

LOCAL CULTURE OF MALAY AND UNIVERSAL CIVILIZATION CHANGES

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Abstract

Universal civilization changes occurred in the local Malay culture. Historically, the distinctive Malay society is united by a common race or Malay ethnic group. Based on the evidence of linguistics, archeology and history, the Malay identity is rooted and united by a common language, a primordial cultural pattern inherited from generation to generation. It includes "the myth stiffeners".

Keywords: *Civilization Changes, Malay Culture*

Introduction

Since the last two decades the study of the world of *Melayu* (the Malay World) in some ways is already relatively developed rapidly. Nevertheless, there are still many difficulties to formulate the exact "ta'rif" of what is meant by the Malay World and identity of *tamaddun* (civilization) of Malay today (Zed, n.d., pp. 24-5 Mei 2002).

However, there are variations of insight dealing with Malay World and identity of Malay today becomes less important when compared with the spirit of awakening in "Malay Consciousness" lately. This consciousness is certainly related to many factors. The most prominent among them is their worries since they feel depressed or feel marginalized by a greater power, but it may always be an abstract, whether it's called "globalization" (in quotation marks) and "bureaucratic state" or "development", or the multinational competition in businesses and others (Zed n.d.).

The rise of Malay consciousness lately seems to be closely associated with such crises. A crises of conflict and multidimensional, which reach almost every aspect of the lives of the Malays today. It includes socio-economic, politics, education, the quality of environment, social relationships, the impact of technology, and soon. Mugiyono's research results in (Alhamdu 2018, 4) about the integration of Islamic thought and Malay civilization, have explained that acculturation and assimilation between Islamic thought and Malay civilization has given birth to a new style of Islamic Malay civilization that has its own characteristics that are different from Islamic civilizations elsewhere.

Typically, when a certain cultural group of society suffers some crisis and feel displaced or threatened, both culturally and socio-economically, usually will soon turn to the history because it is only through the history, a 'common identity' can be identified. Those efforts to redefine a common identity encourage confidence and at the same time, they also encourage new energy to face the hegemonic challenges that is currently being achieved. In the discussion of dynamic interaction between Malay local culture and universal civilization (global), as it should be discussed in this paper, I will concentrate on the big question of the following: how the Malay culture responds large

changes that come from the universal civilization (global) through the course of history that is changed from time to time. The core of this Thesis (*Hujjah*) expressed in this study is that because the Malay World is located in the path of the great civilizations of East and West, so it is relatively vulnerable to major changes from the cultural jolt outside. The purpose of this study is to determine the response of Malay culture to the great changes of universal civilization (Global) through the course of history that changes from time to time.

This response is useful so that local cultures become more accustomed to dealing and adjusting to the arrival of large civilizations without losing their basic characteristics. The limitations in this study are as follows: 1) the characteristics of Malay culture and the specific conditions of each surrounding era; 2) the continuity of Malay culture in the trajectory of changes in the great (universal) civilization; and 3) crucial issues in contemporary Malay history, especially in relation to the wave of global change at the beginning of this century. Three aspects are assumed to contribute to the objective reality that occurs in Malay society and culture today.

Malay Culture as a Historical Unit

Borrowing the concept of "historical unit" used by historian, Toynbee to study the great civilizations that ever existed in the history of the world (and most have been disappeared)(Toynbee 1959, 101–3), we may be able to understand the Malay culture as a historical unity, which is "legitimate" and living in the Malay World to this day. The concept is fair and academically valid for three reasons:

First, it is because the concept was contained in the historical documents and has existed since ancient times and it exists until now. Second, it is because the concept was not about politics or it borrows a phrase from Andaya (2001), "less political", so that the concept of Malay is not the name of a specific kingdom, but rather a 'World' (realms) or "Malay world", which is in a history there are a number of kingdoms fall up in accordance with the nature. Thirdly, it is suitable to discuss a cultural area (and to a certain extent of "civilization") Malay and community groups (ethnic) support in the history of time until today. By using the Malay culture as a "historical unit" then the next is quite possible for us to trace some general patterns that become the main characteristics. Malay made adjustments over a long time based on knowledge of the universe, or the real custom, namely the natural law that was established by God (Syahrial n.d., 2).

