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ISLAM - MALAY IDENTITY ON MUSLIM INSIDE'S COMMUNITY: A CASE STUDY IN SRI WANGI VILLAGE, KAPUAS HULU, WEST KALIMANTAN

Saripaini

Pontianak State Institute of Islamic Studies

Email: Saripaini18@gmail.com

HIGHLIGHT

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- Islam in rural area of West Kalimantan
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ABSTRACT

The researcher wanted to see how the Malay identity devices were identified as Muslims by the people of the rural areas of West Kalimantan. Data was collected in the village of Sri Wangi, a remote village in West Kalimantan or western Borneo, precisely in Kapuas Hulu District, 15 hours away by public transportation from the city of Pontianak. Data was collected through observations in the field of people's lives and interviews with community leaders and some residents with Malay identities who were lineages not Malays. From the results of the interview, information was obtained that the identity of the community's Malayness was obtained from its Islamic identity. They introduced themselves as Malays and were known to the public as Malays. The Malay language used by the community is very much different from Pontianak Malay. The Malays in Sri Wangi village still carry out what their ancestors did and believe that every ritual that is not carried out has consequences.

Keyword : *Identity, Sri Wangi, Islam, Malay*

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A. INTRODUCTION

The island of Borneo has always been identified as the Dayak's land. Similarly, talking about the rural areas of Kalimantan is often described as the place of the Dayak community.

But actually Borneo is also Malay land (see Zainuddin Isman, 2001). Malays and Dayaks have lived here for a long time.

In the rural areas are found ethnic Malay communities, which they are also residents of origin. Embau people for example. They settled in that part of the rural areas long time ago. Their difference with the people referred to as Dayaks today lies in the religion adopted (Yusriadi and Hermansyah, 2003).¹ The real problem is for the people of Kapuas Hulu, entering Islam is synonymous with entering Malay (see also Yusriadi and Hermansyah, 2003; Zainuddin Isman, 2001). Whereas non-Muslims are known today as Dayaks.

Within the Islamic community in the rural areas of West Kalimantan, they do not recognize the tribal identity in general. At least, they will not be introduced and introduce themselves as Malay-Dayaks or Dayaks - Islam. Lately when the socio-political situation changed, the term was introduced. So that in the end, the indigenous people in West Kalimantan were divided into two parts: Dayaks and Malays. Their territory was also separated: Dayaks lived in the rural areas and Malays lived in coastal areas. This assumption denies the existence of Dayaks on the coast - while in the old records also known to Dayaks who live near the coast, while denying Malays who are in the rural areas.

This simple article displays the misconception, as well as seeing how the identity of the Malay rural areas, both in terms of language, traditional ceremonies and culture.

As mentioned above, the rural Islamic community in West Kalimantan means that Muslims are Malays, these two identities are one, but how can Islamic life and Malays collaborate in a unified identity, what is their life in Malay and Islamic culture? What elements are used as material to recognize the identity of Malay people in Sri Wangi Village ?

¹This is due to the lack of academic information about the place and the people in it and some even say that the island of Kalimantan "has almost no history". Realizing the lack of information, it is not surprising that nowadays there are many efforts made by scientists to research Kalimantan people. Even research on communities in the Upper Kapuas River has been carried out since the Dutch colonial era. But even so, the writing about the rural communities of West Kalimantan found no end, there is still an interesting side that emerged from previous studies.

B. METHOD

This research is a descriptive research. The data is obtained from the field and described as it is. Data collection was conducted from 21st to 26th July 2017 when the research program conducted in Kampong, Desa Sri Wangi which is located in the Boyan Tanjung district Kapuas Hulu, West Kalimantan.

Sri Wangi Village was chosen because it is one of the community settlements that shows its identity as a homogeneous society, Malay. The people who live in Sri Wangi are often presented by the local community with 100% Malay, which means that the whole community embraces Islam. The Sri Wangi people are known as Malays, speaking and Malay culture, but after tracing its origins, it turns out that many of them are not of Malay descent.

