, 2009).

According to psychologists, human consciousness also contains various other feelings that are not caused by the influence of knowledge, but are inherent in the human body, and specifically in the genes, as instincts. These instinctive desires, which are inherent in every human being, are called "drives" by some psychologists.

As previously discussed, a person's personality is shaped by knowledge (specifically: perception, depiction, apperception, observation, concepts, and fantasies regarding various things in their environment). In addition to knowledge, a person's personality is also shaped by various feelings, emotions, and desires regarding various things in their environment.

Types of Personality

Individual Personality. The varying content and objectives of knowledge, feelings, wills, and desires, as well as the varying quality of relationships between the various personality elements within an individual's consciousness, contribute to the diversity of human personality structures. Therefore, each individual's personality is unique.

Studying the material of each element of personality (both in the form of knowledge and feelings, the targets of a person's will, desires, and emotions) is the task of psychology. In this case, it is shown a type of material that causes a patterned behavior, namely a habit and various types of material that cause the emergence of personality, as well as all kinds of patterned behavior of the individual concerned.

Generally Personality. Ethnographic authors from the 19th century up to the 1930s often included in their ethnographic works a description of the general character or personality of the members of the culture that was the topic of their ethnography. These descriptions were usually based on impressions alone, obtained from their experiences interacting with the individual members of the culture they were studying (Koentjaraningrat, 2007).

Western Personality and Eastern Personality. Many writings on cultural issues frequently discuss the differences between human personality originating from Western culture and human personality originating from Eastern culture. Such discussions were initially expressed in the writings of Western European cultural historians, literary authors, and poets. They touched on the worldviews of people living in Asian cultures, such as Islam, Hinduism, Buddhism, and China, all geographically located east of Europe (Said, 2010).

Later, when European authors became acquainted with other cultures in Asia, such as Persian, Thai, Japanese, or Indonesian, the outlook on life and personality of the people living in these cultures were called Eastern personalities. Furthermore, all non-Western European cultures were called Eastern outlooks and personalities. Thus, two contrasting concepts emerged: Eastern Personality and Western Personality (Koentjaroningrat, 2009).

Malay People

Malays are an ethnic group consisting of communal groups linked by religion, language, and socio-cultural ties. A communal group is a society that lives in specific groups, united by a common tribe, clan, lineage, and even mythology, and bound by the legal system and customs in which they live. Every society certainly has its own distinct cultural traditions. These cultures are communities with their own histories and developments. This is also true for Malays, especially those inhabiting the Indonesian archipelago (Pratama, Fadhilah, Romadhona, Muslimah, & Maryamah, 2025).

The various types of Malay are very diverse, can be broadly categorized into two, namely the first Proto Malay (early descendants who arrived around 1500 BC) Descendants of the first wave of Austronesian and known as the old group. and the second Deutro Malay (descendants who arrived later around 500 BC) They are the predecessors of most modern Malay tribes and are known to have expertise in metal processing. In addition, there are also classifications based on geography such as in Indonesia (Palembang Malay, Riau Malay, Pontianak Malay, etc.) and in other countries such as Malaysia, Singapore, Brunei, to the Philippines (Sugiarti, 2010).

The personality traits of Malays include being noble-hearted, having noble character, being polite, and having high intelligence in accordance with the teachings of the Islamic religion they adhere to. Apart from that, the characteristics of the Malay people also include; his language is smooth and gentle, his clothes are polite in the category of covering the private parts, friendly, polite and respectful. According to the Kenali.co.id page, 2025. Malay culture is known as a group of people who have good personalities. based on Islamic values with the term "customs based on syara' and syara' based on the Book of Allah". A person who claims to be Malay inevitably has to practice Malay customs, speak Malay, dress in Malay clothes and also be Muslim because Muslims

are definitely Malay. When talking about Malay culture, it cannot be separated from the teachings of the Islamic religion, such as in the expressions of proverbs, parables, rhymes and poetry which imply the values and norms of Malay life. On the other hand, Malay adat is a concept that explains the entire way of life of Malay people in the Malay world. The Malay nation or people have customs that must be followed by every member of society. Every member of society is "obligated" to carry out customs such as natural customs, customary law, country customs, village customs, governing customs, marriage customs, conversation customs, and so on (Putri, 2022).