The first is the local Malay culture. The public support for the Malay culture in the treatise implies a comprehensive geo-culture. It covers the entire *wangca* (read: wangsya) Malay located in islands of the Archipelago (including Philippines), Peninsular Malaysia, and Part of mainland Southeast Asia, and some even live dispersed in small groups to Madagascar in the Western hemisphere until Fornosa and a small island in the Pacific ocean at the eastern hemisphere (Ishak 2007, 33).

Nonetheless, *locus* of their homeland mainly is located in the cluster of the archipelago and the Malay Peninsula. More specifically, the area on both sides of the Strait of Malacca, between Sumatra and the Malay Peninsula can be referred to as "the cradle of Malay culture". Then it spread to the outside

Nowadays, a group of Malay tribes are differentiated to geo-politics into two parts: First, who founded his own country, and the second, which was under the control of non-Malays. For the first group, including Indonesia, Malaysia, and Brunei, while the

second societies Malay in Singapore, Patani in southern Thailand, Moro of South Philippines and minority groups of other Malays in mainland Southeast Asia as well as on the islands in West and its western hemisphere.

Secondly, they are united by a common race or ethnic group (and sub-ethnic) of Malay, which distinguishes from non-Malays. Based on the evidence of linguistics, archeology, and history, the identity of "the Malay-ness" rooted and united by a common language, primordial cultural pattern that they inherited from generation to generation

. It includes "the myth of concerned" about the origin of their ancestors who came from Iskandar Zulkarnain. Closely related to this, their political system spreads centrifugal and rather than, vice versa, centripetal or centralized in forming imperium despotic models of countries with Chinese version or Mojopahit in Java. The concept of 'State' (or traditional kingdoms) in Malay and it is not the "empire" centralist as identified by a number of authors over the years.

The third characteristic that is closely related to the two features mentioned in advanced, is that they are united by the bond of history of the origins and fate of similarities as well as their cultural development level in the course of modern history. In other words, their subjective experience (historical) that form a common identity. The similarity of the Malay ethnic identity later was that sense of identity of "the Malayness", which goes beyond political boundaries of modern states (Milner 1982).

The experience of history and thus is preserved identity through language, primordial bond which in turn was handed by them, including customs, religious beliefs, maritime tradition as well as wander and so on and so forth. The characteristics of this, of course, might still be added again. However, one important thing to be reminded is the opened-ethnic identity that is always re-constructed and situational term in facing to changing circumstances, but the principal entity (*local* and physical characteristics ethnic) correlated and complemented each other. How do Malay cultures interact and give their reaction to the big changes coming into the environment from time to time? The following description will try to sum up into following phases.

Phase I: Cross-Cultural of Ancient Malay between Great Civilizations (China and India)

Malay region which covers the largest part of Southeast Asia is now a rich cultural laboratory for researchers from different disciplines. The history of the concept of "historical unit" Toynbee, Benda (1968), has tried to highlight the social elements of culture (including religion) and politics as a region. In this case, he looks much closer the structure relationship between the various elements of the dominant culture and the power of Southeast Asia in the past. Laboratory infrastructure contained in Southeast Asia, he said, has changed gradually from classical times to modern. In the classical period of the Malay culture is divided into three scope's influence of the dominant cultures as the following: 1) The area is influenced by Hinduism (*Indic*, objects: Hinduized, Cloedes and Indianized, Harrison) covering almost the whole of Southeast Asia; 2). The area is under the influence of China (*Sinicized*) includes the Indo-China peninsula since the 1st century AD, while the third; and 3) Philippines is just above the surface of influences from India and China. For a while, it is still its laboratory.

That Malay culture is between the classical laboratory. A study of comparative about "cosmology of Melayu (the conception of the world, nature, sea, forest, etc.), the data customary laws of indigenous, the system of transcendental trust and the spread of

ethnic, have not done much to help understand how the cultural infrastructure classic Malay Asia southeast evolve and change and their continuity into the modern era. The introductory study by Banda is an effort to try solving the structure and variation into a relatively neglected over the years, temporarily the interaction of Malay culture to the outside in the order of international relations has been relatively widely studied. As far as dealing with the contour of culture to the (internal), according to Benda, there are four basic cultural types and political relations in the culture of Southeast Asia Malay:

