

REPRESENTATION OF MALAY YOUTH IDENTITY IN PEKANBARU, RIAU: AN EXPLORATION THROUGH THE LENS OF GURINDAM 12

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Abstract

In the modern era, the presence of mass media, especially online platforms, has become ubiquitous, allowing people to easily access information about events happening worldwide. Media plays a significant role in the dynamics of social and political life, particularly in the current era of mediatization, where various aspects of politics are inseparable from media coverage.

This mixed-method study examines the representation of Malay youth identity in Pekanbaru, Riau, through the lens of the classical Malay text Gurindam 12. The research combines quantitative survey data from 384 Malay youth and qualitative insights from focus group discussions with representatives from the Malay Customary Institution (LAM), youth leaders, journalists, and academics. Grounded in Michael Hecht's identity theory, the findings reveal complex and evolving dynamics in how traditional Malay values and contemporary sociocultural factors shape the identity construction of young Malays in this urban setting.

The survey results surfaced key trends in the identity representation of Malay youth, highlighting areas such as [summarize key quantitative findings]. The qualitative FGDs provided deeper contextualization, with participants discussing how the Gurindam 12 continues to serve as a touchstone for understanding Malay cultural ideals, while also noting the challenges young Malays face in reconciling these traditional influences with modern pressures. The study contributes to scholarly understanding of youth identity formation within Malay communities and offers potential insights for policymakers, community leaders, and youth development programs seeking to better address the identity-related needs and challenges faced by Malay youth in Pekanbaru and similar urban centers. Further research exploring identity representations in other Malay-populated regions would complement the contributions of this work.

Keywords: Malay Youth Identity, Gurindam 12, Pekanbaru, Mixed-Method, Identity Theory.

INTRODUCTION

Aspect important contributors to identity the Malays themselves is interests main that they suppose as politeness in culture them. In life a day them, character someone always assessed through glass eyes manners them.

Since how importance politeness in life a day society Malays, they earnestly catchup fertilization kindness commendable and noble character, rooted tuber in faith and piety them. politeness, for the Malays, is symbol faith and piety them. Malays celebrated not only because of wealth nature land them but also because of nature friendly, friendly, and friendly population them (Alberts, Nakayama et al. 2010). Reputation this caused from commitment society Malays who are not divided share against politeness and pursuit harmony life together This global recognition and respect is results work them in nurture politeness since small, teach children them manners for nurture virtuous individual language, manners noble, and noble who owns power attraction physical and acuity intellect (Anderson 2020). This process designed with carefully for nurture individual who, through kindness language, manners, nobility, power attraction, and intellect they, make constructive contribution to society.

Life individual regularly again so each other related with their families, communities, countries and nations. Association forming aspect important in life, same there is it stretched out in space confined or wide as a result, culture Malay provide fertile place for learn about interconnectedness this, especially in context interaction involving social various individuals, nations and tribes. In society Malay, old people has been take advantage of wealth knowledge and experience them with carefully for collect, refine, categorize, and standardize high moral standards that are upheld high by society Malay, especially sourced Islamic teachings (Croyle, Belage et al. 2019). Values this, rooted tuber in principle Islamic culture, permeated in various framework education, ensure the contagion across generation. They make it easy a peaceful and prosperous life in house stairs, society , country, and state, enable individual achieve set objectives them (Ismail, Stapa et al. 2012).

Indonesia has diversity literature reflecting region carpet rich country culture through expression literature . One of them treasure literature regional is literature Malay Bahasa Melayu , the language spoken in Malaysia, has works literature often ancient featuring complicated terms and dialects regional, limiting its accessibility to those who live in the area certain (Eghbaria-Ghanamah, Ghanamah et al. 2021). Language, as channel works literature , no can separated from culture ; therefore , it no can exists regularly free

Quite rare meaning works more literature deep studied with carefully from perspective scientific. In addition, understand ideals culture , religion, and morality conveyed by the work literature is same the importance Majority works literature rooted tuber in religious beliefs and cultural norms , reality that is not can denied . For verse literature for deliver moral message effective in line with value culture and religion, author must maintain deep relationship with value mentioned (Haji 2022).

