

Malay Wisdom in Adapting Between Tauhid and Customs in Islamic Shari'at

Muhammad Nurin^{1*}, Haris Riadi², Febby Erika³

¹⁻³Master's Program in Islamic Religious Education, IAIN Datuk Laksemama Bengkalis, Riau, Indonesia

Corresponding Author's e-mail : indahnurin2@gmail.com

ARMADA
JURNAL PENELITIAN MULTIDISIPLIN

e-ISSN: 2964-2981

ARMADA : Jurnal Penelitian Multidisiplin

<https://ejournal.45mataram.ac.id/index.php/armada>

Vol. 04, No. 06 Juni, 2026

Page: 1421-1428

DOI:

<https://doi.org/10.55681/armada.v4i6.2361>

Article History:

Received: Mei 02, 2026

Revised: Mei 12, 2026

Accepted: Juni 17, 2026

Abstract : This study aims to examine Malay wisdom in harmonizing tauhid (Islamic monotheism) and customary practices within the framework of Islamic law (shari'ah). The main focus is to explore how Malay society integrates the values of tauhid into its customary system, resulting in a harmonious relationship between religion and culture. This research employs a qualitative approach with a library research method, utilizing Islamic literature, books, and scholarly journals from the last five years as primary sources. Data collection is conducted through documentation, while data analysis applies a descriptive-analytical method with normative-theological and cultural approaches. The findings reveal that Malay wisdom operates through mechanisms of selection, adaptation, and integration in aligning tauhid with customary practices. The principle "adat bersendi syara', syara' bersendi Kitabullah" serves as the fundamental basis to ensure that customs remain within the boundaries of Islamic teachings. The values of tauhid are manifested in various cultural practices, including rituals, symbolic expressions, and social ethics that reflect Islamic teachings. However, in the modern era, Malay wisdom faces challenges such as globalization and value shifts that may weaken this integration. Therefore, revitalization efforts through education, the role of religious scholars, and policy support are necessary to sustain Malay wisdom grounded in tauhid.

Keywords : Malay Wisdom, Tauhid, Custom, Islamic Law, Culture

Abstrak : Penelitian ini bertujuan untuk mengkaji kearifan Melayu dalam menyelaraskan tauhid dan praktik adat dalam kerangka hukum Islam atau syariah. Fokus utama penelitian ini adalah mengeksplorasi bagaimana masyarakat Melayu mengintegrasikan nilai nilai tauhid ke dalam sistem adatnya, sehingga menghasilkan hubungan yang harmonis antara agama dan budaya. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan, melalui pemanfaatan literatur Islam, buku, dan jurnal ilmiah dalam lima tahun terakhir sebagai sumber utama yang relevan. Pengumpulan data dilakukan melalui dokumentasi, sedangkan analisis data menggunakan metode deskriptif analitis dengan pendekatan normatif teologis dan kultural secara mendalam. Temuan penelitian menunjukkan bahwa kearifan Melayu bekerja melalui mekanisme seleksi, adaptasi, dan integrasi dalam menyelaraskan tauhid dengan praktik adat. Prinsip "adat bersendi syara', syara' bersendi Kitabullah" menjadi dasar utama untuk memastikan bahwa adat tetap berada

dalam batas ajaran Islam. Nilai nilai tauhid terwujud dalam berbagai praktik budaya, termasuk ritual, ungkapan simbolik, dan etika sosial yang mencerminkan ajaran Islam. Namun, pada era modern, kearifan Melayu menghadapi tantangan seperti globalisasi dan pergeseran nilai yang dapat melemahkan integrasi tersebut. Oleh karena itu, upaya revitalisasi melalui pendidikan, peran ulama, dan dukungan kebijakan diperlukan untuk menjaga kearifan Melayu yang berlandaskan tauhid secara berkelanjutan di tengah perubahan sosial masyarakat secara kuat pada masa kini dan mendatang.