- 1 Prototype of maritime culture centered to traders society at the watershed such as Sriwijaya in the 7th -10th century AD and the watershed on the East Coast of Sumatra and the Malay Peninsula (Malaysia). The main prototype Maritime culture was found in the kingdom of Sriwijaya, often called the largest maritime empire in Southeast Asia at the time (7th -8th of century AD). This is where the center of Malay civilization had been evolved.
- 2 Prototype of feudal-agrarian culture, which is under the influence of Hindu-Buddhist environment in Angkor and Old Mataram and Majapahit where it grows the prototype of *hydrolic* society, society relies on rice irrigation for agriculture under the control of the king's power.
- 3 Local Chinese culture's influence is spotted especially in Annam and Tonkin, and Indo-China in general, where there are classes of landowners (landed Gentry) with a political system based on Confucianism bureaucracy.
- 4 The exclusive prototype of Malay culture in Philippines, where a social unit, called *baranggay*, headed by *Datu* has developed a kind of "transification" social and complicated power systems and it is probably the most complex ever found in Southeast Asia generally. This group can be still encountered by Philippines' community in the Colonial period later on.

Although there are differences and complexities between cultures of Malays that spread in Southeast Asia, a common trait that stands out in all of classical Malay culture in the region, presumably still be identified. One is the political culture, "specific power relations between the people and the king."

The existence of the people and their identity is determined by the king. Individual or group identities are the servants (people) who served the kingdom or the king of A or B in World of Malay. On the other hand, kingdom and the king as a "sovereign figure" only exist when the allegiance of the people is maintained. Iniquity of people is a disaster for the kingdom as well as for the king. Therefore, the bond of loyalty in "people-kingdom" has become a major node.

The idea of this kind of power is actually also true in the modern state. Is one of the requirements in the establishment of a state consists of people and there are lead and vice versa? It is only the coloring load power relations that set it apart. But in the case of ancient Malay Sumatra can be added the linkage between shutter cosmology and ancient Malay wangca ideology as on a tangent in advance becomes more important. So if there is a term "subordinate regions" (dependencies), still reads as "subordinate" and that means "not conquered". So it hardly means, concrete power from the outside is not there.

In Minangkabau, for instance, the words and the king's command, and the oath of allegiance own the price of "sovereignty" of power, so that a writer once described the power relations in the political culture of Minangkabau as "the kingdom of the word"

(royal words) and thus it seems to prevail in the political culture of ancient Malay World generally (Jane 1999).

What has been said about the encountering between the local Malay culture and great civilizations (India and China) in the ancient (classic) is that in a vulnerable time for almost 1000 years (5-14 century AD), the Malay civilization in Southeast Asia is more recipient rather than experting, but the people are not passive receivers. They are creative recipients so that over the time, it shades the impression to foreigners and increasingly patterned of Malay Southeast Asia.

Entering more centuries later, at least since the 13th century and the next centuries until the 19th century, big changes of classic Malay culture to modern have happened in such a manner. The 13th century can even be viewed as “watershed” which was decisive for the formation of the culture of modern Malay Archipelago. This is not because the absorption of Islamic civilization were so intense, Southeast Asia The classical connection infrastructure becomes stuck and stalled, due to the inclusion of new elements that are slowly changing historical maps of Southeast Asia becoming more colorful modern Malay.

Phase II: Cross-Cultural Modern Malay Among Civilizations of Islam

In this phase, it occurs the shift of the Malay civilization from Sriwijaya in Sumatra to Malacca of Malay Peninsula. Islam has changed it slowly but certainly, so that the Malay culture experience has a metamorphic into its present form. Islamic religion was destined to become the religion of world, and to create a universal civilization that stretched from one end of the globe to the others.

This process, as is known, has been underway since the Arab caliphate in Mecca-Medina, then Ummayyads (Persia), and then the Ottoman Turks. Since the 13th century and onwards, Africa and Asia become centers of leading Islam civilization around Arabian Peninsula and as soon as Islam in China is growing through the entrance of Central Asia, at the same time, the dawn awakening of Malay kingdoms Islam also rise in the archipelago. It is even the fact that one of the branches of Islam into the archipelago come from China.

The religion of Islam also gave birth to Islamic civilization. Islamic civilization is based on “tauhid” and it was presented for all humanity, beyond the boundaries of race and whatever their background is. Therefore, he opposed all forms of racial and ethnic discrimination. Religion and this new civilization soon developed faster and beyond what is achievable by any religion in the world.