According to the official website of the Riau Islands Culture Service, 2022, Malay customs are a unified phenomenon that underlies Malay culture. In the past, Malay was a kingdom in the archipelago. A king must uphold Malay customs in exercising his power over his people. The customs of the Malay Kings include:

1. Malay oneself, namely humbling oneself, not wanting to aggrandize oneself, both in terms of etiquette, language of speech, travel and position;
2. Not fierce, that is, gentle, not excessive, not too little;
3. People who are modest, namely modest in their actions, actions, words, clothing and travels; And
4. Adab is good at keeping to himself, that is, he is good at controlling his words, sights and views from evil things .

Malays are people who inhabit the Malay archipelago, possessing three main characteristics. First, a person is considered Malay if they are Muslim. Second, they practice Malay customs and culture, and third, they use the Malay language in their daily lives. Islam and Malay culture are inseparable. Islamic teachings are ingrained in the foundation of Malay culture, reflected in its customs. Customs are rooted in the sacred text, and sacred texts are rooted in the divine scriptures (Admin, 2022).

The Malay Nation is known as a group of people who have good personalities. Many people outside the Malay nation perceive that Malay people are shy, quiet, friendly, polite and various other perceptions. One of the perceptions that is often framed or labeled towards Malay people is the nature of sulking. Many people say that Malay people like to sulk, to sulk a little.

Malay emotions and behaviors can range from shyness, avoidance, and sulking, followed by latah (*latah*) and aruk (*aruk*), to rage. However, these emotional states cannot be assigned to all Malays. It all depends on each individual, depending on their own circumstances and well-being. Therefore, these circumstances are generally well understood by Malay traditional leaders themselves.

Sulking is a trait where someone chooses to remain silent and ignore a problem that confronts them. Psychologically, sulking reflects an inability to think positively and a failure to solve problems effectively. Sulking individuals often fail to socialize, making them feel inferior and small in society. Sulking individuals lack self-confidence, preferring to live alone and tend to be introverted. They tend to withdraw into themselves and keep all their problems to themselves. Sulking individuals often lack friends, making it difficult to talk and share their problems with others (Amrizal & Kamaliasari, 2020).

Definition of Modernity

The modern state (modernity) refers to a situation in which all traditional social systems are abandoned and transformed into an order that implies rationality and diversity. Modernity is something that is modern. Modernity comes from the word "modern." According to the Big Indonesian Dictionary (KBBI), "modern" means "latest." Modern can be defined as behavior, views, or actions that align with existing conditions. The opposite of "modern" is "traditional," which refers to behavior, views, and actions that adhere to values and culture passed down through generations (Daryanti, Harahap, & Wihidayati, 2022).

Modernity is also defined as a historical phase of the modern era and a mixture of certain cultural values that emerged in Europe in the Middle Ages and then spread throughout the world.

Furthermore, Modernity can also refer to subjective knowledge or its existence regarding existing conditions and impacts and also includes relationships with other humans related to the existence of capitalism and changes in attitudes related to secularization and post-industrial life.

Charles Baudelaire is considered the author of the term "modernity" in his 1864 essay, "The Painter of Modern Life." He coined the term to describe a life experience that quickly ends in the city. Modernity refers to a relationship to time, a relationship marked by a break from the past, a detachment from new things, and an elevated level of remembrance of the unique present. Modernity is not only about ease of access, but most importantly, quality, because modernity is synonymous with quality, whether it be quality of life, quality of thought, quality of self, or spirituality (Baudelaire, 1864).