Kata Kunci : *Kearifan Melayu, Tauhid, Adat, Hukum Islam, Budaya*

INTRODUCTION

Malay wisdom is one of the cultural heritage that has a depth of value, not only in the social aspect, but also in a strong religious dimension. In the life of the Malay community, adat is not understood simply as a hereditary habit, but as a value system that regulates the overall system of life. When Islam came and developed in the Malay region, there was a harmonious integration process between customs and religious teachings, especially monotheism as the core of the Islamic faith. This process is not confrontational, but adaptive and selective, thus giving birth to a distinctive and sustainable form of local wisdom. Tawheed as the main basis in Islam affirms the oneness of Allah SWT and becomes the foundation in all aspects of a Muslim's life. In the context of Malay society, the value of monotheism is not only understood theologically, but also internalized in social and cultural practices. This is reflected in various customs that contain Islamic values, such as respect for others, deliberation, and manners based on Islamic ethics. Thus, monotheism is not only a concept of faith, but also a spirit that animates Malay customs (Hasbullah, 2014a).

History shows that the process of Islamization in the Malay world took place peacefully and gradually. The ulama and da'i use a cultural approach in conveying the teachings of Islam, so that people can accept change without losing their cultural identity. In the process, customs that are contrary to the principles of monotheism, such as practices that lead to polytheism, are slowly abandoned or changed. Meanwhile, customs that do not contradict the shari'a are still maintained and even strengthened with Islamic values. This process gave birth to a very famous principle in Malay society, namely "adat bersendi syara', syara' bersendi Kitabullah" (Arif Rahim & Hutabarat, 2024). Malay wisdom in adjusting between monotheism and custom is also seen in its ability to maintain a balance between religious normative values and socio-cultural realities. Customs are not made as rigid, but flexible as long as they do not contradict Islamic law. This flexibility shows a deep understanding of the essence of Islamic teachings, so that the custom can function as a means to strengthen the value of monotheism in people's lives. In other words, adat is an effective cultural da'wah medium in grounding Islamic teachings (Azizatul Hanifah & Nurdin, 2024).

In addition, Malay local wisdom plays an important role in shaping the character of a religious and noble society. Values such as good manners, respect for parents, and the spirit of togetherness not only come from cultural traditions, but are also in harmony with Islamic teachings. The integration between custom and monotheism creates a harmonious system of life, where religious and cultural values reinforce each other. This shows that Malay wisdom is not just a tradition, but a manifestation of Islamic teachings that have been integrated into people's lives (Hasanah et al., 2025).

However, in the development of an increasingly modern era, Malay wisdom faces various challenges. Globalization and social change bring influences that can shift traditional values, including in traditional practices that have been carried out for a long time. In this situation, efforts are needed to maintain and preserve Malay wisdom so that it remains relevant without losing the essence of monotheism as the main basis (Rizki et al., 2024).. Therefore, the study of

Malay wisdom in adjusting between monotheism and customary is important to provide a comprehensive understanding and as an effort to preserve these noble values in the midst of the dynamics of contemporary life. Thus, the discussion of Malay wisdom from the perspective of monotheism and Islamic shari'a not only has academic value, but also practical relevance in people's lives. This study is expected to contribute to strengthening the religious Malay cultural identity, as well as being the foundation in facing the challenges of modernization without ignoring the deeply rooted Islamic values.

RESEARCH METHODS

This study uses a qualitative approach with the type of literature study research (*library research*), which focuses on the study of the concept and value of Malay wisdom in adapting between tauhid and adat in Islamic shari'a. This approach was chosen because the object of study is normative and cultural, so it requires an in-depth search of relevant literature sources, both in the form of Islamic books, books, and scientific journals in the last five years. The data in this study consisted of primary data that included literature on monotheism and Malay customs, as well as secondary data in the form of previous research results that supported the analysis. The data collection technique is carried out through documentation studies by identifying, classifying, and studying sources related to the research theme systematically (Abdurrahman, 2024; Sari & Asmendri, 2020).