Moreover, Islam does not prevent people to learn from other civilizations in the past, instead it advocates for adopting science, education, culture and others into the Islamic way of life, as long as it is not contrary to the principles of Islam. Islam even while recognize the sacred books of divine religions in the past

Then the global civilization that created Islam in the Malay world, that is no longer valid, is the basis of modern Malay culture in the archipelago. At least that is “hujjah” (thesis) that M.C Ricklefs has shown, *A History of Modern Indonesia (1981)*. Australian historian was not put on the new facts about the history of this country. He simply recycles existing materials based on the available literature available, which may have been a classic for Indonesian historian. However, in his hands, the history of Indonesia seems new because his thesis is able to offer a new perspective on the history of modern Indonesia.

Unlike most history books during this time, which accepts the view that modern Indonesia was created by and is identical with the arrival of the West, at least since the 19th century, the book offers a different view.

Islamic civilization that has begun to flourish in the Malay world since the 13th century has reached the height of glory in the days of Malacca (15th or 16th century). According to M.C Ricklefs, religion and culture of Islam is a coherent "unit of history" and is instrumental in the development of modern Indonesia for three reasons:

1. Islamization of Indonesia since the 13th century has been encouraging and there is a cultural unity and religion (Islam) in the archipelago since 1300 up to now.
2. The themes or issues that interplay between Islam and the expansion of the West since the 16th century, since the arrival of the West to Indonesia is still going up to now.
3. The reconstruction of history (historiography) Indonesia since 1300 is much more advanced than previous centuries because it relied on richer documents, with emphasizing on writing/ local language (Javanese, Malay Ancient and modern European sources) as commonly used up to now.

The above third argument seems to require further clarification in order to see further continuities and historical discontinuity discussed by M.C Ricklefs. First, the history of Indonesia before the 13th century is a local history for the character of Hindu Buddhist tends to be "in word looking" is agrarian and limited to local inferior under their control, with a few exceptions and then it disappeared from history.

On the contrary, Islam gives a view "outward looking", universalism, urban, and tissues form a sort of view the feeling of "brotherhood" in faith and it reaches limits of empire (kingdom or sultanate). Islamization, instead, unites the archipelago in one *locus* to the Malayness in the sense of cultural ethnic identity of the Malay Archipelago, with a number of new characteristics.

For example, the strong role of pitchman (*pedrals*) controlled by the local Muslim traders, which connects the city with other cities among the community to other community in sequence from island to island. Fall of Malacca in 1511 does not mean the loss of Malay culture and Malay traders remain to enliven trade ports in the archipelago (Halimi 2006).

It further reminds us Geertz's essay about the role of the clergy as a "realtor culture" (Geertz 1960), and the most obvious is also visible in the activities of the early twentieth century nationalist activist (Zed 2002).

Both Indonesia's history before the 13th century is the history of the interaction that is very local characteristics, and it is not just limited to the kingdom. Cultural interaction among local elements and two elements of civilization of India and China are not lasting, but it quickly fades, then it is completely cut. After the process of Islam in 13th century, the basic reconstruction of Indonesia's history just relies on the relatively limited resources, especially data of archaeological (inscriptions) and written sources of *lusr* (Indian, Chinese, Arabic, and also the west). It further highlights interpretations of linguistic and geo-morphological because of its historical capacity is still weak, scholars often differ and some still debate until now, but with the process of Islamization since 13th century historical sources from old manuscripts which is in production since the beginning of the Islamization still load backrest historical writing become increasingly broader and stronger and certainty of its history is also quite strong.

Thus, the thesis of Ricklefs has given a new perspective on the era of 'modern Indonesia'. It has started since the arrival of Islam, and not since the arrival of Europeans to the archipelago has adopted over the years. Islam is the true religion that makes the archipelago into a coherent historical unit in the fight against colonial hegemony, Islam became a symbol of indigenous identity and generating willpower., as once also described George Mc. Turnan Kahin (nationalism and revolution in Indonesia, 1952) as well as Harry J's object (The Crescent and the rising sun, 1958).

Has not Indonesian national awakening in the early 20th Century pioneered Islamic union that reverberated throughout the archipelago, and not by Utomu that are limited to raising nationalism of Java nobility? The glory of Malacca and trade networks in the country that is under the control of the kingdom Islam for centuries (see table) become an obstacle to European imperialism in the 17-18th century. After Islam was attenuated by the European colonial powers, their infrastructures were taken and it will have been in earlier that Islam spread to Europe which later takes control.