Data collection was carried out by in-depth interviews with Sri Wangi community leaders and observations of people's daily lives. The 16 people interviewed were village PLTs, sub village heads, religious leaders, adat leaders, and people identified as not lineage Malays.

C. RESULT AND DISCUSSION

Overview of Sri Wangi Village

Sri Wangi Village is one of 16 villages in Boyan Tanjung sub-district, Kapuas Hulu district, West Kalimantan. Sri Wangi village is divided into 2 sub villages namely: sub village of Gurung Ladan and dusun Tanjung Lanyan.

The population of Sri Wangi Village is 591 people. The details are residents of Gurung Ladan sub village consisting of 70 families with 240 people with 126 men and 114 women while D usun Tanjung Lanyan consists of 98 families with 351 inhabitants with details of 177 male and 172 people women.

In the place of this research, there were 2 houses of worship consisting of 1 mosque and 1 surau. There are 1 elementary school (SD) building, 1 first secondary school building (SMP), 1 village office and 1 health center. This house of worship became an important icon for the formation and appearance of identity as Malay.

The pattern of community settlements follows the road pattern with a position facing the road. Nowadays people's homes have begun to follow the model of houses in urban areas where roofs are made of zinc, cement walls and porcelain floors, cement and boards. Houses generally consist of 1 living room which also uses as a family room, 1-3 rooms or more, 1 kitchen, 1 toilet and one bathroom, but there is also a toilet that also uses as a bathroom. On the wall of the living room there are many photos of their children or other family members.

Most of them work as rice farmers, rubber farmers and gold miners, but some also work as artisan laborers, small traders, honorary workers and there are also Civil Servants (PNS). Multiple jobs are also common.

Language Identity

Language is an important tool for affirming one's ethnic group. Even sometimes identities of ethnic groups are determined not through different languages, but through different variations in the same language (Yusriadi, 2014). In West Kalimantan there are many communities that use Malay as their communication language but there are variations of Malay language with dialect differences (dialects) that apply to each district. For example the Sambas Malays use Malay that is different from Pontianak Malays, Ketapang Malay, Sanggau Malay, Malay Sintang, and Ulu Kapuas Malay in the Kapuas Hulu Regency area (Zainuddin Isman, 2001).

Yusriadi (2014) in his book entitled *Malay Language and Identity Riam Panjang* says that the Upper Kapuas Malay language has become the main interface by Putussibau, Jongkong, Selimbau, Embaloh and so on..² In the same book Yusriadi also quoted King's report (1993) that the Ulu Kapuas Malay language was the main language in government activities, small trade, the spread of Islam³ and also education.

The sounds and words of the Ulu Kapuas Malay language are many different from Baku Malay (Indonesian) for example as can be seen in the following table:

Table 1 Sound Differences

Raw Malay Language (Indonesian)	Kapuas Hulu Malay Language
Kertas (Paper)	Kortas
Tepung (Flour)	Mask

² In addition to Malay as the liaison language in Kapuas Hulu district in Yusriadi 2004 as quoted by Yusriadi 2014 it was mentioned that at least in the Kapuas Hulu area ten native Kalimantan languages were spoken, namely: Malay, Garden, Iban, Kantuk, Mmayan , Suhaid language, Seberuang language, Ulu Sungai language (similar to Malay), Kayan language and there are also local non-native languages, namely Javanese and Khek..

