

A Literature Analysis on Riau Malay Identity Politics

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ABSTRACT

The purpose of this study is to investigate the political identification of the Riau Malay population. This research employs a qualitative, literature-based methodology. According to the findings of this study, the Malay culture has deep historical roots in the Riau region. The Malay culture has created a sign that distinguishes it from other cultures. The Vision of the Riau Government reflects the Malay culture as the identity of the people of Riau. The Malay community identifies four aspects of its customs: actual custom, the custom, the most traditional customs, and Adat Istiadat, which oversees the polarisation of Riau Malay culture. At the reign of the Riau Malay sultanates, Malay, the political identity of the Riau Malay community, was the official tongue. Malay is currently utilised as a technique of distinguishing social groups. The identity of Malay is derived from a complicated interaction between society and language. Islam's arrival in the Riau region has had a profound impact. Integration of Islam and Malay culture has become a defining characteristic, as evidenced by the fact that, according to Malay conventions, a non-Muslim is not considered a Malay.

ABSTRAK

Penelitian ini bertujuan menganalisis identitas politik masyarakat Melayu Riau. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literature. Hasil penelitian ini menunjukkan bahwa Budaya Melayu memiliki akar sejarah yang panjang di Riau. Masyarakat Melayu Riau telah membangun wilayah simboliknya yang membedakan dengan masyarakat lain. Melayu sebagai identitas masyarakat Riau tercermin dalam Visi Pemerintah Riau. Masyarakat Melayu Riau menetapkan empat bidang adat yakni adat yang sebenar adat, adat yang diadatkan, adat yang teradat, dan adat-istiadat, yang mengawal polarisasi kebudayaan Melayu Riau. Bahasa Melayu sebagai identitas politik masyarakat Riau merupakan bahasa resmi sejak zaman kesultanan-kesultanan Melayu Riau. Hingga saat ini Bahasa Melayu telah memainkan peran sebagai alat identifikasi kelompok sosial. Hubungan yang kompleks antara masyarakat dan bahasa menjadikan bahasa Melayu sebagai identitas. Masuknya Islam ke Riau telah membawa pengaruh besar. Integrasi Islam dan Budaya Melayu telah menjadi identitas dan tampak dari berbagai aspek, bahkan dalam adat Melayu, seseorang tidak dianggap sebagai orang Melayu ketika ia bukan beragama Islam.

1. Introduction

Implementation of regional autonomy has facilitated the growth of regional pride (Jaya, 2019). Local and national political actors use regional problems deliberately when dividing power. Regional autonomy has resulted in the strengthening of regional egos as a form of relief from the centralized system that was previously in place. In municipal politics, identity politics based on ethnic emotion is a sensible decision. According to ontological and sociological reality, people's sovereignty and indirect regional head elections have enhanced ethnic dominance in a multiethnic society, manifested as political identity, according to ontological and sociological reality (S. A. Afandi, Afandi, et al., 2022).

Identification is thought to be a sociohistorically and ideologically linked shape and value that links a community's members and determines its consensus politics (Zahrotunnimah, 2018). It is claimed that the mobilization of cultural identity in a community is a political force. In multiethnic communities, a person's

ethnic identity is always determined by the environment and setting in which they find themselves. In the political context of a multiethnic territory, ethnic identity must be identified. The objective is to improve self-perception and popularity, and the group will promote public acceptance.

Together with changes in identity politics, ethnicity as a concept in political sociology grows. Under an open political order, ethnicity appears to continue to be strengthened and obtain greater expression space, with ethnicity frequently serving as the foundation for sociopolitical legitimacy and local political structures (M. Afandi & Afandi, 2018; S. A. Afandi, Erdayani, et al., 2022). In terms of local politics, self-identification as a member of the local ethnicity is crucial. Ethnic symbols play a significant role in the relationships between people of various ethnicities. Ethnic symbols and characteristics distinguish social interactions, including political roles. As a crucial aspect of the political role, political communication necessitates the utilization of ethnic identity to increase popular acceptability.

Identity politics holds a unique position. Political identity is a notion in postcolonial studies that determines the position of the subject's interests within a society. Identity politics as a political source and instrument in the quest for political power is a distinct possibility that is gaining prominence. Identity politics is a political movement that emphasizes distinctions as the principal political concept. Identity politics establishes a clear boundary between those who are accepted and those who are rejected.