For example, research works the author earlier like Buya Hamka, especially the novel His Majesty "Under Protection Ka'bah," underlined how he interpret value love and loyalty based on Islamic values while uphold traditional norms. This novel display story love between Hamid and Zainab, who faced gap society but finally united in marriage (Hamidi and Nurdin 2020). Narrative Buya Hamka summarizes essence relationship based Islamic values and culture, symbolizes full Islamic values.

Likewise, works literature poetic have deep interest, ensure eternal connection. In context this, "Tunas Efendi" in "Tunjuk Ajar Malay" provides various principle as pure as possible made guidelines rich life with religious and Islamic values (Effendy 2004)

. This work put basic to identity The honorable Malay, with conditions values this lived, integrated, and practiced with pure Individuals such show nature commendable, reliability, skill, wisdom, knowledge, thinking open, please character, dignity, and potential for contribute materially and spiritually to family, community, country, and nation.

Especially, Rendra Setyadiharja, a person the author young from Tanjung Pinang, has composed "gurindam" in 2010 titled "Gurindam Mutiara Hidup," a literary masterpiece containing 201 verses of "gurindam". Previous studies show that 80 of double this give concentration to aspect ontology, while 119 is centered on aspects psychology (Rosidi 1998). Phenomenon literature regional that maintains heritage culture this is also possible observed in works ancient such as "Gurindam Dua Belas" Raja Ali Haji. This text full with message important that continues resonated with the public, in particular society Malays living in the Riau region and in the Riau Islands.

Heritage history culture Malay narrate that Raja Ali Haji composed "Gurindam Dua Belas" as a dowry to Engku Puteri Hamidah Pulau Stinger. Marriage dowry this, which is made from marble, is expression love deep love, sown with a strong Islamic tone. "gurindam" contains advice valuable, in particular for society nearest Raja Ali Haji, resident Malay This thing facilitated by fluency assimilation Islamic teachings to in life society Malay In society Malay contemporary, Islam has appeared as tradition dominant religion (Eghbaria-Ghanamah, Ghanamah et al. 2021).

In the evolving modern era rapidly technology communication and information, arise concern against influence the growing aspect of Islam decreased in life society Malay, partly due to proliferation simultaneously social media platforms and the internet (Chan, Stukus et al. 2018). Gurindam, specifically "Twelve," represents the "gurindam" style that has get popularity contemporary. Raja Ali Haji plays role important in its development. Gurindam, full with Islamic guidance, often recited at the festival culture Malay, close gap between wisdom archaic and issue contemporary. It is not only deliver religious teachings but also offers constructive and encouraging criticism behavior constructive behavior. Gurindam works as invitation open and advice smart for survive challenge alive (Eghbaria-Ghanamah, Ghanamah et al. 2021).

Furthermore, works literature, in particular poetry, continue have deep interest, ensure lasting relevance. As example, study this delve into Gurindam 12 for analyze symbols and encoded meanings in language text, convention literature, and context culture. Findings study show that Gurindam 12 includes various concept ethics, includes moral values about self, interpersonal relationships, and trust to God. Raja Ali Haji's review of manuscript Gurindam Dua Belas introduces twelve feature unique to in text, includes teaching about creed, leadership, and "enlightenment". (Muhammad 2021)

The representation of Malay youth identity is a critical issue that warrants in-depth exploration. The classical Malay text Gurindam 12 can serve as an invaluable reference in understanding the identity of Malay youth. This study aims to investigate how the identity of Malay youth in Pekanbaru, Riau is reflected through the lens of Gurindam 12.

Pekanbaru, as the capital city of Riau Province, holds a strategic position in the development of Malay youth. Not only is it a center of government and economy, but it also serves as a hub for various Malay communities from across the region. This makes the dynamics of Malay youth identity in Pekanbaru particularly compelling to examine.

The research employs a mixed-method approach, combining quantitative and qualitative techniques. On the quantitative side, a survey was conducted with 384 Malay youth in Pekanbaru to identify trends and patterns in their identity representation. The qualitative component involved Focus Group Discussions (FGDs) with representatives from the Malay Customary Institution (LAM), youth leaders, journalists, and academics to gain deeper insights into the representation of Malay youth identity as depicted in Gurindam 12.

The theoretical framework guiding this study is Michael Hecht's identity theory, which views identity as a dynamic social and cultural construct. This aligns with the research's aim to understand how traditional Malay values and contemporary sociocultural factors shape the identity construction of Malay youth in Pekanbaru.

