
Reconstructing *Adat*, Cultural Heritage, and Islamic Identity: The Role of *Majelis Adat Budaya Melayu* in Pontianak

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ABSTRACT

It turns out that the reconstruction of customs in the recognition of cultural heritage and Islam has given rise to ethnic supremacy in developing culture in social identity. Customs inherited from generation to generation have moral and ethical values in everyday life. This study questions how the reconstruction of customs in the recognition of cultural and Islamic heritage influences ethnic and religious identity. And how customary reconstruction shapes the recognition of religion and identity within a particular ethnic community. By using qualitative research through interview techniques, observation, and documentation for 3 months in field research. We interviewed nine informan from diverse backgrounds such as the MABM chairman, the MABM general secretary, 2 MABM members, cultural, religious, political, and social figures. This study analyzes several findings related to the reconstruction of customs in the recognition of cultural heritage and Islamic identity, namely: (1) The authority of the Malay Cultural Customary Council over local customs and traditions; (2) the existence of symbols and meanings as a form of pride in social status in the Malay community; (3) the adaptation of Islam to ancestral heritage. These findings reveal the importance of reconstructing customs in recognizing cultural heritage and Islamic identity.

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1. INTRODUCTION

The role of the Malay Cultural Customary Council (MABM) in Pontianak extends beyond preserving cultural heritage and Islamic identity; it also involves reconstructing customs within the Malay community. This reflects MABM's broader vision and mission to preserve culture as part of achieving wider social and structural objectives. The recognition of cultural heritage and Islamic identity has contributed to the emergence of customary reconstruction as an important aspect of cultural preservation. At the same time, Islamic identity functions as a symbolic claim through which the Malay community reaffirms Muslim authority in West Kalimantan. King (1982) For instance, it is argued that the Malays played a dominant role in the historical development of Islam in the region. The process of customary reconstruction within the Malay community further encourages individuals to strengthen their collective identity, cultural values, and traditional practices. In this context, customary reconstruction serves of preserve and transmit local cultural traditions within the Malay community.

To date, studies on the reconstruction of customs in relation to the recognition of cultural and Islamic heritage remain limited in scholarly debates. Some scholars, such as Rogers (1962), view this process as a form of adaptation between religion and culture. Meanwhile, Bourjue (1991) it is interpreted as a symbolic strategy aimed at Islamizing and transforming the behavior of ethnic communities within local societies. Existing literature further suggests that the reconstruction of customs within the framework of recognition of cultural and Islamic heritage often leads to the dominance of particular groups, reflecting the strength and influence of certain identities in a specific region. For instance, a study Zmysłony et al (2020) explains that the reconstruction of customs in the context of cultural and religious heritage is closely related to the management of traditions as a means of resolving social conflicts within communities. Several other studies also argue that the reconstruction of customs in the recognition of cultural and Islamic heritage creates space for religious identities to engage with and reinterpret local cultural wisdom (Primayanti & Puspita, 2022; Suprpto et al., 2021; Susanto et al., 2022). Therefore, the growing body of literature highlights both the relevance and the necessity of further research into the reconstruction of customs in relation to the recognition of cultural and Islamic heritage, particularly drawing on insights from the Malay Cultural Council in Pontianak.

This study aims to understand the reconstruction of customs in the recognition of cultural and Islamic heritage through the role of the Malay Cultural Council (MABM), particularly regarding the authority of Malay ethnic organizations, systems of meaning and symbolism, and the adaptation of Islam within Malay customs and traditions. The study seeks to examine how MABM exercises authority to preserve and redefine Malay *adat*. Furthermore, this research is expected to provide an in-depth understanding of how symbols and meanings are constructed in Malay cultural heritage. The study also aims to analyze the processes through which customs are reconstructed to restore ancestral values grounded in ethics and social norms within society. Therefore, this research contributes to a broader understanding of the reconstruction of customs in the recognition of Indonesia's cultural and Islamic heritage.