Aspects of Modernization

The modernization brought by the Dutch increasingly penetrated every aspect of Malay life. The manifestations of Malay modernization can be seen in four aspects: education, housing, lifestyle, and the arts. Modernization in the educational aspect in the city of Medan was marked by the establishment of various schools. These educational institutions were established by plantation entrepreneurs, the colonial government, religious missions, and the private sector (Damanik, 2016: 331). Educational institutions in the form of schools were previously unknown to the Malays. They generally contented themselves with traditional teaching conducted by Koran teachers. Previously, there was no perception among the Malays that receiving a general education was important. Initially, education was only accessible to the nobility and the upper middle class (Damanik, 2016: 331). Education only became available to the majority of the indigenous Indonesian population in 1900. This was because the Dutch colonial government needed more personnel to fill vacant government positions. In addition, native workers can be paid cheaper wages (Wertheim, 1999: 116).

Essentially, there had been modernization efforts in Malay settlements while they were still in Labuhan Deli. The Sultan's house, which Netscher noted before 1865, was in poor condition, but it had undergone changes following the success of the plantations. Muchrizad (2019) describes the Sultan of Deli's house as being quite luxurious at the time. This was because the Sultan's house had glass windows. Although the house was still made of wood, the use of glass was a luxury in the 1800s. Meanwhile, the homes of ordinary people did not, and were fortunate enough to have openings for air to enter and exit (Tanjung, 2018).

Lifestyle is something inherent in urban communities. Malays who originally lived in the Labuhan Deli village and then moved to Medan have also changed their lifestyles. This is what Damsar and Indarayani (2017) call the city a locus of lifestyle. Their clothing styles have actually undergone modernization, influenced by Islam. They often wear covered clothing, as Islam requires it. Malays even favor Arabic culture, which is closely related to Islam (Husny, 1986). This is evident in Malay men who typically wear clothes with Chinese-style sash (rounded collars) or robes, while women wear long clothing complete with a tudung (headscarf). Their clothing colors and variations are also usually not very diverse (Muchrizad, 2019). After the arrival of the Dutch, not much changed in the way Malays dress. Their attire remains somewhat similar to that of Labuhan Deli. Men continue to wear shirts, trousers, and an additional cloth covering the waist and knees, usually a sarong or batik. Although not significantly changed, Malay dress remains a lifestyle influenced by European civilization and a fairly easily observed aspect of modernization (Soekiman, 2014: 43).

The "sarong" custom is a traditional item that must be discarded. This custom is seen as an old-fashioned habit that challenges the urban image. Meanwhile, clothing that supports the image of a modern city is anything worn by Westerners. There is no sufficient reason to deny the fact that Western-style clothing actually brings progress in line with the understanding of the word "modern," namely, an awareness of progress that results in a challenge to old habits (Nordholt, 2002: 247).

Therefore, old habits must be abandoned, though not completely, at least when in public spaces. Part of the modernization of Malay appearance is the use of shoes. Shoes remained expensive, even after independence. The luxury of shoes was evident in the Pewarta Deli newspaper, which eagerly offered them to readers. Although it also advertised other goods, shoe advertisements received more attention with their bold text. Shoes were synonymous with modernity. This is not surprising, as traditional societies are accustomed to walking barefoot everywhere. They are even prohibited from wearing footwear, as in South Bali, for example, because footwear also determines status. Those entitled to wear comfortable shoes are only Dutch colonial officials, nobles or government officials, and intellectuals (Nordholt, 2002: 258-259). This is also evident in academic settings. All students may wear the same school uniform. However, shoes are a sign of modernity, worn exclusively by those who "have the right."

The Noble Values of Malay Cultural Personality

Malay culture possesses noble values whose reliability has been tested and, for hundreds of years, has served as the "identity" of its people. These values are believed to elevate the dignity and honor of Malayness in the broadest sense, enabling them to face the obstacles and challenges of the times. Within Malay customs, these values are enshrined in traditional expressions, referred to as "twenty-five attributes" or "twenty-five clothes." Malay elders believe that anyone who embraces these qualities as their "identity" or "life clothes" will become a "person," that is, a "perfect" human being, both physically and spiritually (Hendrik, 2005).