In the struggle for local power in Riau, the question of regional sons has been swirling for some time (S. A. Afandi, Lestari, & Afandi, 2021). This phenomenon has begun to emerge, referring to the propensity of some regions to give preference to their native sons in the recruiting process for government jobs and in deciding the number of regional leaders. Riau is a territory with a distinctive and strong opposition to the central authority, despite the fact that Riau's resistance ultimately failed.

Riau's history of identity politics is extensive (S. A. Afandi, Lestari, & Afandi, 2021). Identity politics in Riau derive from the desire of the majority of lawmakers and citizens to appoint a local son to the position of governor. This desire has been expressed for a long time and gained momentum in 1985. The central government's rejection of the victory of the sons of the Riau area in the procedural democracy process enraged the Riau Malay community towards the central government. The central authorities viewed this occurrence as a defiance of the regime.

The defeat of the sons of the Riau region during the new regime did not deter their efforts to continue fighting for their cause (S. A. Afandi, Lestari, Afandi, et al., 2021). The issue of the region's boys in Riau has risen to the forefront of political discourse. Until today, the issue of the sons of the region permeated not only the elite level but also the grassroots level. The Riau people's pleasure began when they were able to appoint their native son as regional head under the New Order and continues to this day.

The regional head election in Riau demonstrates the use of race feelings as a political instrument for the region's native sons. The claim of the son of the region becomes sociopolitically non-negotiable. In political conflicts, the son of the region becomes the deciding factor in political transactions. Identity politics is used as a tool for the internal empowerment of communities. In this instance, the elite positions identity politics in broad terms with local interests in the name of justice.

The study of Riau Malay identity politics is perpetually intriguing. According to a study by S. A. Afandi & Pribadi (2019) the government and people of Riau have prioritized Malay identity through the establishment of the Riau Malay Customary Institution, opposition to the negative connotation of Malay culture, and identification of Malay with Islam. According to a study undertaken by Alfarabi, Venus, Syafirah, & Salam (2019) material and spiritual media of Riau Malay identity arose following the reformation. Symbols are ingrained physically, such as in buildings and traditional clothing. In spirit, especially through imbuing the objects and activities of the Malay population with Islamic principles.

According to a study conducted by Erdayani et al., (2022) the Riau Malay identity politics in realizing a Malay culture with integrity can be observed in the identity creation that has been passed, namely the legitimacy of Malay identity through the Riau Malay Customary Institution and the eradication of negative views regarding the Riau Malay community.

This study seeks to investigate the political identity of the Malay population in Riau. According to Roza (2014), Malay individuals are identified by their affiliation with religion, language, and customs. This notion is employed to identify ethnic Malays for the purposes of this study, such that identification of ethnic Malays is not confined to ethnicities evaluated genealogically.

2. Methods

This study is qualitative in nature. This research methodology employs a literature review. This research was undertaken by searching for pertinent reference sources in order to collect the required data. In this study, the purpose of the literature review is not only to develop a research design but also to collect research data. This research begins with the determination of the topic, the exploration of information, the analysis of data, and the creation of conclusions. Gathering data using literature, integrating data, and presenting results. Throughout and after the data collection process, data analysis was performed. The data analysis technique employs thematic analysis to identify patterns in the given data and determine the relationship between these patterns.

3. Findings and Discussion

Language

Language is an essential component of life. Language

is a means of expressing thoughts, intentions, and emotions, including identity (Kamil et al., 2020). The political nature of identity is reflected in its application in political relations. In addition to being morphological and syntactic, language also conveys cultural identity and social standing. Language reflects societal situations and interpersonal interactions. As one of the cultural aspects, language has a close association with the identity of a culture.

The variety of regional languages that coexist with Indonesian is an asset of the Indonesian nation that is rarely possessed by other nations (Herniti, 2018). Regional languages, usually referred to as ethnic languages or mother tongues, are one of UNESCO's top priorities. In Indonesia, regional languages are given significant consideration. Regional languages occupy a prominent position. In this position, the state must preserve and cultivate regional languages. The state's obligation to respect, maintain, develop, and promote regional languages is a form of governmental responsibility in maintaining and conserving one of the nation's cultures, as the advancement of national culture is contingent upon the maintenance of regional languages.