Phase III: Cross Modern Culture in Europe Imperialism Era

The first boxes of the archipelago with Europe, especially the Portuguese and Dutch have taken place since the 16th century after the fall of Malacca to the Portuguese (1511), competition among fellow European competitors in Asia and in the world generally makes wither particularly fierce. Portuguese power in the archipelago was not until a century. Though its influence is considerable, mainly due to the fall of the trade lane changes Malacca, and the Christian religion spread in the eastern part of Indonesia. Holland originally came as traders through their commercial entity that called VOC's and also kept an element of hostility towards Islam. Despite its coming, then VOC soon managed to shift position and influence in the Portuguese archipelago.

In the 17th to 18th century is the era of hegemony battle between the Dutch and the kingdoms of Islam in the archipelago. Resistance of the Islamic group was not easy, so the establishment of colonial delayed for several centuries. That just happened in the 19th century. The Netherlands with the arrival of Islam before, approaching the archipelago with peace and bonding "silaturrahim" Dutch comes with war. War by war was almost always won by the Dutch. Arguably the Portuguese against the Dutch before the 19th century came from Islamic groups between years 1830 to 1840 the Dutch began to divert attention to areas outside Java, but all paid with a heavy price: the war in Aceh will be at the bow even in the early century 20 (1907). Thus the myth of colonialism for "350years" will no longer be accepted. In fact, before 1800 or early 19th century Dutch ruled in fact only three particular points in Java, Makassar and Ambon. The kingdom of Malay Islamic at that time is still and relative independence in line with their European competitors. Then, since the 19th century Dutch gradually get rid of the political power of Islam and ruled the Netherlands Indies, Batavia.

During under Dutch colonial rule, the Malay cultural identity that has been patterned Islam actually getting stronger, partly because in the spirit of Islam that is the power of the lean wither. Every ideological 'war while' coloring resistance. Although the European colonization that eventually bring big disaster for the system of Islamic kingdoms of the archipelago, the Malay-Islamic culture has been integrated as a whole into a new identity of Malay culture. A submission to the colonial regime does not mean the collapse of infrastructure at all Malay culture. Some even strengthened, but what is

the purpose of the Malay Islam itself is not a uniform entity (Galtung, Johan dan Inayatullah 1997).

Islam as a religion in itself contains two entities that cannot be separated, but it can be distinguished, namely between the normative (texts, teachings, .dogma religious belief) and that history or adherents of subjective experience (the practice and implementation of the teachings, the text of belief, dogma religion) in concrete daily life and community life in an environment that is different also (social organization, job community, rural community organization or office, party) and in the context of political stream (orthodox and moderate) and so on.

Political of colonialism against Islam not only suppress and stifle but also manipulate (Milner 1982). In colonial situations like that, the power of Islam that is different that young united under the banner: the national citizens anti colonial Dutch in Indonesia is patterned in Islam. It has also been on the show the fall of the Dutch colonial power in Indonesia and that Islam has contributed a mighty in liberation of Indonesia is a fact that cannot be in dispute, though impressed lack adequate portion of data discourse of history in Indonesia to date. One thing that needs to be emphasized here is Islam colonial powers Dutch cannot be separated from that of its adherents were once synonymous with supporters of Malay culture, that is wither modern archipelago wherewith enlightened by the values of Islam, a "great religion" and at a power of global civilization in its time religion, modern Malay culture has a tremendous added value for successfully integrating Islam into his flesh and blood. And the Dutch colonial powers actually is quite inadequate to dismantle Islam from the grip of the Malay culture in order to lead him towards the appropriate direction in accordance with the colonial culture that is secular and capitalist. It then makes so complicated and complex cross-Islamic modern Malay culture and party strength European colonialism-imperialism on the other hand. Then what can be described here is only an overview of which still requires deepening again.

Phase IV: Cross-Cultural Malay Modern Contemporary in Globalization Era

Globalization is a confusing concept. For some people it is synonymous with electronic communication conjure up the image of: e-mail, global media (tv cable and print media), The use of massive "mobile phone" in all walks of life .For others it is globalization of world trade affairs, such as the ability to buy coca cola in Africa or shopping in malls and penchant for fast food (KFC, McDonald's, etc.), or imitate the lifestyle abroad. But for some, globalization is the use of imaging and boost appetite permissiveness, greedy, or omission that caused the suicide of farmers because of crop failure, environmental destruction, deforestation, excessive exploitation. The negative natural resources are hidden in the eyes of globalization relative crowds than the positive side.