This study argues that the reconstruction of customs in the recognition of Malay and Islamic heritage creates a space where identity and social change intersect within a particular ethnic group. This intersection reshapes the understanding of cultural transmission, influencing shifts in social identity from non-Muslim to Muslim, and eventually toward recognition as Malay. While certain cultural traditions are preserved and transmitted across generations, others are abandoned and

replaced by Islamic norms that serve as the primary reference for Malay society. Therefore, this study examines the hypothesis that the reconstruction of customs recognizes not only culture as a form of heritage, but also religion as a defining identity of a particular ethnic group.

2. METHODS

This study analyzes the reconstruction of customs, cultural heritage, and Islamic identity through the role of the Malay Cultural and Customary Council (MABM). It examines how the reconstruction of customs in the recognition of cultural heritage and Islam influences ethnic and religious identity within Malay society. In particular, the study explores how the reconstruction of customs shapes religious recognition and identity in specific ethnic communities. Within the scope of this research, the reconstruction of customs is understood not merely as a symbolic representation of identity in social life, but also as: (1) a form of spirituality embedded within Malay culture, (2) a tradition that provides space for Malay society to express its way of life, and (3) a set of noble values regarded as honorable and worthy of preservation by MABM. Thus, this study investigates how these three dimensions interact within the social and religious life of the Malay community.

This research employs a qualitative design using interviews and interpretative analysis to gain an in-depth understanding of the reconstruction of customs, cultural heritage, and Islamic identity within the role of MABM. The study primarily relies on secondary data sources, supported by interviews with nine informants, including the chairman of MABM, the general secretary of MABM, two MABM members, as well as cultural, religious, political, and social figures, and academic publications. These informants were selected because the researcher sought to explore their perspectives regarding the reconstruction of customs, cultural heritage, and Islamic identity. The interviews were conducted using a tape recorder as the primary research instrument.

The interview data recorded through the tape recorder were collected using purposive sampling based on clearly defined criteria. The inclusion criteria consisted of: (1) interviews discussing the role of MABM in preserving Malay customs, cultural heritage, and Islamic identity; (2) narratives reflecting social identity, spiritual values, and local traditions; and (3) discussions regarding the preservation of Malay culture through MABM, particularly in relation to Malay meanings and symbols. Meanwhile, exclusion criteria included non-verbal materials such as museum artifacts, documents, and photographs belonging to MABM. This selection process ensured that the collected data reflected meaningful social and cultural perspectives relevant to the study.

Data collection was conducted in three stages. First, a systematic literature review was carried out to map the interview analysis, theoretical framework, and key concepts related to the reconstruction of customs, social identity, spiritual values, and local traditions. Second, secondary data, such as documents and academic publications, were collected to provide an empirical context for identity, tradition, and spirituality within Malay society. Third, interviews with key informants were analyzed interpretatively to identify patterns, meanings, and cultural narratives associated with the reconstruction of customs and Islamic identity within the activities of MABM. Through this approach, the study aims to provide a comprehensive understanding of how customs

are reconstructed and preserved as part of Malay cultural and religious identity in contemporary Indonesian society.

Using field research to locate the research site in Pontianak, we view the site as a strategic location for observing the Malay Cultural Customary Assembly's understanding of the reconstruction of custom in the recognition of cultural heritage and Islam. Traditional Malay houses serve as a means of collecting data to examine the MABM's vision and mission in preserving local culture. The area selected for this research is the MABM in Pontianak, which serves as a center for the preservation of Malay culture. The following is a map of the study.

