

## The Malay Organization's Strategies for Maintaining the Local Wisdom After COVID-19 in Kapuas Hulu

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### ABSTRACT

The strategy of the Malay Muslim organization in maintaining the values of local wisdom after Covid 19 has become the goal of developing the local cultural values of the Malay community. Until now, many scientists have wanted to explore Malay community research in various scientific aspects. However, only a few researchers have investigated the mechanism of the Malay Muslim organization's strategy in maintaining the values of post-COVID-19 local wisdom. The purpose of this study is to examine how Malay Muslim organizations maintain local wisdom values after COVID-19 in Kapuas Hulu. This study uses a qualitative method with an ethnographic approach through field observations, and online and offline interviews on the cultural activities of the Malay community and members of the Malay Muslim Organization or the Malay Cultural Customary Council in Kapuas Hulu Regency. The results of this study indicate that Malay Muslim organizations in maintaining the values of post-covid-19 local wisdom in Kapuas Hulu; 1) There are restrictions on the activities of local Malay cultures; 2) Creating harmonious relations among Malay ethnic groups; 3) creating a space for re-communication of customs, ta'lim and youth meetings in the village; 4) presenting the value of art and Islamic beliefs in every tradition and culture. The findings of this study indicate that the strategy of the Malay Muslim organization in maintaining the values of local wisdom after COVID-19 has become an aspiration for local people to be enthusiastic about developing local cultures again.

### KEYWORDS

*Malay Organization, Strategy, Local Wisdom, and After COVID-19*



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## Introduction

The Malay organization's strategy for maintaining local wisdom after COVID-19 can be seen from the community's cultural defense of customs in Kapuas Hulu. This is because the COVID-19 situation has changed the adaptation of Indigenous peoples from social interaction to social distance in a culture. For example, the Malay cultural festival of the canoe race, which is held after Eid al-Fitr or Eid al-Adha, has restrictions on celebrations ranging from the number of days, the number of people watching, and the distance of interaction must be controlled by regulations against COVID-19. This phenomenon creates a social shift towards customs activities and cultural practices considered sacred to the Malay community. So that organizations develop strategies for cultural defense so that there is no shift in local wisdom values in society.

So far, the study of Malay organizations maintaining local wisdom after COVID-19 has developed through various theoretical knowledge. The strategy of the Malay organization forms a social construction in the cultural symbol of the Malay community towards customs. This strategy is formed through an artistic approach to dealing with post-COVID-19 problems. Scientists focus more on cultural strategies on community closeness rather than on culture (Sinta, Iskandar, and Gunawan 2022; Yoon 2022; Arsyad, Peribadi, and Monto 2022; Rahbarianyazd and Doratli 2017; Matyushkina 2023; Hu and Luo 2024; Grodach and Loukaitou-Sideris 2007). For example, Ibrahim, (2018) explains more about the closeness of the Malay community in a local tradition in Kapuas Hulu. In addition, various scientists have also expressed the symbol of tradition in the Malay community in West Kalimantan (Herlina, Andayani, and Setiawan 2017; Efriani and Agustinus 2021; Amin 2013; Sareb Putra 2013; Halim, Rahmawati, and Umam 2019). So, from that tendency, the Malay organizational strategy for maintaining local wisdom has not yet been strengthened in a research narrative.

This study complements the shortcomings of existing studies by looking at how Malay organizations' strategies maintain local wisdom after COVID-19. This research seeks to see the Malay community maintaining local wisdom values to maintain harmonization between the indigenous communities in Kapuas Hulu, the majority of which are Malay and Dayak tribes and Islamic, Catholic, and religious beliefs (Yusriadi et al. 2021; Gandasari et al. 2024; Duile 2020). Specifically, this paper has answered how Malay organizations used survival strategies to maintain local wisdom values after COVID-19. A deep understanding of the Malay organization's strategy regarding the cultural defense system provides extensive knowledge that local communities are fighting for local traditional values from the shifting meaning of cultural sacredness in West Kalimantan.

This study is based on the argument that Malay organizations' strategy for maintaining local wisdom after COVID-19 is a cultural defense system through survival strategies in Indigenous communities. Malay organizations owned by Muslim groups as

a defensive strategy in preserving culture. The main objective of the Malay organization is to study, explore, preserve, and develop Malay customs and culture in the interior. This organization can be called the Malay Cultural Customary Council or *Majelis Adat Budaya Melayu* (MABM) of Kapuas Hulu Regency. This organization is the power of the Malay community to mobilize local cultures. Thus, the Malay organization, in maintaining the values of local wisdom post-COVID-19, is struggling to develop the culture and traditions of the interior of the Malay community.

## Method

In answering the various problems described in this study, appropriate methods and approaches will be used to examine these problems. The sources used in this study are divided into two types, namely primary and secondary sources. Primary sources were obtained through in-depth interviews and observations. Meanwhile, secondary sources were obtained from documents such as news, journals, and association articles to form the Malay organization in Kapuas Hulu. The research uses two different sources and methods, namely, the methods of data collection and data analysis. Primary sources obtained through interviews and observations were used to determine the reality of the strategy of the Malay organization or the Malay Cultural Customary Council or *Majelis Adat Budaya Melayu* (MABM) in maintaining the values of local wisdom in the interior post-COVID-19. Meanwhile, interviews were conducted both face-to-face and also via WhatsApp.