Briefly, the Malay cultural values called "clothing twenty-five" or "twenty-five characteristics" are:

1. "Knowing the origin of being, knowing one's adherence to the One"; that is, the quality of recognizing oneself as a servant of God. This awareness drives one to fear God, avoid all His prohibitions, and strive to become a pious servant of God in order to attain prosperity in this world and the hereafter.
2. "Knowing to repay kindness"; that is, the quality of knowing to repay the kindness of one's mother and father, knowing to repay the kindness of one's teachers, and knowing to repay all kindness from others. This quality can encourage one to do good to relatives, friends, neighbors, society, nation, and country.
3. "The nature of living in harmony, dying in harmony"; a nature that always prioritizes and upholds tolerance, social solidarity, unity among fellow creatures of God, and has provisions as a support and support, namely faith and devotion to God and beneficial practices for facing death (the afterlife).
4. "The nature of knowing one's own stupidity"; a nature that is aware of all one's shortcomings and weaknesses, knowing one's own flaws and defects. This nature will encourage one to diligently cover up one's shortcomings and weaknesses, correct all mistakes and errors, and spur one to strive to the fullest extent of one's ability to seek knowledge, love knowledge, and respect the knowledge and strengths of others. Malay elders say, "The worst Malay is a Malay who is stupid and foolish."
5. "Self-awareness"; namely the nature of being fully aware of the nature of life and existence in this world, and also aware of the existence of life in the afterlife, knows who he is, knows where he comes from, knows what he is living for in this world and where his life will end. The inherent nature of this causes him to truly become a person who "knows himself", who knows the proper flow, knows to place himself in the proper place, knows to carry himself in society, the nation and state, knows to understand his rights and obligations, knows to carry out the duties he carries out and so on.
6. "The nature of life holds trust"; namely the nature of being faithful in holding a trust, being firm in upholding an oath, being firm in keeping a promise, being diligent in carrying out one's duties, being persistent in carrying out laws and regulations, being obedient to practicing one's religion, and so on.
7. "The nature of people's threads"; namely the nature of being honest and upright, or what is said to be "speaking straight and speaking the truth", according to the skin with the

content, according to the ability to act, according to the promise and the evidence, according to the agreement made, according to the oath and so on.

8. "Sun resistance"; namely the character of being brave and never giving up, being steadfast in the face of adversity, being independent in life and trying, not afraid to face challenges, being tough in facing enemies, being able to withstand trials, having the courage to face death and being willing to make sacrifices to defend the interests of religion, society, nation and state, and being responsible for one's actions, and so on. This characteristic can make him a national patriot and a reliable hero, as stated in the proverb: "one lost two times, Malays never turn back" or it is said "once you enter the arena, if you don't win, your name will go home."
9. "Knowledge, listening, clever listening"; namely the nature of being full of wisdom, tactful, responsive and deft in assessing things and making decisions. This skillful nature makes him able to pay attention to developments in society and changes in the times, able to take appropriate and useful policies, able to solve problems, and so on.
10. "The nature of winning in losing"; namely, the nature of being skilled in tactics, adept at formulating strategies, patient and thorough in looking for opportunities, superior in negotiating, frugal and careful in making decisions, careful in making policies, broad-chested and broad-minded in solving problems, and looking at things with a clear conscience, and so on.
11. "Resistant from drying out or getting wet"; namely the character of being steadfast in enduring suffering, being patient in facing life's challenges and trials, being persistent and enduring in independence, being active and persistent in working hard, being firm in carrying out one's rights and obligations, and being firm in efforts to achieve one's goals.
12. "The nature of tofu shows with giving, tofu persists"; namely the nature of being generous, generous, loyal to defend and help people, not greedy and covetous, not selfish, full of tolerance and solidarity, sincere in helping, willing to make sacrifices, and strong in maintaining unity and unity in the life of society, nation and state, and so on.
13. "The nature of weighing with force"; namely the nature of being fair and right, fair in every decision, correct in every policy. Elders say it is a characteristic: "upholding justice, upholding what is right", or it is said "fairness does not discriminate, truth does not choose love".
14. "The nature of knowing shame"; namely the nature that knows how to guard against disgrace and shame, knows how to guard one's luck and soul, knows how to maintain one's own and family's good name, and abstains from giving shame to other people and also abstains from being humiliated. The elders said: "The price of salt is in salt, the price of man is in shame"; or it is said "when shame has befallen, rank and wealth are worthless"; "When shame has been eroded, the good luck will run out."
15. "Compassionate nature"; namely a nature that does not like actions or actions that are too excessive, is not greedy for wealth, is not greedy for rank and position, is not envious and envious of other people's advantages and wealth, is not drunk with the world and forgets itself, does not justify any means to seize power, and so on. The parents said; "knows how to measure shadows along the body"; or it is said "the custom of living in abundance, seeking unlimited wealth, pursuing a certain rank, being grateful for the blessings of being free".
16. "The nature of remembering with interest"; namely the nature of remembering oneself, remembering life and death, remembering all one's duties and responsibilities, remembering the burdens one bears, and having the greatest interest and concern for society and one's environment, as well as being interested in and observing various changes, shifts in values and developments that occur in society, the nation and one's country.
17. "The nature of being frugal and careful"; namely the nature of being frugal and careful, wise in calculating and estimating. Parents say: "knowing how to be frugal counts life,