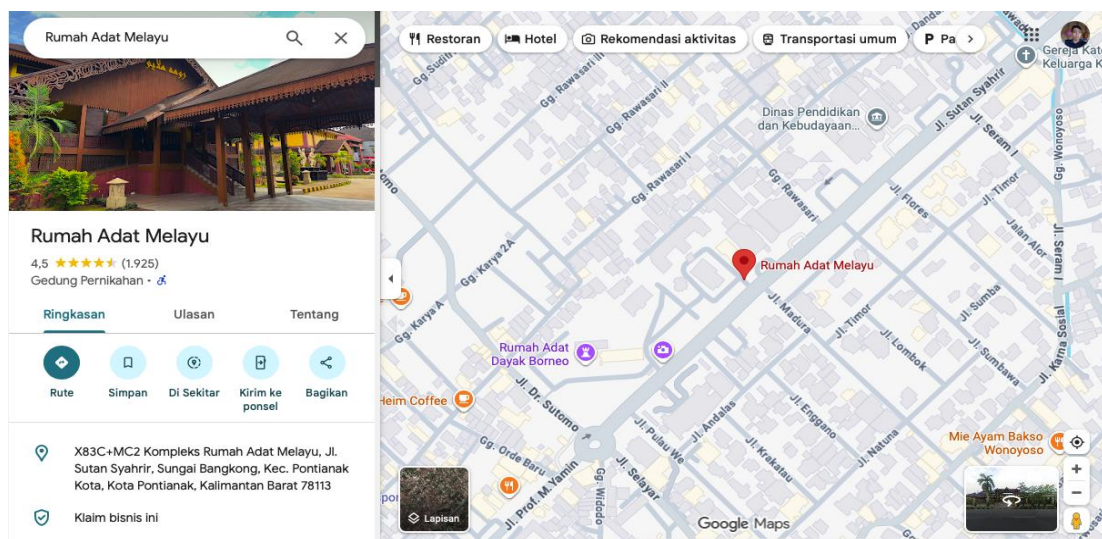


Figure 1. Map Research location, Source: Screenshot on the laptop

Data analysis was conducted using qualitative content analysis and in-depth interpretation. The process began with data collection through in-depth interviews conducted over a set period to explore issues related to customary reconstruction, particularly to identify social and religious values within the community. This study also took ethical considerations into account during the data collection process by obtaining permission from the Malay Cultural Customary Council (MABM) to collect, process, and publish the research data.

3. RESULTS AND DISCUSSION

The Authority of the Malay Cultural Council over Customs and Traditions

The Malay Cultural Council (MABM) has customs that require the Malay community to follow and understand local culture. This is because the MABM has the authority to carry out its agenda across all activities. One example is the implementation of the Malay cultural festival and the city of Pontianak's anniversary, which demonstrates the necessity of the MABM's authority in introducing Malay cultures both nationally and globally. This authority reinforces the MABM's important role not only as a Malay organization but also as a body that harmonizes the community in the city of Pontianak.

In terms of authority, MABM has a vision and mission focused on preserving Malay culture. This goal demonstrates that MABM has the power to minimize modern influences that can alter local culture, such of Japanese dance, pantun, traditional games, and marriage practices,

which are often forgotten by the new generation. MABM preserves culture, establishes institutional recognition, regulates institutions, and manages customs to revive cultural practices for future generations.