Regional language development is carried out because regional languages are national culture's pillars (Antari, 2019). Improving the sustainability of regional languages seeks to preserve and defend regional languages so that they can continue to exist in Indonesia's multiethnic society. The preservation and protection of regional languages is crucial not only for the survival of these regional languages, but also for the cultural integrity of the nation.

In recognition of the significance of regional languages in supporting national culture, the government has enacted a number of policies, including strengthening the sustainability of the use of regional languages as a means of supporting regional culture and national culture, strengthening the position of regional languages as a source of language in enriching Indonesian, and enhancing the quality of regional languages, which are the primary elements of regional culture and thus support national culture.

In Indonesia, there are three sorts of languages: national languages, regional languages, and foreign languages (Alfarabi et al., 2019). The interchangeable usage of these three languages in everyday life. Regional languages are frequently used to connect with family, relatives, and other speakers of the same language, hence serving as an identifier for the speakers. Indonesian language typically employed for broader, more formal communication. A foreign language is used internationally to communicate with

people from different countries, a foreign language.

Malay usage in the 16th century was well known (E. Ramli, 2016). Malay is a hybrid tongue that has evolved to become the language of culture and communication (Sunandar, 2015). Malay has a lengthy history as an international language. Moreover, the Malay language has been used for political and nationalistic purposes. Up to the end of the nineteenth century, the Malay language extended throughout several Indonesian archipelago coastlines. With the foundation of Balai Pustaka and then the Youth Pledge in 1928, the expansion and standardization of the Malay language advanced. After a number of years, specialists created a variety of modern Malay-language libraries.

The presence of the Malay community along trade routes creates an equal society, which is reflected in its language (Syahfawi, 2017). In contrast to other ethnic languages of Indonesia, such as Javanese and Sundanese, the Malay language lacks the concept of levels. This facilitates the acceptance of Malay by numerous tribes and serves as an intermediary language. The Malay linguistic style is uncomplicated and functional.

During the time of the Riau sultanates, Malay served as a positional language, that is, the official language of the country used for authoring books, laws, and literature (Alfarabi, 2019). Malay serves as a lingua franca among indigenous and immigrant populations, including as a language of trade. The influence of Islam led to the development of the tradition of writing in Jawi, Pegon, and Arabic-Malay scripts. When the Europeans first arrived, they learned Malay to facilitate communication with the natives. Yet, as colonial politics developed, the objective of learning Malay shifted from aiding communication to gaining power.

In sociolinguistics, language has a close association with the existence of society, and it is even viewed as an individual and communal identity (Z. Ramli, 2019). Identification refers to subjective ownership of oneself, a significant classification identifier for oneself or a group, and a membership marker. Physical identification alone is insufficient to determine a person's origin, especially since migration has become an integral part of modern society, such that a person's identity can be determined by the language they speak.

Language and culture are so intertwined that they cannot be separated (Nizah et al., 2016). Language serves as a cultural buffer, as the majority of culture is contained in and conveyed through language. The majority of what is mentioned when discussing

language is culture: therefore, a language's owner has a strong inherent identity. Language as a signifier of identity becomes a prominent political cultural force. Frequently, identity politics are employed to rally and empower communal groups. Ethnic ties play a vital part in identity politics, become potential cultural icons, and serve as a source of strength for political acts (Erman & Albintani, 2018). Malay as a method of communication is a pretty simple description; language has numerous dimensions. Language and society cannot be separated. There is a complex relationship between language and society, which makes language an identity.

Considering the origin of the Indonesian language, numerous academics have published works (Juanda, 2017). Indonesian is derived from the Malay language of the Riau region and the surrounding islands, which is a native language (Susanto, 2016). This also underscores the significance of the Malay language to the Riau people's identity. Since the Japanese government outlawed the use of Dutch in Indonesia during the colonial period, Malay took its place as the language of communication among the multiethnic population. This is inextricably linked to the 1865 Dutch policy that made Malay the second official language, after Dutch.

The Riau Malay community has a long history, so it is only natural that they continue to retain and preserve their language so that it becomes their identity. This is then exploited as a political tactic by the Malays to gain the support of the still heavily Malay-influenced Riau people. Indeed, language as a sort of material culture owned by a culture or ethnicity has become the material used to construct symbolic places in which the use of language has led to self-identification.