wise in estimating time, careful in assessing profit and loss." This nature keeps one away from "hasty" behavior, keeps one away from "extravagance" behavior, keeps one away from carelessness and without calculation, and so on.

18. "The nature of knowing how to own property, knowing how to borrow and return"; namely the nature of respecting, appreciating, and maintaining the rights of others, and being responsible for the rights of others that one uses or borrows or entrusts to him.
19. "The nature of knowing how to live and leave, knowing how to die and leave an inheritance"; namely the nature of making people aware of working, doing good, being kind and doing services throughout their lives, as well as passing on noble religious and cultural values, passing on works and services, passing on a good name, passing on exemplary behavior and praiseworthy behavior, and so on, which provide the greatest benefits and advantages for society, the nation and the country.
20. "The nature of being resilient in striving, diligent in working hard, agile in seeking opportunities, enthusiastic in creating, active and diligent in creating job opportunities to meet all the needs of life for oneself, family, society, and the nation. The elderly say that this nature reflects a sense of independence in facing the future so that one can "sit on equal footing and stand on equal footing" with other people or nations, and free oneself from dependence on others.
21. "The nature of being able to wrestle with water in a bucket"; namely the nature of valuing and making the best use of time, discipline, never being careless and never being lazy or wasting time. The elderly say, "Whoever wastes time, will perish," or "if youth wastes time, old age will become a ghost," or "if life is lazy, youth will lose its old age." Traditional expressions emphasize; "If time is wasted, loss in this world will be wasted in the afterlife."
22. "Humble nature upholds good luck"; namely, the nature of being humble (not low self-esteem), not being arrogant or haughty, not exaggerating oneself, not demeaning others, not bragging about one's lineage, not boasting about one's rank and possessions, not exaggerating one's own knowledge, not being "big-headed and boastful" and so on.
23. "The open nature of the hand"; namely the nature of forgiveness and generosity. The elders said; "No Malay has a broad chest, Ikhlas forgives people's mistakes, helps no less, talks face to face, acts openly." Parents always remind us to stay away from vengeful behavior, as it is said; "If you live with a grudge, you will go astray on land and sink into the sea," or it is said: "If your life will be filled with revenge, you will not be safe wherever you go."
24. "The nature of being kind"; namely the characteristic of always thinking well of everyone, and never having bad thoughts. The elders said: "What is the sign of Malays, they think they are good to people, they think they are bad when they abstain"; or it is said: "if you always think well, where will people go to like them", on the other hand it is said: "if you like to think badly, your youth will be badly damaged by your old age."
25. "The nature of the top"; namely the true leadership qualities that should be possessed by every person who is made a leader or an elder by his community, or who is put forward by his people and nation, Tenas Effendy, 2005.