The data analysis technique used is descriptive-analytical analysis with normative-theological and cultural approaches. The data that has been collected is described and then analyzed to find the relationship between the value of monotheism and customary practices in Malay society. The normative-theological approach is used to assess the conformity of the customs with the principles of Islamic shari'a, while the cultural approach is used to understand the customs as a result of the social construction of the Malay society. To maintain the validity of the data, this study applied the source triangulation technique by comparing various different references so that valid and scientifically accountable results were obtained (Moleong & J, 2021; Sugiyono, 2023).

RESULT AND DISCUSSION

The Philosophical Foundation of Malay Wisdom Based on Tawheed

Malay wisdom in adjusting between monotheism and custom is rooted in a philosophical foundation that makes monotheism the center of the entire value system of life. In the view of the Malay people, monotheism is not only understood as a theological concept of the oneness of Allah SWT, but also as a *worldview* which shapes the way of thinking, behaving, and behaving. The customary values that develop in Malay society are basically directed not to contradict the principle of tauhid, so that the customs are not value-free, but are bound to divine norms. Thus, monotheism is the main foundation that controls and gives direction to the existence of customary practices in people's lives (Ainiyah only, 2021).

The famous Malay philosophy, namely "*adat berjundi syara', syara' berjundi Kitabullah*", is a concrete manifestation of that philosophical foundation. This expression shows that the custom must be based on Islamic shari'a, while the shari'a itself is sourced from the Qur'an and Sunnah. In this framework, customs do not have absolute authority, but are subordinate to Islamic teachings. However, the custom still has room to develop as long as it does not contradict the principle of monotheism. This reflects the balance between the normative values of religion and the reality of local culture, which is the hallmark of Malay wisdom (Arif Rahim & Hutabarat, 2024).

Furthermore, the relationship between monotheism and customs in Malay society can also be understood as a form of epistemological integration between revelation and culture. Tawheed functions as a source of absolute truth, while custom is a medium for the implementation of these values in concrete life. In practice, Malay customs not only reflect social norms, but also contain spiritual values that are oriented towards strengthening faith. Therefore, Malay wisdom can be seen as the result of the process of internalizing the teachings of monotheism into the cultural structure, thus giving birth to a religious and contextual system of life (Muflihini & Agung, 2020).

Thus, the philosophical foundation of Malay wisdom based on monotheism shows that the relationship between religion and culture is not a mutually contradictory relationship, but complementary. Tawheed provides direction and legitimacy to customs, while adat is a means to ground the values of monotheism in people's lives. This integration not only strengthens the Islamic identity of the Malay community, but also makes adat an effective instrument in maintaining the continuity of Islamic values in the midst of the dynamics of changing times

The Dialectic of Tauhid and Customs in Malay History

The dialectic between tauhid and adat in Malay history is a long process that takes place gradually and dynamically. When Islam entered Malay territory, the community already had an established customary system as a guideline for life. The presence of Islam does not necessarily erase these customs, but rather conducts a dialogue between the teachings of monotheism and local traditions. In this process, monotheism is present as a basic principle that assesses, directs, and perfects customs, so that a pattern of harmonious relations between religion and culture is formed (Hasbullah, 2014a).

The process of Islamization in the Malay world shows the existence of an adaptive da'wah strategy, where scholars use a cultural approach in conveying the teachings of Islam. Customs that contain elements contrary to monotheism, such as polytheistic practices and animist beliefs, are slowly being criticized and abandoned. Meanwhile, customs that do not contradict the teachings of Islam are maintained and even given new meanings in accordance with the values of monotheism. This process reflects a dialectic between rejection and acceptance, which results in cultural transformation without eliminating the local identity of the Malay community (Arif Rahim & Hutabarat, 2024).