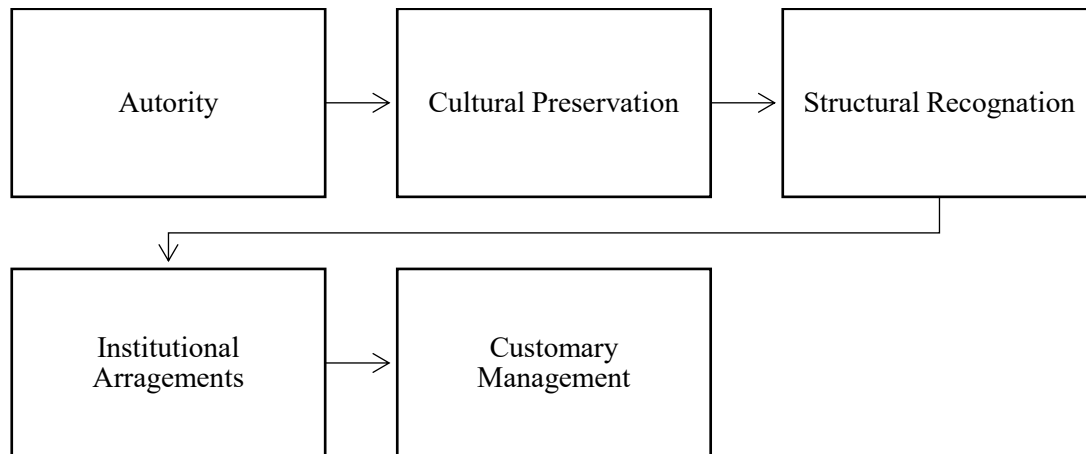


Figure 2. The authority of MABM Strategies, Source: Author's field analysis 2025

The authority of MABM in cultural preservation is to introduce and recognize Malay cultures through evidence of cultural heritage, cultural revitalization, cultural adaptation, and innovation (Rogers, 1962). In terms of cultural heritage, MABM preserves historical artifacts such as Kris daggers from the Malay kingdom, Malay royal clothing, Jawi manuscripts, and traditional Malay houses, all of which are part of the Malay tribe's heritage. Some of these artifacts are stored at the West Kalimantan Museum and the Malay Traditional House Museum in Pontianak. The aim is to preserve evidence of the Malay ancestors' heritage for global recognition.

The revitalization of Malay culture can be seen in the introduction of regional languages through recordings or video documentation in festivals and art performances. Taylor et al. (2023) state that cultural revitalization is the renewal of long-lost cultures, based on findings from previous documents. The Malay language is being revived to expand the social identity that has developed within the community. The goal of cultural revitalization is to build a social framework that enables local communities, especially the Malay tribe, to understand the various forms of culture and language within Malay culture (Sudarman et al., 2025). Thus, cultural revitalization is essential for introducing Malay culture to the world.

Meanwhile, cultural adaptation and innovation involve understanding that culture is dynamic (Gunawan & Sondakh, 2021; Schein, 1983). MABM provides traditional education in cultural development, such as japin and tundang dances, while adapting them to modern instruments. Japin, for example, is combined with musical instruments or recordings systematically to shape the dance's atmosphere. Similarly, tundang is elaborated with modern music to provide free expression of Malay music. This adaptation and innovation aim to enliven the atmosphere and introduce a more modern Malay culture to many people (Samsidar et al., 2024; Suprianto, 2023).

However, several analyses examine the authority of MABM in introducing Malay cultures. This authority arises from various views within the Pontianak community, which holds

that educational, social, political, and religious roles emerge in the reality of Malay society (Jubba et al., 2021, 2023; Suparto et al., 2019). This authority is used to give MABM existence in introducing and reshaping local cultures in the Pontianak community. The introduction and reshaping of Malay culture have led to the view that the community's perspective broadly emphasizes a harmonious life, while also fostering factual ideas within the culture. This is explained in the Table below.

Table 1. The Authority of MABM in Cultural Preservation

Authority	Educational Analysis	Social Analysis	Politic Analysis	Religion Analysis
Cultural Preservation	Educating the Malay community on preserving Malay cultures	Fostering solidarity and harmony among Malay communities.	Cultural constructs to take on the role of political contestation in a region	As a symbol and identity of Islam in the Malay community.
Structural recognition	The existence of mentors and teachers of Malay culture in West Kalimantan	The existence of an organizational structure that has been recognized by the Malay community	The existence of an organizational structure that has been recognized by local and central government.	The existence of Malay identity recognition through community organizations such as Nahdlatul Ulama and Muhammadiyah.
Institutional Arrangements	Non-Formal at Museums and Libraries of the Malay Cultural Council	The formation of an organizational structure based on Malay community solidarity	The formation of organizational structures through political contestation in each representative community organization	Establishment based on status as Islam
Customary Management	Instilling character values that understand the local culture and traditions of the Malay community	Instilling traditional values or ancestral values such as ethics, Islamic teachings, and moral values.	The dominance of Malay identity as the Muslim majority in urban areas.	Islamic values as a reflection of Malay customs.

Source: Author's analysis in field research 2025

The authority of MABM in introducing Malay culture encompasses cultural preservation (Yusof et al., 2025), structural recognition (Malik et al., 2018), institutional regulation (Batta et al., 2025), and customary management (Hanoğlu et al., 2025). This is because this authority is related to educational, social, political, and religious values. In terms of education, Syamsul Kurniawan (interview, 2025) emphasized that the MABM's authority to introduce culture is to strengthen teaching and guidance, and to instill character values in the Malay generation through non-formal institutions and Malay cultural festivals. This authority is a form of the highest dominance, as an organization that has a role in protecting the Malay community and reintroducing cultural structures.