Apart from the "twenty-five clothing" or "twenty-five characteristics", the noble personality values of the Malay community above, there are also the "twenty-five abstinences", namely to strengthen and maintain the noble values that become the "identity" or "personal clothing" of the young people in question, efforts are also needed to keep them away from bad qualities that can damage their "identity" or "self-clothing". These bad qualities are commonly called "Young Abstinence" or "youth abstinence" which is also twenty-five in number, consisting of:

1. "Behind the *syarak*"; namely the bad character of "turning your back" or "denying, ignoring the religion of Islam". If this characteristic of "returning to sharak" is attached to a person, it will lead him to disbelief.
2. "Disobedient to Parents"; namely the nature of being disobedient to mother and father or to parents who defend their pets, or who raised them and so on.

3. "Throwing Away Institutional Traditions"; namely the attitude of denying, belittling, insulting, insulting, discarding, or abandoning Islamic traditions and institutions held by society.
4. "Spoiling"; namely the attitude of liking to be pampered, wanting to be pampered, and being overly spoiled, resulting in children becoming "spoiled children" who are overly dependent on others, childish, unable to stand on their own two feet, and so on.
5. "Making it up"; namely the nature of pretending to be clever or playing around, or doing something that is unnaturally excessive.
6. "Waiting around"; namely traits that like to waste time, are careless, don't make use of time, are undisciplined, lazy and so on.
7. "Big Head"; namely the nature of being arrogant and conceited, being brash, being big-talking, boasting about oneself, and so on.
8. "Butaketa" or "Matakayu"; the nature of not wanting to seek knowledge, so that he becomes ignorant, foolish, ignorant and foolish.
9. "Loincloth Tail"; namely being cowardly, timid, cowardly, weak in spirit, low in self-esteem, dayus, and so on.
10. "Eat up"; namely the nature of being greedy and covetous, gluttonous, stingy, short-hearted, stingy and stingy, eating alone, being full alone, without thinking about other people, and so on.
11. "Forked Tongue"; namely telling lies, making promises that are not true, being trusted by wrongdoing, other things in the face, other things behind the back, other things in the mouth, other things in the heart, and so on.
12. "Lick lick"; namely the nature of those who like to "take face", "take the heat", "lick" superiors or anyone else to gain rank, position, wealth and so on. This characteristic is also called the characteristic of "throwing away one's soul, throwing away one's luck", or is said to be a characteristic that "debases one's dignity", and so on.
13. "Begging"; namely a nature that likes to beg, likes to expect people's pity, likes to depend on others, has no sense of independence, no self-confidence and no self-esteem.
14. "Spit Lick"; namely, not being ashamed to cancel what was said, violating one's own words, not admitting what one has said, not being responsible for one's words or decisions, and so on.
15. "Throwing out advice"; namely the nature of not wanting to listen to people's advice, advice and trust, not caring about people's suggestions and opinions, and so on.
16. "Boasting"; namely the nature of being self-aggrandizing, showing off one's lineage, boasting about one's wealth and rank, doing extravagant acts in order to get praise and praise, and so on.
17. "Blindly"; namely traits that like to act recklessly, don't think long and hard, act purely emotionally, act without calculation and careful consideration, and so on.
18. "Forget Debt"; namely the nature of not knowing how to repay favors, not knowing how to repay favors, not knowing how to appreciate and remember people's services or kindness, and so on.
19. "Being Misconceived"; namely the nature of being suspicious of other people, jealousy, jealousy, not trusting people, always being suspicious and not being sincere in relationships, and so on.
20. "Thick face"; or "thick face"; namely the nature of having no sense of disgrace and shame or being said to be "shameless", or "rhino face", "no shame", and so on.
21. "Throwing the burden off your shoulders"; namely the nature of being irresponsible, both towards his duties and towards all the obligations entrusted to him, or all the things for which he is responsible.
22. "Tearing the clothes on the body"; namely a character who likes to expose one's shame, embarrass one's family and relatives, reveal the bad qualities of good friends, and so on.
23. "Cutting in folds"; namely the nature of betrayal, betraying relatives, close friends, and so on. It is usually called "cutting in folds, punching friends together", or it is said "enemies in blankets, poison in the house", and so on.