In addition, the role of ulama and customary institutions is an important factor in bridging the relationship between monotheism and customs. Scholars not only function as conveyors of religious teachings, but also as cultural mediators who are able to integrate Islamic values into traditional structures. In many cases, customary decisions taken by the Malay community always take into account the principles of shari'a, so that the customary does not run independently of religion. This shows that the dialectic between monotheism and custom does not only occur at the conceptual level, but also in concrete social practices (Bima *et al.*, 2026).

Thus, the dialectic of monotheism and customs in Malay history produced a unique form of wisdom, namely the ability to accommodate changes without losing the basic principles of faith. The interaction between the two is not a permanent conflict, but a continuous negotiation process in order to maintain a balance between divine values and cultural reality. This wisdom is proof that the Malay community is able to build a civilization that is religious as well as contextual, and remains relevant in facing the dynamics of changing times.

The Mechanism of Malay Wisdom in Harmonizing Tauhid and Customs

The mechanism of Malay wisdom in harmonizing monotheism and customs shows that there is a systematic and directed process in maintaining the purity of Islamic teachings without losing cultural identity. One of the main mechanisms is the principle of selection for customs, which is an effort to sort out traditions that are in accordance with and not in accordance with the values of monotheism. Customs that contain elements of shirk, superstition, or are contrary to Islamic teachings are gradually abandoned, while customs that are neutral or in harmony with the shari'a are still maintained. This selection process reflects the strong theological awareness in Malay society to make monotheism the main standard in life (Billah & Mawaddah, 2025; Lutfhi *et al.*, 2025). In addition to selection, another mechanism used is adaptation or adjustment of customs to Islamic values. In this case, local traditions are not necessarily deleted, but rather their meaning and practices are changed to conform to the principles of monotheism. For example, traditional rituals that were previously animistic were then Islamized by including elements of prayer, dhikr, and the values of faith in Allah SWT. This adaptation process shows the flexibility of Malay wisdom in accommodating local culture while maintaining the purity of Islamic teachings, so as to create continuity between tradition and shari'a (Hasbullah, 2014a; Maulana, 2025).

Furthermore, the integration mechanism is an important stage in uniting monotheism and customs in its entirety in people's lives. At this stage, the values of monotheism have not only

become normative references, but have been integrated into the structure of customs and social practices. Customs are no longer seen as a separate entity from religion, but rather as part of the implementation of Islamic teachings themselves. This can be seen in various social practices, such as deliberation, respect for parents, and manners that reflect Islamic values. Thus, this integration gives birth to a harmonious system of life between religion and culture (Hasbullah, 2014b). With the mechanism of selection, adaptation, and integration, Malay wisdom is able to maintain a balance between the values of monotheism and cultural reality in a sustainable manner. This mechanism is not only historical, but continues to this day as a form of response to social change. Therefore, Malay wisdom can be understood as a dynamic system that is able to maintain the principles of monotheism while accommodating the development of the times without losing its distinctive cultural identity.

Manifestation of Tauhid Values in Malay Customary Practices

The manifestation of the value of monotheism in Malay traditional practices can be seen from how the teachings of the oneness of Allah SWT are internalized in various forms of social and cultural life. In Malay society, monotheism is not only a theological belief, but also manifested in daily behavior that reflects an awareness of man's relationship with God. This can be seen in various traditional rituals that have undergone the process of Islamization, such as the recitation of prayers in every important activity, the use of Islamic symbols, and the emphasis on righteous intentions in every charity. Thus, customs are a means of actualizing the value of monotheism in people's lives (Saputra & Siregar, 2024). In addition, the value of monotheism is also manifested in Malay expressions and sayings that are loaded with religious meanings. Expressions such as "*Death in the Flesh, Death in the Flesh*" or "*adat berjundi syara', syara' berjundi Kitabullah*" shows the awareness that human life is inseparable from Divine rules. This language and cultural symbol is an effective medium in instilling the value of monotheism from generation to generation, thus forming a community mindset that always associates life with the will of Allah SWT. In other words, verbal wisdom in Malay culture functions as a means of contextual monotheism education (Arif Rahim & Hutabarat, 2024).