From a social perspective, Chairil Effendy (interview, 2025) explained that MABM aims to build solidarity, harmony, and ancestral values that are recognized in the public sphere. This authority is used to adapt culture in a manner acceptable to the wider Malay community. By fostering a sense of concern for one's own tribe and other tribes, potential conflicts in the future can be prevented. MABM also initiated the formation of the Paguyuban Merah Putih (PMP) to foster ethnic solidarity and build harmony in the city of Pontianak (Rozaki, 2025). The structural

integration of MABM members into PMB began amid concerns about potential conflicts in West Kalimantan. Ethnic organizations first proposed the idea of PMP during a morning coffee gathering in Pontianak. Their main goal was to build solidarity and harmony among the ethnic communities of the city of Pontianak.

Although potential conflicts may arise in West Kalimantan, these are not unrelated to political contestation between ethnic groups, racist attitudes towards ethnic groups and cultures, and the role of charismatic figures who act as agents in the emergence of identity politics in West Kalimantan. There have been several cases of political contestation in West Kalimantan. In Pontianak, Malay ethnic identity is being mobilized to strengthen the royal family in the 2023 political contest. MABM has the potential to enter the hidden political circle. This circle encompasses religious, ethnic, and cultural identities as forces to reintroduce the Malay race into the political world. Although several responses from MABM Chair Chairil Effendy and other MABM members stated that, as an organization, MABM is not involved in political consolidation for the governor and regional representative council elections, MABM members, personally, have the power to select regional leaders. However, they do not act on behalf of MABM. Eka Hendry (interview, 2025) said that MABM could use its authority to engage in identity politics within the Malay tribe. This is because MABM was structurally formed through religious organizations affiliated with Nahdlatul Ulama and Muhammadiyah. These two community organizations joined together to enter Malay organizations such as MABM.

Identity politics encompasses not only cultural ideas, but also religion as a symbol of the Malay tribe. Islam is the absolute identity of the Malay people of West Kalimantan. Although there is no formal claim, the Malay people remain Muslim. This was conveyed by Muhammad Ali Daud (interview, 2025), who said that the Malay people are still Muslim in Pontianak, and there are no non-Muslim Malay people. This claim reveals that the requirement for someone to be Malay is that they must have a Muslim or Islamic identity on their Identity Card (KTP). This claim illustrates the existence of identity symbols, recognition, structural organization, and the emergence of Islamic Sharia values within the Malay people's identity. Thus, MABM has the authority to serve as a structural organization to promote culture in West Kalimantan.




Meaning and symbolism in Malay Tradition Construction

The meaning and symbolism in Malay social construction were initially formed during the colonial era. This formation was based on the colonists' view of *adat* as primitive, animistic, and mystical (Kapishin, 2022; Kotzé, 2021). Tuhri et al (2020) found that the construction and disposition of customs, shaped by religion, were influenced by various factors, including colonial policies. He identified three dominant discourses on customs as political constructions in colonial Indonesia: first, customs as animism were considered irreligious, uncivilized, and primitive practices; Second, mainstream customary law only emphasizes the secular aspects of customs and ignores the religious dimensions of customs; third, the construction of customs as non-religious actually strengthens the identity of Islam and affirms customs as the opposite of Islam (Tuhri et al., 2020). The construction of *adat* gave rise to a traditional civilization that the Malay indigenous community repurposed to reaffirm the ethical meaning of the phrase "*adat bersandikan syara' syara' bersandikan kitabullah*." This phrase emphasizes that the Malay people are grounded in Islamic teachings, with the Qur'an and Hadith as the primary sources for moral life (Suprianto, 2023). Those who inherited the colonial legacy formed a small Malay kingdom and claimed to be

descendants of nobility (Suprianto, 2023; Suprianto et al., 2021). The nobles preserved the "custom" heritage to honor their ancestors and revive moral values.