24. "Walking the Wind"; namely a nature that likes to fantasize, drifting away in dreams or beautiful dreams without paying attention to reality. It is also said that the characteristic of "chasing smoke", namely doing things in vain, or doing things that are useless and useless.
25. "Work never ends"; namely the character of not being serious in carrying out his duties or work and responsibilities, being stubborn in life, not being diligent and easily discouraged and having no sense of responsibility. It is also said "likes to leave behind" or "likes to leave behind", Tenas Effendy, 2005.

In fact, apart from the "taboo" points explained above, there are many more Amanah advice, teachings and teachings from Malays which are used as "fences" so that Malay children or young people or teenagers do not get trapped into bad behavior, especially not violating religious (Islamic) teachings, customs and so on.

Research Implication

The explanation above reflects the personality traits of Malay culture, including politeness, humility, and peace. Malays are also known for being cautious in their actions, modest in their words and actions, and maintaining their self-respect. Furthermore, they tend to have high tolerance and noble intellect, and are identified with strong religious and traditional values. Malays possess personality traits that include:

1. Humility and courtesy, meaning respecting and honoring others, not being arrogant, and having a refined manner of speech and behavior.
2. Peace-loving and tolerant, meaning having a distaste for conflict and striving to coexist peacefully with others.
3. Modesty, meaning maintaining simplicity in appearance, speech, and actions.
4. Caution, meaning being careful in one's words and guarding one's views and actions so as not to offend or hurt others.
5. Maintaining self-respect, namely having a strong sense of shame, not wanting to act arbitrarily, and upholding one's honor.
6. Being intelligent, namely developing reason and local wisdom that prioritizes noble values, often influenced by religious teachings (Hendrik, 2005).

Apart from the noble personality values of the Malay people above, the Malay people have a cultural identity that refers to religious norms which are very identical to the Islamic religion, reflected in the philosophy of life "adat bersendi syara', syara' bersendi kitabullah" (customs based on religion, religion based on holy books). Malay people always adhere to the Islamic religion. Religion is the main foundation in shaping the morals and morals of Malay society. Malay identity is defined based on religion and culture. Malay people also use the Koran as a guide to life. Islamic teachings that come with gentleness have formed refinement of character in society.

In terms of language, Malay is a crucial element that unites the identity and way of life of the Malay people. Malays have a refined style of speech and social interaction. Malays are known for their refined and polite manners. This politeness is reflected in their refined and orderly behavior (Tenas Effendy, 2017).

It has customary norms that are the main guide in various aspects of life, from ceremonies to behavioral norms. The humble attitude of the Malay people is known as "Malay Self" which means that Malay people will humble themselves, not be arrogant, whether in manners, words or behavior. good at keeping to yourself. This attitude refers to the ability to guard against evil words, views and actions. Malay people are known to be gentle and not rude or "fierce" which tends to be reflected in being gentle in their behavior.

According to Tenas Efendi, Malays socially possess a strong sense of social solidarity, reflected in their culture of mutual cooperation (gotong royong). The value of mutual cooperation is strong and an essential part of the Malay community's character, evident in the habit of helping one another. Furthermore, Malays exhibit tolerance and compassion. A Malay adage goes, "living

in the same house means being friendly, living in the same village means helping each other." This sense of tolerance contributes to a peaceful and serene Malay community.