In social practice, the value of monotheism is also reflected in the ethics and manners of the Malay community. Politeness, respect for parents, deliberation in making decisions, and the spirit of mutual cooperation are part of the customs that are in line with Islamic teachings. These values not only function as social norms, but also as a form of practicing monotheism in human relations (*hablum minannas*) which is based on the awareness of the relationship with Allah (*hablum minallah*). This shows that monotheism in Malay society is not abstract, but is alive and manifested in daily social interactions (Nuh & Hasanah, 2024). Thus, the manifestation of the value of tauhid in Malay customary practices reflects a strong integration between religion and culture. Customs are not only a legacy of tradition, but also a medium to internalize and actualize the teachings of monotheism in real life. This integration makes the Malay community have a distinctive religious identity, where Islamic values are not only believed, but also practiced consistently in various aspects of life (Hasbullah, 2014b).

Malay Wisdom as a Normative System in Sharia

Malay wisdom can be understood as a normative system that functions to regulate people's lives while still being based on the principles of Islamic law. In the perspective of Islamic law, the custom (*'urf*) has a recognized position as long as it does not contradict the obvious NASH. In the context of Malay society, customs develop as social rules that regulate relationships between individuals, family life systems, and social systems, but remain in the corridor of monotheism. This shows that Malay wisdom is not just a tradition, but has become part of a normative system that has legitimacy within the framework of shari'a (Hasbullah, 2014a). Principle "*adat berjundi syara', syara' berjundi Kitabullah*" is the main basis in placing adat as an inseparable part of Islamic teachings. In practice, adat functions as an operational instrument in implementing shari'a values contextually. This means that shari'a provides general principles, while customary is a means of implementation that is adjusted to the social conditions of the Malay community. Thus, there is a complementary relationship between adat and shari'a, where adat strengthens the application of Islamic law in daily life (Arif Rahim & Hutabarat, 2024).

However, the existence of customary as a normative system still has clear limits in the perspective of *aqidah* and *fiqh*. Custom cannot be used as a source of law if it is contrary to the principles of monotheism or contains elements of *shirk*, deviant *bid'ah*, or practices that are prohibited in Islam. Therefore, a deep understanding is needed to distinguish between legal customs (*'urf sahih*) and broken customs (*'urf fasid*). In this regard, Malay wisdom shows its ability to maintain a balance between maintaining tradition and adhering to the teachings of Islam consistently (Hasbullah, 2014a). Thus, Malay wisdom as a normative system in *shari'a* reflects a strong integration between cultural values and religious teachings. Customs not only function as social rules, but also as a medium to uphold the values of monotheism and *shari'a* in people's lives. This integration makes the Malay society have an orderly, religious, and adaptive life system, without losing the basis of faith that is its main foundation.

Challenges and Revitalization of Malay Wisdom in the Modern Era

Malay wisdom in adjusting between monotheism and customs faces various challenges in the modern era marked by the flow of globalization, modernization, and technological development. Rapid social change often brings new values that are not always in line with the principles of monotheism and Malay customs. As a result, there has been a shift in customary practice, where some people have begun to view customary practices as mere formalities without understanding the philosophical and religious values contained in them. This condition has the potential to weaken the integration between monotheism and customs, which has been a characteristic of Malay society (Nuh & Hasanah, 2024).

In addition, the increasingly strong influence of foreign culture also poses its own challenges in maintaining the authenticity of Malay wisdom. The values of individualism, materialism, and secularism that enter through the media and technology can shift people's mindset from those originally based on monotheism to more oriented to worldly interests. In this context, Malay customs that are loaded with spiritual values are often considered irrelevant to modern life. Therefore, efforts are needed to restore the public's understanding of the importance of local wisdom as part of the identity and value system based on Islam (Andini & Sirozi, 2024).