MABM revives the meanings and symbols of Malay civilization through material objects, behavioral practices, and verbal expressions, thereby preserving Malay culture. The goal is to gain national and international recognition so that Malay culture is not lost to future generations. Customary construction is one alternative for rebuilding the ethical values inherited from the colonial era, Malay ancestors, and the nobility who defined customs. Customary construction with symbols and meanings can be seen in the following Table:

Table 2. Malay Material Objects, Symbols, and Meanings.

Material Object	Symbol	Meaning
 Malay Traditonal House	Yellow <i>Rumah Panggung/ Stilt house</i> <i>Atap lipat kajang/ Folding roof</i>	Power, empire, wealth, and glory Adaptation to the environment and social status. Filtering heat due to Pontianak's climate.
 Malay Traditional Costume	Golden yellow Floral Motifs <i>Motif mata ulat ayam/ Chicken eye pattern</i>	Symbolizing wealth. Many motifs are inspired by lotus flowers and fern leaves. A mother's love and struggle.
 Kris as an ancient heirloom	Courage and strength Honor and sovereignty Spiritual and magical values	It means that the kris is used for one's courage and strength in resistance. a tool that is respected as an ancient heirloom Kris has supernatural powers that can protect its owner.

Source: Author's analysis in field research 2025

In material objects, MABM adopted a traditional construction, making the Malay traditional house a symbol of Malay identity in Pontianak, West Kalimantan. The symbol of the yellow Malay traditional house represents the glory, wealth, power, and kingdom of the Malay people. In addition, the stilt house is interpreted as an adaptation to the environment and as a marker of social status. The meaning of the Kajang folding roof symbolizes protection from the equatorial heat. Material objects in Malay culture include traditional Malay wedding clothing.

These clothes feature motifs, symbols, and meanings that are highly significant. There are several symbols in Malay clothing, namely the colour yellow, which signifies wealth, and floral motifs inspired by *teratai* leaves and ferns. Then there is the motif of a chicken's eye, which symbolizes a mother's love and struggle.

Meanwhile, material objects such as the kris carry symbolic meanings in Malay society, including courage, honor, spirituality, and magic (Mordecai, 2025). These meanings and symbols are forms of social construction created by the Malay indigenous community. MABM constructs social reality by providing a philosophy for the meanings and symbols of material objects within the Malay community. These meanings and symbols serve to interpret social values in Malay culture. These values encompass the character of the Malay people and the ethics of Malay society.

MABM also introduces verbal expressions as part of the Malay ethnic identity. This is because verbal expressions are a legacy passed down from ancestors to the Malay ethnic group. Examples include mantras or prayers and advice or counsel. Malay communities in rural areas typically practice verbal expressions. These expressions encompass local wisdom that the Malay community has studied through spiritual experiences. Verbal expressions open up space for the Malay community's belief that prayers (mantras) and advice (wisdom) possess magical power rooted in their ancestral heritage (Santoso et al., 2025). Mantras and advice are used for social purposes in life, as in the verbal expressions below.

Table 3. Verbal Expression

Verbal Expression	Symbols	Meaning
Mantra or Prayer	<i>Asal Tawar</i>	To heal sick people through prayers or classical mantras from the Malay community
<i>Petuah/ Nasihat</i> (Advice/ Counsel)	Messages from ancestors to future generations	This message has been passed down from generation to generation, which still strongly holds local beliefs or taboos in a region.

Source: Author's analysis in the field in 2025

The social construct of the Malay community's identity encompasses ancestral heritage, mantra beliefs, and advice (Swaraj & Mishra, 2023). MABM does not introduce this heritage as a form of oral tradition or intangible tradition. MABM emphasizes that anything unrelated to Islamic teachings is not part of Malay culture. Verbal expressions such as mantras and advice are considered to be a legacy of Islamic teachings. The connection between religious organizations and Malay ethnic organizations has changed perceptions, leading MABM to consider mantras and advice as part of Malay culture. This is the reason why MABM cannot accommodate mantras and advice in introducing culture. Although the Malays are known for their magical mantras and advice that include taboos (Hermansyah, 2002), MABM still limits the role of mantras and advice within Malay identity.