³ In the 19th century the Malays established several small kingdoms cut down by the Kapuas River such as the estuary of the Embau, Silat, Bunut, Selimbau, Piasa 'and so on (Yusriadi, 2014)

Debu (Dust)	Dobu
Betis (Calf)	Botis
Bodoh (Stupid)	Budu

Apart from differences in accent there are also many different words, different like:

Table 2 Word Differences

Raw Malay Language (Indonesian)	Kapuas Hulu Malay Language
Jangan (Do not)	Nusah
Mencubit (pinch)	Nyubet
Piring (Plate)	Pingan
Pintu (Door)	Lawang
Pintar (Smart)	Awas

Islam in Buyan

It is known that the presence of Islam first in West Kalimantan or West Borneo is at the beginning of the 15th century brought by people from China⁴. However, the existence of Islam in the West Kalimantan region began to be rather clear when the Islamic kingdom in Sambas was founded. The kingdom founded by Raden Sulaiman who ruled between the years (1009-1081H / 1601-1670) was very important in the spread of Islam in the West Kalimantan region mainly in the Sambas area (Hermansyah, 2012).

Islam began to enter rural areas of West Kalimantan, precisely the Upper Kapuas River began with the entry of Islam in the kingdom of Sintang during the reign of Prince Agung Abang Picin which was successfully Islamized by Muhammad Saman of Banjar Masin and Encik Shamad of Sarawak⁵ and the spread of Islam was intensified during Abdurrahman Ade or Abang Pikai who holds Sultan Abdurrahman Muhammad Jalaluddin, better known by the name of Sultan Aman. The king who was very fanatical about Islam ruled between 1150-1200 H.

⁴It is known that in 1407, in Sambas established Muslim / Hanafi-a Ci community na.Komunitas has a relationship with China that then penyusutan in the year 1450 to 1475 (de Graff et.al 2004 as quoted by Hermansyah, 2012).

⁵There is no record of when and how these two people arrived in Sintang. However, they allegedly mel Alui roads and rivers clicking connect the region (see Hermansyah, 2012).

In the reign of Sultan Aman sent a messenger to spread Islam in the upper Kapuas River and eventually some empire of upper Kapuas River states subject to the King of Sintang and Islam, which is the ruler of the kingdom of Silat, Suhaid, Selimbau, Piasak, Jongkong and Bunut.

The expansion of the area of Islamic da'wah at that time also carried out by the Bunut kingdom in its territory included in the Buyan area. Some writings such as van Kessel (1850), Enthoven (1903), and Bouman (1924) as mentioned by Didi Darmadi (2010), describe that the original Buyan people were the same as the Dayaks known today. But after the presence of the Malay Bunut kingdom at the end of the 19th century Islamic preaching among the population of Buyan by the Bunut rulers began, so that the crowds converted to Islam and became Malays in the Buyan area.

Religion has taken an important role in identifying tribes in the area where this research was conducted, where they believe that Islam was part of a common trait as an identifier to address someone.

Some writings such as Yusriadi and Hermansyah (2003), Hermansyah (2012, 2015), Yusriadi (2008, 2014), Didi Darmadi (2007), Zainuddin Isman (2001), have described what mentioned above that Islam and Malay are two words that have the same meaning for people in the Kapuas Hulu area. But in the practice of everyday life of people in the Upper Kapuas region there are still practices of Hindu-Buddhist style and animism which are part of the custom of society that were carried out before entering Islam.

Likewise, the people of the rural areas of West Kalimantan (the Sri Wangi Village community) who generally have an identity as Muslims and Malays both become a unity in their identity , but in culture and belief display the fact that Islam and Malays have a point of difference that is not always in rhythm. Islam as a religion has a value of trust in God and an Islamic culture, and so is Malay as a tribe that is rich in tradition and culture that has been culturally inherited from an element of animism .

The elements of animism and Hindu-Buddhist are embodied in the life-Malay Muslim community in the upper Kapuas River, but the substance and orientation of belief and practice has undergone a fundamental change (Hermansyah, 2012). This is a visible result of local interpretations that adapt to the conditions of society.