The regional autonomy program has definitely had ramifications for the local political situation (Sufianto, 2020). Regional autonomy transforms primordial energies into interest-group political power. The social and anthropological circumstances of the Riau Malay community, which are still influenced by the primordial system of ethnicity, make ethnic identity politics a negotiating tool in the local political arena. Regional autonomy is an opportunity for the Malay population to demonstrate its political identity. Regional autonomy has made room for the expression of local customs, so that local political processes articulate and actualize local political identities.

Identity politics is a fundamental identity that becomes the reference point for individual and group identities, causing them to adopt political attitudes and make political decisions based on the interests of

the same group identity. Although Riau Malay identity politics are primarily focused on differentiation, they promise freedom, tolerance, and sustainable development. Language as a signifier of identity has tight ties to politics (Emawati, 2018). The government of Malaysia has chosen Malay as the national language, whereas the government of Indonesia has designated Indonesian as the national language, despite the fact that Indonesian is derived from Malay. Similarly, the Riau Malay group has adopted the Malay language as their identity, separating the Malays from other residents of Riau.

Culture

Each culture's dynamics, specifically the strengthening of governmental authority and globalization, produce a cultural response (Azllina et al., 2017). Culture possesses the power of a system of ideas, value systems, and systems of practice that may be implemented by the community in response to a variety of situations. The cultural robustness of the community is a valuable asset for addressing a variety of difficulties.

Symbols define the territorial borders of a culture (Roza, 2014). The symbols and their meanings are agreed upon by all parties. These symbols serve as behavioral standards for community members. This is the context in which a society's cultural identity is developed. Each member of a society's self-perception will be influenced by the cultural identity that is developed during its existence. Identification is the primary link between an individual and society, and communication is the link that facilitates this interaction.

Culture is no longer merely a reference point for a society that is used to manage attitudes and conduct. Moreover, culture is everyone's foundation, which aids in the identification process for all members of society (S. A. Afandi, 2018; Zainuddin, 2018). As a reference point, culture becomes an agreed-upon value and governs how an ideal is implemented. Tangible and immaterial cultures owned by a civilization characterize that society's way of life. The values and norms that are the application of a civilization's non-material culture serve as group boundaries for acting and behaving. Afterwards, positive and negative values are measured using a mutually agreed-upon metric and kept. This process gives rise to social exclusion, in which a group tends to construct a symbolic boundary that differentiates itself from others.

Riau's citizens are identified by their Malay heritage (Darmawan, 2020). This strong identity is mirrored in the Riau Government's Vision, which calls for the

province of Riau to become the center of Malay economics and culture in a religiously, physically, and spiritually rich Southeast Asian community by 2025. This goal is the foundation for Riau Province's development. By achieving this goal, the Riau government intends to make Malay culture the defining characteristic of Riau Province by establishing Riau as the Malay cultural epicentre of Southeast Asia.

Malay culture is a culture that the Riau Malay population has passed down from generation to generation. The concept of Malay culture encompasses the complete Malay way of life (Bachtiar, 2018). Malay life is structured by customs that regulate all activities and serve to establish identities. Custom is a familial phenomenon that forms the basis of Malay culture. In the past, the Malay kingdoms were dispersed over Riau and its environs, and the sultan adhered to norms when exercising his authority. For the Malay community in Riau, culture plays a key part in social life.

The uniqueness of the Riau Malay population is expressed in four aspects of their customs, namely: (1) genuine custom, which is the heart of custom based on Islamic teachings; (2) social custom; (3) ritual custom; and (4) ceremonial custom. (1) Custom is fundamental and cannot be altered; (2) custom refers to a social system that is developed collectively using the principle of debate to reach an agreement; and (3) the most traditional customs are habits that become conventions gradually or quickly. The most traditional customs are the Malay community's response to change and continuity; (4) Adat Istiadat is a collection of habits that are more specifically intended for festivities. The expressions of Malay culture and customs are Malay ceremonies reflect the beliefs of the Malay community (S. A. Afandi & Afandi, 2019).