In response to these challenges, the revitalization of Malay wisdom is an important step that must be carried out systematically and sustainably. This revitalization can be done through education, both formal and non-formal, by incorporating the values of monotheism in the learning of Malay customs and culture. In addition, the role of *ulama*, traditional leaders, and educational institutions is indispensable in reviving traditional practices that are in harmony with Islamic law. This effort not only aims to preserve culture, but also to strengthen Islamic values in people's lives (Ahmad Fauzan, 2023).

Thus, the revitalization of Malay wisdom in the modern era is not only an effort to preserve culture, but also a form of strengthening monotheism in social life. Through an adaptive and contextual approach, Malay wisdom can continue to exist and be relevant in the midst of changing times. The integration between customs and monotheism must be maintained so that the Malay community does not lose its religious identity, as well as being able to face global challenges while still adhering to Islamic *shari'a* values.

CONCLUSION AND SUGGESTION

Malay wisdom in adjusting between *tauhid* and *adat* in Islamic *shari'a* shows that there is a harmonious integration between religious and cultural values. *Tawhid* serves as the main foundation that directs and controls customs, so that every cultural practice remains within the corridor of Islamic teachings. The principle of "*adat berseindi syara', syara' bersendi Kitabullah*" is a philosophical foundation that emphasizes that *adat* cannot be separated from *shari'a*, but must be subservient and in harmony with it. Through a long historical process, the Malay community was able to select, adapt, and integrate into customs, so as to create a religious and contextual system of life. The manifestation of the value of monotheism in Malay customs can be seen in various aspects of life, ranging from rituals, cultural symbols, to social ethics that reflect Islamic teachings. Customs not only function as social rules, but also as a medium for internalizing monotheistic values in daily life. However, in the modern era, Malay wisdom faces quite complex challenges, such as globalization, shifting values, and a weakening understanding of the meaning

of the customs themselves. Therefore, serious efforts are needed to maintain and strengthen the integration between monotheism and customs so that they remain relevant and sustainable.

Efforts are needed to strengthen public understanding of tawhid values as the foundation for practising Malay customs through formal and informal education rooted in local wisdom. The role of scholars, traditional leaders, and educational institutions should also be strengthened so that the community can distinguish between customary practices that align with Islamic law and those that contradict it. In addition, the government and related institutions are expected to support the preservation of Malay wisdom through policies that integrate cultural and religious values into social life. Future research should further examine the dynamics of Malay wisdom in the modern era in order to identify appropriate strategies for maintaining a balanced relationship between custom and tawhid.

ACKNOWLEDGEMENTS

The author expresses sincere gratitude to all scholars, religious leaders, traditional leaders, educational institutions, and Malay cultural communities who have contributed to the understanding and preservation of Malay wisdom rooted in tawhid. The author hopes this article can support further studies and efforts to maintain the harmony between Islamic teachings and Malay customs in the modern era.