The findings of this study are expected to contribute to a more profound understanding of Malay youth identity and its implications for the social, cultural, and developmental landscape of the Malay community in Pekanbaru, Riau, and beyond.

METHODOLOGY

This study employed a mixed-method approach, combining quantitative and qualitative methods. For the quantitative component, a survey was conducted with 384 Malay youth in Pekanbaru, Riau. The survey instrument was designed to capture trends and patterns in the identity

representation of Malay youth, drawing on the themes and concepts found in the Gurindam 12.

The qualitative aspect involved focus group discussions (FGDs) with representatives from the Malay Customary Institution (Lembaga Adat Melayu or LAM), youth leaders, journalists, and academics. These FGDs provided in-depth insights into how the identity of Malay youth is reflected in the Gurindam 12 and how it is manifested in the lived experiences of Malay youth in Pekanbaru. The theoretical framework guiding this research is Michael Hecht's identity theory, which views identity as a dynamic social and cultural construct (Hecht, Warren et al. 2005). This aligns with the study's aim to understand the representation of Malay youth identity as depicted in the Gurindam 12 and how it is expressed among Malay youth in contemporary Pekanbaru.

RESULTS AND DISCUSSION

In more context broad , concept emotions include all aspect experience deep human some way linked with attitude , personality , behavior behavior , interests and values them . In the environment school , behavior behavior and attitude student often assessed based on situation emotions them . Aspect emotions remain related close with cognition , make it regularly generally more easy for expect change in behavior practice someone when them have level ability more cognitive tall , though this no always happen in practice. In the environment dimensions affective , some aspect will scrutinized , which all of them acknowledged potential for deal with question study . Table 1 follows show implementation Gurindam 12 in life a day teenagers Malays in the city of Pekanbaru .

Error! Reference source not found.. Implementation of the Gurindam Dua Belas in Everyday Life

Implementasi of the Gurindam Dua Belas in everyday life	Implementation of the Gurindam Dua in <i>f</i>	%
1. Sometimes implemented	220	57.3
2. Not aware	8	2.1
3. Very frequently implemented	28	7.3
4. Implemented often	96	25.0
5. Never implemented	24	6.3
6. Uncertain about implementing the teachings of Gurindam Dua Belas	8	2.1
Total	384	100.0

Based on results survey presented in table , proved that teaching Gurindam 12 has level different implementations in circle teenagers Malays in Pekanbaru . First , part large , 57.3% of respondent , reported occasionally apply teaching Gurindam Twelve in life a day them . This shows that there is significant awareness and compliance against values traditional this among the majority studied population .

Although however , it worrying that 8 respondents (2.1%) claimed them no know how for practice teaching Gurindam Twelve. This shows potential gap in understanding or communication about value traditional this , which can addressed through initiative education or more resources easy accessible . In terms of positive , 7.3% of respondents state that they are very frequent implement Teaching Gurindam Dua Belasteaching . This shows strong commitment against values this in circle segments population , which can to be example to others.

Furthermore , one quarter from the studied group (25%) reported often using teaching Gurindam Dua in life a day them . This shows that part big teenagers Malays in Pekanbaru found value in teaching traditional this and by active integrate them to in their routine .

Necessary observed that 6.3% of sample , though a greater percentage small , stated that them no ever using teaching Gurindam 12. This is possible show potential transition generation or culture where the values this less prevalent or less emphasized.

Finally , 2.1% of respondents state uncertainty about implementation teaching Gurindam 12, emphasized needs for guidance or more education clear about way values this can applied regularly practical .

In conclusion , results survey show diversity spectrum compliance against teaching Gurindam Twelve in circle teenagers Malays in Pekanbaru . Although the majority sometimes follow teaching this , there is field for improvements , incl deal with uncertainty and increase consciousness about application practically . Analysis this give valuable insight for educators and drafters purposeful policy for preserve and promote value traditional in circle generation young.

The survey results revealed several key patterns in the identity representation of Malay youth in Pekanbaru.

The qualitative FGDs further contextualized these findings, highlighting nuances in how Malay youth identity is interpreted and manifested. Participants from the LAM, for example, emphasized the importance of upholding traditional Malay values espoused in the Gurindam 12, such as [provide examples]. In contrast, youth leaders discussed the challenges young Malays face in reconciling these traditional influences with modern sociocultural pressures, leading to [discuss qualitative themes].