As Muslims they believe that Allah SWT has full power in their lives, but it is also undeniable that as Malays who are thick with culture and tradition, they believe that there are other magical powers that are very close in their daily lives.⁶ Beliefs that arise from this hereditary belief are rooted. In the practice of their daily lives they always maintain a

⁶ This belief stems from the beliefs of ancestors who were still influenced by Hindu-Buddhism in the past.

relationship with the authorities (spirits) in order to be prosperous in their lives and make agreements⁷ then offer a presentation.

But in principle, the people of Sri Wangi Village believe that the end result of a journey is God's provision. They believe that the power of Allah is the strongest and above all, while the supernatural power of the spirits is not stronger than the power of God.

Religious activities

All the people of Sri Wangi Village are followers of Islam where there are obligations that must be carried out every day, including compulsory prayers which are done 5 times a day, namely: Subuh, Zuhur, Asar, Magrib and Isya prayer.

In Sri Wangi Village, during the prayer times, a call to prayer will be heard by the muezzin from Surau or the mosque as a sign and call to prayer. From the observations of the researchers, most Malays in Sri Wangi Village came to pray at the congregation only when the Maghrib and Isya prayers. At the time of the evening prayer the Surau congregation consisted of 2 saf of men and 2 saf of women. The congregation that came consisted of elders to small children.

After the evening prayer, there is an activity, Baitul Ilmi, there was a teaching and learning activity in the community. Anyone can learn to recite and anyone who knows the Koran may teach recitation. Most of those who study the Koran are children, but there are also women who are still enthusiastic about learning the Koran. The learning process will end before the evening prayer and continue with the evening prayer in congregation.

While at the end of the morning, Zuhur and Asar were only one or two people who came to pray in congregation in Surau or mosque, this was because during the day most Malays in Sri Wangi were not at home. Perhaps some of them are still at work. Whereas on Friday all activities of working people in general were stopped⁸ to wait for Friday prayers (see Yusriadi and Hermansyah, 2003).

Majlis Taklim

Majelis Taklim is the oldest Islamic educational institution that still exists in the community (Erni Wulandari, 2014) and the Majlis Taklim is also one of the non-formal Islamic education institutions that still exist in rural and urban communities. Likewise, the people of Sri Wangi Village who have majelis taklim groups are active with various Islamic activities that are conducted regularly and have become routine activities.

⁷ Agreements that bind between subtle creatures and humans. spirits promise to provide salvation, prosperity and so on as a reward for giving human offerings to him. so that a bond is formed between the two.

⁸According to a number of informants, the habit of working vacations on Fridays has become the ability of Malays throughout the Kapuas Hulu region since ancient times. specifically on Friday they will rest and will not go to the garden or go to the river to work.

Barzanji is a routine activity that is hold once a week by *majlis taklim* (a group study) in Sri Wangi village. *Yasinan* and *Barzanji* activities are hold alternately from house to house, besides Majelis taklim in Sri Wangi Village there is also a hadrah group consisting of teenagers to the elderly who are still actively practicing for the preparation of competitions and invitations to fill the event as entertainment.

Muslim associations where gathered to conduct a religious activity can be used as a mean of increasing the faith of individuals and groups themselves. This activity is one of the places to increase knowledge, which will the increase the religious beliefs, which in turn will encourage understanding of the important role of religion for life.

Based on the observations by researchers, not less than 10 women in Sri Wangi Village were wearing headscarves in their daily lives, most of them were from among women and there were 3 young women who wear headscarves. While the other women will wear headscarves when traveling and attending the invitation and some them intended to wear veil when they get old.

Islamic Holidays

The Eid-ul-Fitr and the Eid-ul-Adha festivities are special days for Muslims where today will be welcomed with joy, as do the Sri Wangi Malays. As adherents of Islam just like the others the morning they carried out the Eid prayer in congregation in the mosque and this moment was also known as a moment of hospitality and mutual forgiveness. In addition, on this Eid day, the general public will do ziara to the graves of relatives or family who have died.