The researchers analyzed the survival strategy (Sopha, Arvianto, and Tjahjono 2022) theory, which has three concepts: cultural, social, and symbolic (Chelli, Durocher, and Fortin 2019). Cultural strategy, namely Malay organizations, preserves culture through local traditions such as order in the canoe race culture, the *slametan* tradition, and the implementation of cultural rituals carried out after COVID-19. Cultural actors maintain these traditions as local wisdom values. The social strategy in Indigenous communities is to carry out social interactions in a limited manner during cultural festivals. In the symbolic strategy, Malay organizations introduce cultural symbols such as the Malay community's colors, characteristics, and characters.

## Results

### Implementing Islam and Malay Cultural in Education

Malay organizations attached the social construction between culture and education. They have Malay culture, which maintains local wisdom from education in each area of West Kalimantan. For instance, IAIN Pontianak has a short course curriculum about Islam and Borneo culture, which Ibrahim lectured on. This course explained Malay tradition and Dayak Muslim, Madura, and other tribes in West Kalimantan. In Malay tradition, these courses show that culture was established with

local tradition and Islamic cultural values, including marriage in Islam, death in Islam, and cutting hair in baby Islamic tradition, which puts Islamic practices in Malay tradition. Ibrahim implemented this course because developing traditions about Malay culture in the institution of Education is crucial for the future of cultural society. In addition, education should have the power to give dedication to society, especially for young people who have contributed as agents of change in society and influenced society, keeping the local wisdom.

Ibrahim has targeted young people with Islamic essentials and culture in several areas. In Kapuas Hulu, cultural studies are concerned with Malay tradition. They learned about how environmental society from the Muslim Malay community has practiced Islam in cultural and social implementation in tradition. This result can be seen in the subject below:

Table 1. Principles of implementing Islam and Bornean Cultural in education

<b>Principles of Islam and Bornean Cultural indicators</b>	<b>Indicators</b>	<b>Application</b>	<b>Values</b>
<b>Tradition</b>	Ritual, Traditional Arts, Traditional Medicine, Traditional playing, and Sacrality.	Students understand the concept of tradition through definitions, functions and forms in spirituality of tradition.	Agama, spiritual, Norms, social
<b>Cultural</b>	Language, Norms, Social, Religion, System Belief, Adat ceremony, and arts.	Students are able to know the social cultural.	Solidarity, kinships, interaction, social, norms, and relationships.
<b>Local Knowledge</b>	Peace, environmental care, and ethics, Islamic ecological principles.	Students are able to know the local knowledge.	Agama, spiritual, respect, friendly, and negotiation.
<b>Local Wisdoms</b>	Peace, love, openness, acceptance, comfort in life and cultural values.	Students analysed the local wisdoms.	Agama, spiritual, peace, norms, and felling love.

<b>Customary Law</b>	Regulation and legacy.	Students seek solutions to minimise conflict and heal post-conflict trauma in every region that has experienced conflict through an understanding of customary law.	Agama, responsibility, and regulation.
<b>Customs</b>	Loving local cultural values, valuing the practice of local traditions, accepting cultural differences.	Students understand local traditions by following the rituals and cultural practices in each region's traditions.	Agama, Spiritual, belief, ancestor worship, local knowledge.

Source: data analysis of Learning Implementation Plan/ *Rencana Penerapan Pembelajaran* (RPP)

The implementation of education in institutions has a strategy to allow the education culture to develop an education system for students on campus. They will be implemented in social communities or organizations like the Malay Organization in MABM in West Kalimantan. These courses encouraged the implementation system community in the social construction of Islamic local tradition and hid religious communities with the authority to develop local wisdom in West Kalimantan. For instance, MABM from Kapuas Hulu has connected local tradition and Islam through the Malay organization from year to year.

### **MABM Kapuas Hulu**

The Malay organization that serves as a forum for the aspirations of the Malay community is MABM (*Majlis Adat Budaya Melayu*). This organization has a role in preserving Malay culture in Indonesia, including the Malay community's art, regional culture, traditions, and customs. MABM West Kalimantan was formed on April 19, 1997, or 11 Djuhijah 1417 H in Pontianak. This formation gave birth to MABM in each district, including Kapuas Hulu Regency, founded based on Pancasila and the 1945 Constitution. So that with the formation of MABM, a common goal emerged, namely; 1) as part of the Indonesian nation that is educated, literate, and has noble morals towards physical and spiritual prosperity; 2) increasing the active role of the Malay community of West Kalimantan in regional development as an integral part of national development; 3) developing and improving the quality of Indonesian Human Resources; 4) studying, exploring and preserving and developing positive customs and culture of the Malays of West Kalimantan as part of efforts to build and develop Indonesian culture; 5) explore and empower the potential of the Malay community of West Kalimantan in various fields of life; 6) improve the friendship of the Malay community of West Kalimantan; 7) The area of the struggle of MABM is cognitive or cultural (Anggaran Dasar Majelis Adat Budaya Melayu, 2018).