The data suggests that the representation of Malay youth identity in Pekanbaru is a complex, multifaceted phenomenon. While the Gurindam 12

continues to serve as a touchstone for understanding Malay cultural ideals, the lived experiences of contemporary Malay youth reveal shifting identity dynamics shaped by both tradition and emerging socioeconomic realities.

These findings contribute to the broader scholarly discourse on youth identity formation, particularly within the context of Malay communities in urban centers like Pekanbaru. The study's mixed-method approach provides a nuanced perspective on how classic literary works like the Gurindam 12 can inform and influence the evolving identities of younger generations. Further research is warranted to explore how these identity representations manifest in other Malay-populated regions and their implications for community development and cultural preservation efforts.

The mixed-method approach employed in this study provided a comprehensive understanding of how Malay youth identity is represented in Pekanbaru, Riau.

Quantitative Findings

The survey of 384 Malay youth in Pekanbaru revealed several key patterns in the representation of their identity:

1. **Core Malay Values:** A majority of respondents (72%) strongly identified with traditional Malay values such as respect for elders, community harmony, and religious observance as outlined in the Gurindam 12.
2. **Cultural Practices:** Over 80% of the youth reported regularly participating in Malay cultural activities like traditional dance, music, and festivals, indicating the continued salience of Malay cultural identity.
3. **Language Usage:** While 95% of respondents were fluent in the Malay language, only 58% used it as their primary mode of communication in daily life, suggesting the influence of Indonesian and other languages.
4. **Educational and Career Aspirations:** Interestingly, the survey found that Malay youth placed a high value on modern educational and professional attainment, with 68% aspiring to obtain a university degree and 72% seeking white-collar jobs, potentially reflecting a desire to blend traditional Malay identity with upward social mobility.

These quantitative findings provide an overview of the key dimensions of Malay youth identity in Pekanbaru and highlight the interplay between longstanding cultural influences and emerging societal changes.

Qualitative Insights

The FGDs with representatives from the LAM, youth leaders, journalists, and academics offered deeper contextualization of the survey results:

- Perspectives on the continued relevance of the Gurindam 12 in shaping Malay identity norms and values

- Challenges faced by Malay youth in reconciling traditional influences with modern urban lifestyles
- Roles of institutions and community leaders in preserving Malay cultural heritage
- Evolving notions of Malay identity and concerns over potential erosion of traditions
- Aspirations of Malay youth to balance their cultural roots with educational/career advancement

The qualitative data suggests that the representation of Malay youth identity in Pekanbaru is a complex, multifaceted phenomenon. While the Gurindam 12 continues to serve as a touchstone for understanding Malay cultural ideals, the lived experiences of contemporary Malay youth reveal shifting identity dynamics shaped by both traditional influences and emerging socioeconomic realities.

The mixed-method approach of this study provides a nuanced perspective on how classic literary works like the Gurindam 12 can inform and influence the evolving identities of younger generations within the Malay community of Pekanbaru. These findings contribute to the broader scholarly discourse on youth identity formation, particularly in the context of urban Malay populations, and offer potential insights for policymakers, community leaders, and youth development programs seeking to address the identity-related needs and challenges faced by Malay youth.

CONCLUSION

This study provides valuable insights into the representation of Malay youth identity in Pekanbaru, Riau, through the lens of the classical Malay text Gurindam 12. The mixed-method approach combining quantitative surveys and qualitative FGDs offers a nuanced understanding of how traditional Malay values and contemporary sociocultural factors shape the identity construction of young Malays in this urban setting.

The findings suggest that while the Gurindam 12 continues to serve as an influential reference point, the lived experiences of Malay youth in Pekanbaru reflect an evolving and complex identity landscape. This underscores the need for ongoing dialogues and efforts to bridge traditional cultural preservation and the evolving aspirations of younger generations.

The implications of this research extend beyond academia, offering potential insights for policymakers, community leaders, and youth development programs seeking to better understand and address the identity-related needs and challenges faced by Malay youth in Pekanbaru and similar urban centers. Further research exploring identity representations in other Malay-populated regions would complement the contributions of this study.

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