Indeed, throughout the world today people are witnessing an era of globalization west thanks to the ability and the revolution in communications and information technology as well as transport with any negative impacts and the positive. Globalization is a "double-edged knife," nobody denies the ease was created in the name of globalization. Others also do not deny that globalization is also the spot that is evenly invitation to the profit and loss distribution. The problem is that everyone gained access into the processes of globalization. Who is profitable and who loses? Inequity is further causing to not balance and in turn creating "ekskulifitas" polarization and a small

number of people or the rich countries to the advantage gained from the process and the rest are marginalized. Globalization creates polarization, concentration of wealth and marginalization takes place in the same process. In this process sources of investment, growth and modern technology lays on a small number of wealthy countries (North America, Europe, Japan and now China and India). The fact now is 20% of the world's population is still immersed with 'poverty absolute' with income below US \$ 1 in one day, and the rest of a half the population of the planet should be able to live on \$ 2 a day the majority of States developing (third world) actually be outside the process of globalization or only involved in the periphery and even then often only become prey to the consumer behavior of the process of globalization (Lughod 1991).

In the context of the history of contemporary Malay world today, the majority of which is merged from globalization process is Islam. It treated unfairly and become strange from the hegemony of global civilization west today raises the clashes is inevitable that inevitably done that kind was not only prevail among people of Islam in the world of Malay but among their brothers and sisters in the rest of the world. On the one hand a squeeze of suspicion and hostility towards Islam by the western and the poorest countries in the third world justification in the ideas and policies of the State. Adults Huntington's thesis about "civilization clash" the West and Islam, no matter how it received criticism as well spill the beans. How the West looked as an enemy (Voll 2003, 39).

Islam in the context of world history the seeds of hostility can be traced far traced backward to the bad crusade in the 11th and in history of Malay world, especially Indonesia has been rooted since the colonial era The draft of the "awakening Islam" contemporary, sticking out since the last two decades of the 20th century was originally pitched the anti-western and further developed into motion a re-evaluation of intellectual and practices within the framework of the revitalization of values to Islamization among its adherents. The movement has also raised concerns that emerged in the west as Huntington's thesis about the "clash of civilizations" is troubling that a worry in the world of Malay taken from awakening phenomenon that is wither lately.

This phenomenon is closely related to critical multidimensional and complex which today are often associated with globalization of universal. Although I am not sure what is referred to as 'universal civilization' (global), we should be careful in determining concept of universal civilization worldwide (globalization), at least it is because of the following reasons: first contemporary globalization, like any in practice is contributing west and the main actors are the developed countries, there is also a universal civilization, which in the past never be in a glory before Europeans woke up from a long sleep through the renaissance of the 13th century until now remained a universal civilization to the hegemonic (Zed 2002), both closely related with civilization of this hegemonic, western globalization today is more a process of modernization that enter into the world of post-World War II wither becomes only forms of instruments used and the methods and the level of speed. As to which is the case with the modernization, which is now in deconstruction, both at the conceptual level (Academic) and its practice, as well as with the globalization of this era also developed the anti-globalization movement in the West and the Third World are mostly victims of globalization is a contemporary of the birth of globalization is "neo-liberalism", which also penetrated to religious movement.

In the Malay world today, the most important characteristic of consciousness is that western world today has managed to dominate the world of Malay and Malay Islamic world khususnya (Zed 2002) West excel in mastering material richness and strength of the economic system. Through international cooperation with local state or large business groups Malay world, the dominance of the western world which is less favor of the natives has added ammunition discontent among marginalized groups, which is generally Malay Islam. However, in fact the same thing actually happened also in the non-Malay indigenous groups other in the archipelago. Adverse effects organization that afflicts this area seems the most serious experienced by communities in general extinguished wither.

The emergence of Islamic awakening discourse southeast Asia today, which is clearly addressed to the Malays, in a sense, a response to the increasingly widespread concerns that this unfortunate process. Although it is still in the process of finding the form, the movement was certainly expected, not in the religious movement in the narrow sense but must be necessarily taken from movement within the broader meaning luas(Zed 2002).

Conclusion

Malay cultural response to changes in global civilization is to support global culture as a progress in certain civilizations in the form of understanding other cultures. Along with that, there is an Arabic saying that advocates that Muslims can "fill" science even in the land of China. "That means that Muslims, including Malay Muslims must be able to learn from the great civilizations that rule the world. Indonesia's ancestors have even interacted with great civilizations such as India and China, and the great civilizations of Islam, Europe, and the West as they are today, although still always only on the edge of large civilizations because Malay Islamic Civilization did not experience a great revival, lack of leadership and strong unity.

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