A person's identity is determined by his affiliation with a social unit. One who belongs to the Malay tribe and is culturally Malay is considered to have a Malay identity (Ayob, 2015). The meaning of identity is likeness or oneness with others in a particular area or among certain items. Identity comprises both the connotation of resemblance and the sense of dissimilarity. Identity can also refer to a characteristic that separates one individual or group from another. Hence, identity encompasses both the relationship of similarities and the relationship of distinctions. When an individual shares anything in common with other members of a group, a connection of identity equality is formed. The relationship between differences in identity and behavior develops when an individual or group has a distinguishing characteristic from other

individuals or groups.

Social identity encompasses ethnicity, among others (Zulfahmi, 2016). Individual identification with a social unit whose members share the same origins or cultural components and participate in activities based on these elements constitutes ethnic identity. In a complicated society, this ethnic identity will be prominent (Ulum et al., 2017). In order to classify a civilization, it is necessary to understand its cultural traits; hence, ethnic identity can reveal a group's cultural identity. The relationship between ethnic identity and culture, politics, and the economy is typically close. This identity has a significant connection to politics, which is defined as the ability to manage and control the distribution and availability of resources.

Cultural identification is a fundamental understanding of the distinctive traits of one's group in terms of lifestyle, rituals, language, and values (Ali et al., 2019). Cultural identity is a breakdown of the features of a culture that is owned by a group of individuals whose traits differ from those of other cultures. To know a person's cultural identity not just by their physical qualities but also through the order of their thoughts, emotions, and actions. So, the concept of cultural identity cannot be divorced from the concept of ethnicity possessed by each ethnic group, which then socially integrates and can coexist with hosts in new locations. Identity is an ideal construction of the mind that is developed based on assumptions and structures for something we know and the extent to which we recognize it, then responds to it in reality.

Cultural identity is a sense of belonging to a certain group, a personal conception and perception, and the set of qualities associated with social groups. In this context, cultural identity is a breakdown of individual and group qualities that are culturally comparable and observable in comparison to the characteristics of other groups. Even before the European colonization of Indonesia, the Malay people dominated Riau and its neighboring districts, which are now vital transit and commerce routes (Abdullah, 2016). Because the Malay community occupies a vital location, it is accustomed to interacting with foreigners. The open and tolerant nature of Malay culture is a product of its lengthy association with foreign cultures, which has shaped it through historical experience. In a multicultural society, the emblems of Malay culture became a general-local symbol and a connecting bridge.

The Riau Malay community's openness has a direct or indirect effect on the Malay tradition (Shomary, 2019). Its effect has both advantages and disadvantages. This

openness facilitates communication between the Malay community and the rest of the world, facilitates the assimilation of new information, and brings the group closer to modernity. The contestation area is becoming increasingly accessible, not only to Malays but also to those who are not Malays and even to the broader community. These obstacles have an effect on the survival of the Malay culture.

The growth of the state's influence in Malay society has marginalized cultural forces (Azhar, 2020). The advent of a democratic state has deprived the Malay people of certain privileges. The importance of Malay aristocrats and cleric diminished as formal power in the shape of state bureaucratic apparatus supplanted them. Infrequently have indigenous peoples' traditional rights gotten complete state recognition, limiting the Malay community's access to resources.

Independence has altered the governing system and structure of Malay society (Asrinaldi & Azwar, 2018). The monarchy was replaced with a republican administration, which simultaneously diminished the role of the Malay aristocracy and cleric. Neither democratization nor competition within the government system can ensure the appointment of Malay regional rulers. The system constructed by the government did not ensure the participation of Malay representatives, including traditional leaders and cleric. Regional autonomy therefore became the Malays' dream: to be able to lead the region; hence, a Malay individual was frequently used to gain the community's support.

Religion

The lives of the Malay inhabitants of trade routes have a significant impact on them (Abid et al., 2018). In addition to being an egalitarian society, the Malay population has strong ties to the Middle Eastern religion of Islam. The presence of people from the Middle East in the Riau region has added color. The relationship between Malay people and individuals from the Middle East is so strong that Islam and Arabic culture are readily embraced by Malay society, which always associates Malay with Islam.