According to Tenas Efendi, in terms of lifestyle, Malay people tend to have a simple lifestyle and behave in a council manner. This means behaving simply in actions, words, clothing, and gait, and not being excessive. Malay people have a simple lifestyle. Malay people tend to live a simple life, avoiding excessive luxury. In addition, Malay people also have tenacity and a maritime spirit. As a nation of sailors and skilled explorers, Malay people have a strong maritime tradition, which shows their tenacity in sailing and trading. In addition, Malay people are very skilled at reciting pantun. The tradition of reciting pantun is deeply embedded in Malay culture. Pantun is used as a means of communication that contains local wisdom and noble cultural values.

While the findings on the positive personality characteristics of Malay culture above indicate that the author also found changes in Malay personality characteristics that tend toward negative ones. This is due to various influences from technological advances in communications, such as internet access, smartphones, computers, various conveniences through applications, and increasingly easy financial transactions, shifting from conventional payments to digital ones. Similarly, trade transactions, both sales and purchases, have shifted from face-to-face to long-distance commerce using online and digital methods. Mass communication media, from newspapers to digital media, have shifted, and many other forms of modernization have emerged.

In addition to providing convenience in all matters and activities, thus helping to improve the welfare of the wider community throughout the world in general and the Malay community in particular. Of course, negative impacts also arise and occur globally and locally in Malay civilization due to the impact of modernization changes in all sectors of life. The impact of this modernization can have an impact on the personality characteristics of Malay society, both behavior, thought patterns, and emotional reactions in reflecting the mood of feelings individually and in groups. These negative impacts include; the ease of Malay society to quickly obtain sources of information, both true information, as well as misinformation or hoaxes. Ease of access to negative shows such as pornography, fraud, online gambling, violent shows, transactions of illicit goods or drugs and many other problems that have a negative impact on the personality characteristics of Malay society due to the progress of modernization.

CONCLUSION

Malay civilization is the core of the archipelago culture and has made a major contribution to the development of culture in the archipelago region, one of which is language and culture. Malays have a global influence that can influence and impact the development of human civilization and culture. The Malay tribe has the characteristic of openness, meaning that the Malay tribe is very open to any tribe that comes and assimilates with Malay society. They never differentiate between customs, traditions and origins of immigrants, as long as they can respect and appreciate each other. Malay culture is a culture that has been passed down from generation to generation by the community. Malay culture is one of the pillars supporting Indonesian national culture in particular and world culture in general, in addition to various other cultures.

The Malay and Islamic worlds are now facing increasing challenges, both from within their respective countries and from abroad. These challenges are political, economic, and socio-cultural, with significant impacts on the lives of people in both the Malay and Islamic worlds. Among these, a fundamental one is the process of change and shift in cultural values, particularly within Islamic Malay culture. As long as the influence of these changes and shifts in values is directed toward goodness and does not deviate from Islamic principles, they are certainly not a problem. However, in many places and regions, these changes and shifts are actually leading to the erosion of the noble values of Islamic Malay culture, which are the hallmarks and characteristics of the Malay community, thus giving rise to a moral crisis or a prolonged decline in morals. As a result, various vices have developed in the Malay world, such as prostitution, drugs, alcohol, gambling, both offline and online, acts of violence or abuse, brawls between teenagers, robbery, theft, rude behavior and lack of polite norms, prejudice, slander and insults between fellow members of society, forgery,

cheating, corruption, fraud, mafia, and so on. This phenomenon of negative behavior is endemic and affects society and the younger generation, so it is not impossible that if it is not anticipated and corrected, Malay culture will become a culture that is "uprooted", from the values of Islamic Malay civilization. In line with that, there is also a leadership crisis in various layers of society that can disturb the life of society, nation and state.

The above description of Malay Personality and Modernity clearly reveals many gaps in information and weaknesses in the presentation of the text from various aspects. Therefore, the author recommends reading and seeking information from various sources related to Malay Personality and Modernity. Finally, based on the findings, discussion, and conclusions above, the author suggests that we, as Malays, respond to technological advances in this era of modernization wisely and prudently, while not diminishing the inherent personality of the Malay people.

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