Adaptation of Islam in ancestral traditions

Cultural dissemination is not only about introducing Malay culture as a local identity but also about presenting it as a religious identity that holds local knowledge of customs and traditions. The Malay people have a philosophy that "*Adat bersandikan syara' syara' bersandikan kitabullah*" / Customs are based on Sharia, Sharia is based on the Book of Allah." This sentence

explains that the Malay tribe upholds its customs under Sharia law, which is based on Islamic teachings. The Malay people use customs to introduce social norms in local communities (Ghazali et al., 2019; Tiburcio-Moreno, 2022). Like customary law, customs embody local wisdom values as a form of social control for indigenous peoples. People who violate customary law will be subject to sanctions, including fines or punishments determined by the customary community for the perpetrator. Of course, this philosophy also symbolizes that the Malay community has an identity as Muslims who are obedient to religion and the customs of the local community. Based on *syara'*, the Malay people emphasize that customs are introduced in the dimensions of culture and Islam.

However, the dissemination of Malay culture cannot be separated from the influence of Islam and the characteristics of the kingdom in each region. The introduction of Islam and the development of Malay culture began in the 16th Century when the Dayak tribe converted to Islam (King, 1972). The dissemination of Malay culture is also evident in the yellow color of royal palaces, which symbolizes Malay power. From this cultural dissemination, Malay and Islamic civilization developed in Indonesia.

Islam's arrival in Borneo, specifically in West Kalimantan, was through trade routes. Muslim scholars say that Islam arrived in West Kalimantan in the 15th Century through Chinese traders in Sambas (Abung et al., 2010). However, it is not known for sure whether Islam entered West Kalimantan in the 15th Century or earlier. This can be traced to the spread of Islam in Sambas, which Hanafi Muslims brought. Not only that, but Islam also spread into the upstream areas of Borneo in the 16th Century, leading to cultural assimilation on the island (King, 1982). Cultural assimilation emerged from the recognition of new tribal and cultural identities in Kalimantan, as King, (1982) described. The Dayak "Maloh" tribe, which embraced Islam, identified as Malay and practiced traditions and rituals similar to those of the Malay people.

The assimilation that shaped Malay culture developed rapidly across every region. This was because Islam and culture became frameworks through which Malay society recognized local wisdom based on Islamic teachings. An example is the Robo' robo' culture of the Malay people, who practice traditions in religious rituals. The robo' robo' tradition is usually held in the month of Safar to ward off calamities and disasters from the local community. This is because, according to Malay ancestors, the month of Safar is believed to bring misfortune to the community. With this belief, the Malay community observes the robo-robo tradition by eating together, offering alms to the sea, and reciting prayers for safety and to ward off calamities. Some also perform this tradition by sitting in front of their houses with food offerings and reciting Islamic prayers. This tradition reflects the social identity of the Malay community, which is always related to Islamic culture and teachings.

The Malay tribe has traditional knowledge related to Islamic prayer practices. This is because Islamic practices are used for the local beliefs of the Malay indigenous people. These beliefs grew from the spiritual experiences of their ancestors who lived in rural areas. They have traditional knowledge passed down to future generations, such as farming practices. Malay communities who like to grow rice usually have inherited beliefs from their ancestors, namely: 1) women who are menstruating or having their period should not plant rice in the fields, because it can hinder fertility and cause the rice to die; 2) planting rice has ethics similar to performing prayers, it must be done solemnly and calmly; 3) Islamic prayers are recited for the success of the crops (Harnianty, 2023). This tradition is carried out to remember that the ancestors of the Malay

community possessed traditional knowledge. This knowledge has become local wisdom that continues to develop to this day.

Local wisdom related to traditional knowledge fosters values of tolerance within communities. This is because traditional knowledge benefits local communities living side by side. They have a sense of solidarity to preserve traditional knowledge from the developments of the times. Moreover, the values of local wisdom are contained within it, such as tolerance among Malay communities, who respect their ancestors' heritage to preserve these values mutually. With local beliefs, the Malay community has grown to maintain a cultured life based on Islamic norms.