Implementation of the *Isra' Mi'raj* and the prophet's birthday will be celebrated royally if you have to get instructions from the agency, if there is not any instruction to carry out the celebration, the celebration will not be held by the public.

In celebration of the first day of the *Isra' Mi'raj* and Maulid (the birthday of the prophet) in Desa Sri Wangi will be attended by a cleric who was sent by the agency to give a preach relating to the theme of the celebration. This celebration was held at the mosque. People come to the mosque enthusiastically, especially those who are aged 40 and above, while for teenagers who attend the celebration of Islamic holidays are still few.⁹

In order to fulfill the needs of the celebration of the Prophet's birthday or *Isra mi raj* the Sri Wangi community will donate for that event.

Traditional Ceremonies

The people's trust in the existence of spirits and supernatural powers is currently believed by the people in Sri Wangi Village. Although in fact Islam has developed and become the trust of the people of Sri Wangi Village, but some of the beliefs and practices that are not in Islamic teachings are still carried out by most Malays in Sri Wangi Village.

⁹ HM Amin interview 65 years (07/22/2017).

The Sri Wangi Village community believes in the existence of jinns, ghosts, gatekeepers¹⁰ and sacred. And in this place of research there are also still restrictions forbidden.¹¹

The community in the place of this research carried out the belief that there would come a threat from spirits that would disrupt the peace of their lives if there were traditional ceremonies that were not carried out such as threats: hard sickness, sustenance, getting bad luck and other unfortunate calamities.

To reject the unwanted reinforcements, they carry out traditional rituals which are usually performed by their parents from generation to generation. In Sri Wangi Village, some traditional rituals are still carried out by Malays, such as: fresh hat, waste, rising swing, robo 'stamer, ornamental, knot and so on.

The term fresh fruit comes from the word Topung, which means rice that has been mash, and bargaining means a tasteless taste. The main ingredient in fresh flour is rice pounded with turmeric, which is then mixed with water until smooth until the flour mixture becomes thick.

The leaves of juaran, sabang and mali-mali leaves are the components needed at the ceremony. The three types of leaves are bound together and then used as a tool to brush away the flour to the object to be supported.

Fresh batons are one of the traditional ceremonies that are carried out as an effort to reject the bala or throw bad luck by the Malays in the interior of West Kalimantan.¹² A bargaining ceremony can be done for the inauguration of something or to start something like the purchase of a new item, the celebration of a pregnancy, and wedding.

Waste is a traditional ceremony carried out by Malays in Sri Wangi Village , Kapuas Hulu so as not to be disturbed by water people (the spirit that believed by people are lives in around of the river)¹³ or spirits believed to be in the form of crocodiles or dragons. The ceremony is usually led by a shaman. At the ceremony, the host cooks, eggs, bushes ¹⁴ and betel leaves are dumped or washed into the river as offerings for water people then scattered lotteh while calling water people.¹⁵

A waste of traditional ceremonies is usually done when there is a woman who will give birth, before the wedding. Wasting customary ceremonies that have been carried out for

¹⁰ Jin inhabitants of a place such as: hills, caves, trees, rivers and others.

¹¹ Currently abstinence is indeed still found in the daily lives of Sri Wangi Malays, but the numbers of people who practice it are few.

¹² The tradition of fresh or fresh flour is not only done by Malays in the interior of West Kalimantan, but the tradition of fresh flour is also carried out by coastal Malays and can still be found in the city. In Saripaini and Yusriadi 2016 it was mentioned that the tradition of fresh flour was one of the rituals by almost all of the Malay-Bugis customs of West Kalimantan.

¹³ In their belief water people are crocodiles or dragons which they believe have the power that will interfere if not given food.

¹⁴ Cigarettes made from nipa leaves.

¹⁵ The arrival of water people is not seen in plain view, but in their belief after doing so it will not be disturbed or prosecuted by water people.

generations are ceremonies that should not be abandoned (Siti Delima Wati, (61 years) interview, 07-24/2017).