REFERENCE

- Abdurrahman. (2024). Metode penelitian kepustakaan dalam pendidikan Islam. *Adabuna: Jurnal Pendidikan dan Pemikiran*, 3(2), 102–113. <https://doi.org/10.38073/adabuna.v3i2.1563>
- Ahmad Fauzan. (2023). Revitalisasi kearifan lokal berbasis nilai Islam. *Jurnal Pendidikan dan Dakwah*, 9(2), 140–155.
- Andini, D. R., & Sirozi, M. (2024). Integrasi kearifan lokal dalam perencanaan pengembangan kurikulum pendidikan Islam. *Jurnal Inovasi, Evaluasi, dan Pengembangan Pembelajaran (JIEPP)*, 4(3), 465–471. <https://doi.org/10.54371/jiepp.v4i3.566>
- Rahim, A., & Hutabarat, Z. S. (2024). Menelusuri jejak sejarah adat bersendi syarak, syarak bersendi Kitabullah di Bumi Sepucuk Jambi Sembilan Lurah. *Jurnal Review Pendidikan dan Pengajaran*, 7(3), 8923–8930. <https://doi.org/10.31004/jrpp.v7i3.29275>
- Hanifah, A., & Nurdin, M. A. (2024). Islamisasi tradisi sedekah laut: Studi kasus Desa Karangagung Kecamatan Palang Kabupaten Tuban. *Inklusiva: Jurnal Studi Agama-Agama*, 2(1). <https://doi.org/10.15408/ijjaa.v2i1.41432>
- Billah, M. A., & Mawaddah, S. J. (2025). Pengaruh Islam pada budaya Melayu di Riau. *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, 8(2), 11–20. <https://doi.org/10.38214/jurnalbinaummatstidnatsir.v8i2.353>
- Bima, A., Ridwan, A., & Sumirah. (2026). Peran alim ulama, tuo tengganai serta cerdik pandai dalam membangun citra pendidikan Islam dan peradaban Melayu Jambi di Tanah Pilih Pusako Batuah Kota Jambi. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 11(1), 310–328.
- Hasanah, L. R., Annur, S., & Niswah, C. (2025). Transformasi pendidikan Islam melalui ekspresi seni budaya Melayu. *Jurnal Pendidikan Tambusai*, 9(3), 34456–34468. <https://doi.org/10.31004/jptam.v9i3.33090>
- Hasbullah. (2014a). Dialektika Islam dalam budaya lokal: Potret budaya Melayu Riau. *Sosial Budaya*, 11(2), 166–178.
- Hasbullah. (2014b). Islam dalam bingkai budaya lokal: Kajian tentang integrasi Islam dalam budaya Melayu Riau. *Toleransi: Media Komunikasi Umat Beragama*, 6(1), 1–15. <https://doi.org/10.24014/trs.v6i1.893>
- Lutfhi, H., Hasbullah, Marantika, A., & Azizah, U. (2025). Pandangan guru dan siswa terhadap nilai-nilai karakter dalam pembelajaran fikih di MTsN 2 Kota Cilegon. *Jurnal Nuansa Akademik*, 10(2), 465–474. <https://doi.org/10.47200/jnajpm.v10i2.3155>
- Maulana, A. (2025). Pengaruh Islam terhadap pembentukan identitas budaya masyarakat Melayu. *NIHAYAH: Journal of Islamic Studies*, 1(2), 209–225.
- Moleong, L. J. (2021). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.

- Muflihah, A., & Agung, I. S. (2020). Internalisasi nilai-nilai kearifan lokal pada pengembangan kurikulum pendidikan agama Islam. *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam*, 3(2), 21–32. <https://doi.org/10.30659/jspi.v3i2.15532>
- Nuh, Z. M., & Hasanah, N. (2024). Menjadi Melayu menjadi Islam: Dialektika Islam dan budaya Melayu di Riau. *NUSANTARA: Journal for Southeast Asian Islamic Studies*, 20(1), 35–43. <https://doi.org/10.24014/nusantara.v20i1.30848>
- Nur Ainiyah. (2021). Tauhid sebagai worldview dalam pembentukan budaya Islam. *Jurnal Studi Agama dan Masyarakat*, 7(1), 55–68.
- Rizki, M., Sobari, A., Harmanto, A., & Jera, A. (2024). Revitalisasi budaya Melayu di era globalisasi: Antara pelestarian dan tantangan modernitas. *Swarna Mulia: Journal Islamic Studies*, 1(2), 94–101. <https://journal.ps2pm.or.id/index.php/swarnamulia/article/view/61>
- Saputra, D., & Siregar, I. (2024). Pengaruh masuknya agama Islam terhadap kebudayaan Melayu Jambi. *JPS: Jurnal Pendidikan Sejarah*, 13(2), 42–56. <https://doi.org/10.21009/JPS.132.03>
- Sari, M., & Asmendri. (2020). Penelitian kepustakaan (*library research*) dalam penelitian pendidikan IPA. *Natural Science*, 6(1), 41–53.
- Sugiyono. (2023). *Metode penelitian pendidikan: Kualitatif, kuantitatif, R&D dan penelitian pendidikan* (3rd ed.). Alfabeta.