The Malay community has strategies for preserving customs and traditions in local communities (Wannazemi et al., 2023; Zahid & Hashim, 2018; Zakaria et al., 2020). These survival strategies are used to strengthen local wisdom values in the modern era. The Malay community strengthens local wisdom by preserving customs, including customary law, arts, rituals, culture, traditions, and the character of the Malay people. The customs used by the Malay community have evolved in the modern era. This development will result in the revitalization or abandonment of old customs inherited from ancestors. To preserve Malay customs, a local strategy is needed in community life. This strategy encompasses culture (Kaul, 2019).

MABM's strategy to make Islam more adaptable to local cultures is to reintroduce Malay culture through regional festivals and cultural competitions. Festivals can be held in every major city. For example, West Kalimantan holds a Malay cultural festival in Pontianak. During Malay festivals, local communities are invited to showcase their traditions, including pantun (a form of poetry), *syair gulung* (scroll poetry), traditional games, medicine, arts, and Malay cuisine. These festivals usually aim to preserve the local values of the Malay community, which are being slowly abandoned. In addition, the cultural strategies used in a festival will impart moral values, such as the Malay people's politeness and their commitment to ethical conduct in local society (Acebes-Sánchez & Bernal, 2021; Ishartiwi et al., 2022; Pratiwi et al., 2023; Zabidi et al., 2020).

Meanwhile, Malay cultural strategies in local community competitions include canoe races. The Malay community usually holds canoe races during Eid al-Fitr. It is usually held the day after Eid al-Fitr prayers. In the canoe race tradition, the community performs rituals to seek blessings from the Almighty for the smooth running of its activities. These rituals are offered to the spirits of the ancestors as a sign of respect, as the local community carries out ancestral traditions. Usually, before the canoe race tradition is performed, a traditional leader or elder conducts a ritual of offering gifts to the river and the land. This ritual involves throwing food and ingredients such as eggs, white and yellow rice balls, cigarette leaves, betel leaves, and betel lime into the river. These ingredients are then recited with the phrase "bismillah" and placed in the river where the boat race tradition is held. After that, a prayer for safety and protection is recited for the smooth running of the Malay community's tradition. This strategy is used to preserve the customs of the local community, inherited from their ancestors, through Sharia law based on the Holy Book.

CONCLUSION

This study highlights three significant findings regarding the reconstruction of customs in the recognition of cultural and Islamic heritage through the knowledge of the Malay Cultural Customary Council (MABM). These include: first, the authority of the Malay Cultural Customary Council (MABM) over customs, which often gives rise to social constructions in cultural

development through Malay cultural festivals. The MABM's authority plays a crucial role in the reintroduction of Malay cultures in West Kalimantan. Second, the meanings and symbols in the social construction of Malay customs give rise to moral values and serve as a source of pride for Malay identity in West Kalimantan. Third, the adaptation of Islam within ancestral heritage provides a space for encounters that revitalize culture and transform social identity among new Muslims.

The recognition of cultural and Islamic heritage within Malay organizations is an effort to reconstruct customs in response to emerging social phenomena in the modern era. The ethical values held by the younger generation are constrained by their knowledge of customs. This has given rise to contemporary cultural phenomena that can alter a culture's essential local wisdom. The increasingly dynamic development of culture has led to a failure to apply ethics to morality and the norms of life. This phenomenon has also led to cultural upheaval within tribal identities. Through the reconstruction of customs in recognition of cultural and Islamic heritage, the civilization of indigenous communities can be rebuilt and re-understood.

This study has several weaknesses; first, it failed to identify more informants and did not identify the MABM network of various organizations. Second, this study collected field data only in Pontianak City and did not compare existing customary reconstruction practices in other regions. However, these weaknesses are expected to serve as a basis and reference for the future development of religious studies, particularly for those seeking to examine customary reconstruction in the recognition of cultural and Islamic heritage, drawing on the knowledge of the Malay Cultural Customary Council across various regions.

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