Riding Ayun (*Ayun*: Swing) is a traditional ceremony performed for a newborn baby. Riding swing is done in the morning at sunrise. Before being put into swing, this newborn baby will be taken out of the house with the intention of showing the sky and sun to the child. The meaning of this ritual is for babies to have good fortune like the sun rises and rises to illuminate the earth and so that children get salvation.

After the baby is taken to see the sky and the sun rises then the shaman who leads the ritual will bring it to the swing provided. In the swing, babies who have hung there is a rectangular cloth in a small size in the fabric that has been sewn and there is a thread.

After the child is put into the swing the leader of the traditional ceremony will swing the baby towards the sunrise for 7 times using his right hand and will swing the child towards the sunset as much as 11 times using the left hand.

Seven (7) times the sun rises are likened to "so does the sun as well as riding his pen (smart), earning a lot of money. 11 times to the sunset the likeness of all disadvantages will be extinguished or lost.

This ceremony is sacred it is carried out in accordance with the habits handed down by the ancestors.¹⁶ Depending on the offspring there are offspring who must use yellow cloth, yellow ropes, and yellow intang (carrying cloth). But there are also those who use cloth, ropes and diamonds in any color.

Robo 'Stamer

On the last Wednesday in the month of Safar there was a traditional ceremony conducted by the local community with the aim of rejecting all bala, this ceremony is known as the Robo 'Stamer ceremony. This ceremony can be done in the lower reaches of the village, precisely on the banks of the river.

This traditional ceremony involves the whole community and it is carried out during the afternoon by the whole community. They will come with special food which is served at the robo 'stamer ceremony, namely: ketupat lepas, ordinary ketupat, serabi and lotet.

The ceremony was led by local religious leaders by reciting prayers, rejecting reinforcements. In addition to ketupat, serabi and lotet, there is also water put in a container to be read out as a prayer to reject the reinforcements by some people who are believed to be able to refuse reinforcements, so the water is usually put in an aqua bottle or plastic bag and placed on the main door of the house. This water is believed to be able to reject enemies that will enter the house.

¹⁶ Even though they are Malays, the customs or rituals of their ancestors are different. Therefore, there is a difference between the implementation of one head of family and another head of family.

Good Day Calculation

In addition to procuring various customary rituals, the Sri Wangi Village community also believes in calculating good days and dates to start or carry out an important and sacred work such as the day of the building of the house, the wedding day, the start of the journey. If the calculation is not done, it will be feared that there will be a bad future.

Calculation of good days at Malay community in Sri Wangi Village is based on the hijri calendar. Calculations begin at the beginning of the month. Like rare, rizki, soul mate, haral, death. Rare for the 1st, rizki for the 2nd and so on then the recalculation starts from the beginning. If a person wants to go to work, it is rare that the best is a mate, if it is hit by a rare haral it is believed that it will get many obstacles.

There are also calculations of dates and good days on the 1st, 2nd, 4th, 8th, 10th, 12th, 15th, while the days that are believed to be good days are Monday, Thursday, Friday and Sunday. The rest is believed to be a bad day like Tuesday believed to be a hot day (bad).

D. CONCLUSION

More than a century Islamic religion developed and became a public belief in the Buyan area which was once Dayak, but after Islamic da'wah was carried out, the identity of the community changed from Dayak to Malay who showed a change in identity from what was not Islam to Islam.

The picture of the community that the researcher got through the research conducted in Sri Wangi Village was that the community carried out religious practices in tandem by carrying out the practices of local traditions which contained elements of animism. In the practice of this concomitant belief they believe that there is power over power that they believe that the power of God is higher than the power of spirits.

But it cannot be denied that people's belief in spirits is very close and very strong so that if local practices are not practiced they will feel anxious. The anxiety is obligations as Muslims, if they believe more in local practices and tradition than they believe in obligations as muslim's for example in carrying out the obligation to pray 5 times a day.

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