A person is not deemed Malay if they are not Muslims (Putra, 2016). The advent of Islam has had a significant impact on Malay culture, as seen by the replacement of the title monarch with that of the Sultan. The cleric also held a prominent position and function in the Malay sultanates. When discussing Malay, it will discuss Islam, the Sultanate, and Malay. Due to the prominent role of the cleric in the Malay sultanate, the Malay community became more religious. A person is not deemed Malay if he or she is not Muslim. When a person is considered Malay,

their origin cannot be contested.

Riau is a Malay nation whose inhabitants have a distinct culture and set of customs. Malay values infuse Islam deeply into the lives of people. Malay according to custom and syara' according to the Quran (Zaini, 2018). his demonstrates that Islam is intrinsic to the Riau Malay culture. Separating religious identities is tough. A person's religiosity is determined more by genetics and environment than free will (Alwi, 2018). Location of birth, skin color, language, and religion are foundational facts that a person must accept regardless of his or her own efforts. Political choices, familial ties, and religious convictions are extremely influential factors. Islam has become a defining characteristic of Malay ethnicity, despite the fact that Muslims do not always adhere to its teachings.

The link between Islam and Malay is quite tight. Islam's expansion in the Malay world has resulted in the alteration of local culture (Junaidi, 2020). In many respects, the transition of Malay culture parallels the conversion of Arab society to Islam in the seventh century, which was likewise a transformation of Arab culture. Islam has added color to the lives of the Malay people of Riau, which have undergone a process of assimilation and adaptation between Islamic ideals and Malay culture. This has resulted in numerous modifications to Malay culture and the formation of an Islamic Malay culture.

The identical Malay and Islamic perspectives can be viewed from two perspectives: the style of thinking and the manner of attitude (M. Afandi, 2017). Persebatian refers to the integration of Islam into Malay culture, which is a highly solid and inseparable entity. Islamic ideals influence the lives of Malay individuals in a variety of spheres, including culture, politics, society, economics, and education, among others. The Malay community in Riau has also established Islam as a cultural identity. (1) the Islamization factor, the success of the Islamization mission under the Islamic caliphate; (2) trade factors, the entry of Muslim traders who influence the local community; (3) marriage factors, marriages between Muslim immigrants and indigenous women; (4) political factors, the decline of Hindu and Buddhist kingdoms; and (6) the factor of the Malay community's appreciation for Islam (S. A. Afandi, 2018).

The introduction of Islam into the Malay realm represents a new stage in the evolution of Malay culture. Islam has given rise to a spirit of rationalism and intellectualism, displacing myth-filled and mystic-filled previous beliefs (Razzaq, 2018). Islam

has altered the Malay community's sociocultural existence and spiritual traditions. Islam's strong support for intellectualism, which was less noticeable before the Hindu-Buddhist era, makes its entrance an enlightenment for Southeast Asia as a whole. The transition of the Malay population from the Hindu-Buddhist religious and cultural system to Islam is comparable to the transformation from a worldview influenced by Greek mythology to one based on reason and enlightenment in the West.

Islam's introduction in the Malay world signifies that the Malay people have entered the modern era. Within a relatively brief period of time, Islam can move and supplant the status of prior religions and beliefs, including animism, dynamism, Hinduism, and Buddhism, in the Malay world of Southeast Asia (Huda, 2016). A religious revolution has occurred among the people of Southeast Asia. Nearly all kingdoms in the Malay region, from the coast to the interior, progressively converted to Islam between the 15th and 17th centuries, when Islamization reached its zenith in Southeast Asia.

Melaka introduced Islam to the Riau region, particularly the Siak region. Furthermore, the Riau sultanates, the Riau-Lingga Kingdom, and the Siak Kingdom are continuations or inheritors of the Melaka-Johor Sultanate's tradition. Even the Sultan of Siak was related to the Sultan of Melaka, and the Kingdom of Siak was under the rule of Melaka at the time (Hasbullah, 2014). The introduction of Islam to the Siak region has not only altered their former religion but has also steadily impacted the Malay culture of Siak and Riau in general. Nearly every aspect of the Riau Malay way of life has been influenced by Islam. This is also the origin of the notion that Islam and Malay are equivalent.

In Riau, the encounter between Islam and Malay culture represents accommodation and reciprocity (Mupida, 2019). Malay is not only a genetic issue but also a cultural region, which is a mental state. It is believed that the meeting of Islam and Malay culture is balanced so that no one gets colonized. Islam is undeniably the religion of the Malay people. As the question of worship and *muamalah* is an individual concern, it does not matter if individuals adhere to Islamic principles as a whole or not.

Ethnically and racially, Malays recognize a variety of other religions (Hakim, 2017). In a narrower sense, the Malay people have identified as Muslims since the 13th century, including those in the Riau region. In the presence of other religions, this does not imply that Malays do not value diversity. The incorporation of Islam as a component of Malay identity, in

accordance with Islamic precepts, resulted in the religion's cultural incorporation.

In Indonesia, the link between religion and state identity politics is not a novel topic (Solihin, 2017). Beginning with the pre-independence period, the New Order and Reformation were marked by the emergence of Islamic-based movements and efforts to impose political sects. Natsir is thought to represent the Islamic nationalist camp, while Soekarno represents the secular nationalist group. Secular nationalists are considered to advocate for the separation of church and state since religious teachings cannot solve complex governmental problems. This group argues that religion is only necessary for rituals and not for questions of state.

Islamic nationalists think that religion and the state cannot be separated due to the tight relationship between religious affairs and governmental activities (Wahid, 2019). These circles think that religion is concerned not only with the relationship between man and God but also with the relationship between man and man inside the political institution known as the state. After the New Order, Islamist parties such as the PPP, PBB, PKB, and PAN arose (Baihaqi, 2019). Even though these Islamic parties did not receive the most votes, their coalition through the Center Axis Caucus could prevent the emergence of nationalist political sects and groups and their coalitions, as well as place key figures in strategic positions within the executive and legislative branches.

The Reformation era is an era of openness that permits everyone to voice their opinions, including their religious beliefs, as seen by the emergence of various Islamic mass groups (Basyir, 2016). Several Islamic organizations were born with their own personalities. It is fascinating that the movements of these organizations can garner the largest possible media coverage both domestically and internationally. The argument for primitivism places religious occurrences in the sociobiological category (Mubarak, 2018). Social groups are defined by the stated descriptions of their area, religion, culture, language, and social organization, which cannot be disputed. The presence of a fundamental religious identity serves as the community's glue. Primordialism emphasizes the pursuit of communal goals and the capacity for communal identification. Individual religious members' interests are aligned with those of the organization and its leaders in order to enhance the religious base as a source of sociopolitical power.

4. Conclusion

Ethnic identity is a fundamental identity that is intimately connected to politics of concern. The topic of regional sovereignty in Riau has been the center of concern for a long time, and regional autonomy has only recently given it a position in the reform era. The Malay ethnicity, which is a genealogically determined ethnicity, was then classified according to three primary characteristics: speaking Malay, having Malay customs, and being Muslim. Language is an essential component of identity and culture. Prior to the European colonization of Indonesia, the use of the Malay language in Riau had deep historical origins. Under the Malay sultanate in Riau, Malay served as the kingdom's official language. In Riau, the Malay language as an identity has evolved into a prominent political and cultural force. In the Riau region, the Malay language has been employed to construct symbolic spaces that lead to self-identification. Not only does culture regulate attitudes and behavior, but it also regulates self-identification. The Malay culture, as the identity of the Riau people, is represented in the Riau government's vision. Malay culture is a culture that the Riau Malay population has passed down from generation to generation. Historically, the Malay kingdoms were dispersed over the Riau region, where the sultans adhered to their customs when exercising power. The uniqueness of the Riau Malay community is portrayed in four categories of customs: actual custom, custom, the most traditional customs, and Adat Istiadat. Malay and Islam are mutually exclusive. Islam's presence in the Riau region has had a significant impact on Malay culture. The similar Malay and Islamic worldviews are seen in the Malay style of thinking and attitude. Islamization, trade, marriage, politics, and the adoption of Islamic doctrine are the factors that lead to Malays identifying with Islam. Frequently, identity politics are employed to rally and empower communal groups. The social and anthropological circumstances of the Riau Malay community, which are still influenced by the primordial system of ethnicity, make ethnic identity politics a negotiating tool in the local political arena. Moreover, the decentralization policy has had an effect on the political structure at the local level. Regional autonomy has translated primal forces into interest-group political power.

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