Traditionally, the Malay social organization, MABM, consisted of indigenous peoples in the village. This organization, through cultural intelligence, can navigate volatility and complexity effectively (Abdolshah et al. 2016, 2017; Livermore, Van Dyne, and Ang 2021). An organization that is a relationship formed from the inland Malay community. They believe that Malay has three principles in life. First, *Adat berdasarkan pada syara' dan syara' berdasarkan kitabullah* or custom is based on *syara'*/ law and *syara'*/ law based on the book of Allah. *Syara'* is the religion of Islam, and the book of Allah is the Qur'an, which is a guide for Malay society. Second, rulers made customs at a time when customs continued to apply to Malay society. Moreover, the custom is a custom that has customary law as a sanction for community regulations. The bureaucracy can be supported by the social system based on cultural values (Utomo, Cinderakasih, and Soebagjo 2015).

Indigenous minds can focus on promoting new understandings of Indigenous peoples that align with most societies' realities (Bedner and Arizona 2019). These habits become traditions in the life of the Malay community, both as individuals and groups, in creating the customs of a village (H. M. Salim 2016). In line with this, Thomson said that the validity of adat is based on a view of the world consisting of visible (physical) and invisible (spiritual) elements (Thomson, 2000). This means that customs are elements of community life that have become norms or regulations that previous people have inherited.

The Malay community has a broad ethnic identity in West Kalimantan. Tribal people have physical, cultural, religious, and spiritual identities (Goswami 2017). Abdullah said that as a large ethnic group and has long historical roots, Malay identity should be a view of the mixing of an ethnic group in a strategic environment that is constantly changing, and Malays are widespread in West Kalimantan (Abdullah 2017). Ibrahim illustrates that the inland Malay community is valid in referring to the followers of Islam in the interior of West Kalimantan, especially in the Upper Kapuas River, commonly called Kapuas Hulu (Ibrahim 2018). This tribe represents the majority of Muslims in several countries (Hassim 2017b, 2017a, 2014; Hassim, Ishak, and Mat Nayan 2016). Such as Indonesia, Malaysia, Brunei, Singapore, and other Asian countries. Indigenous Malays have tried to form a customary bureaucracy (A. Salim 2021).

On the one hand, the myth of the city's founding is part of the common knowledge of Malay culture in West Kalimantan and is also mentioned in many books about the city (Duile 2020). Mee argues that a district in Indonesia's West Kalimantan province continues to utilize and shape Malay translocalism broadly (Mee 2010). Malay Translocalism formed an organization to develop culture through activities planned in the articles of association. This activity can be seen in the following table:

Table 1. Activity of MABM

NO	Activities
1	Developing the intellectual potential of the West Kalimantan Malay community.
2	Organizing research, seminars, and festivals as well as documentation that refers to the excavation and preservation of customs, culture, language, arts, and historical heritage of West Kalimantan Malays.
3	Collecting, organizing, and disseminating information about the history of the growth of the Malay community of West Kalimantan, including the history of the growth of the existing and/or existing Kingdoms/Sultates in West Kalimantan.
4	Collecting and developing the economic potential of the West Kalimantan Malay community as an effort to increase participation in development towards the independence of the West Kalimantan Malay community.
5	Explore and preserve local Malay customary law.
6	Collaborating with indigenous peoples' organizations, both in West Kalimantan and outside West Kalimantan.

(Sources: Anggaran dasar Majelis Adat Budaya Melayu Kalimantan Barat, 2018.)

The formation of the Malay organization was an effort to develop the local culture of the inland Malay community. This organization is a collection of beliefs, values, assumptions, and practices that make up an organization's social and cultural environment (Galdikiene et al. 2019; Laub 1999b, 1999a). The impact of social culture is related to the fact that when people come to work, they carry a set of social habits and norms that require a certain level of adjustment to organizational habits and norms (Smith 2005). MABM has a role in developing Malay social culture through existing customs. This custom is based on customary inheritance, a collection of written and unwritten rules and habits that the whole community accepts (Suartika 2007). With the formation of the Malay organization, the activities of inland Malay customs can be an achievement for the local community.

### Suhaid Canoe Festival as Identity of Malay

On June 25, 2018, at Nanga Suhaid, Kapuas Hulu Regency, MABM Nanga Suhaid, led by H. Mas Hidayat, M.Pd, held a canoe competition. The competition was held to preserve Malay culture, customs, and traditions. The socio-culture of the local community is the development of the quality of life through the inclusion of local

cultural values (Masri, Yunus, and Ahmad 2016). In addition, Mas Hidayat also appealed to village leaders in Nanga Suhaid to have a long canoe that 23 people could row. The goal is that the community can participate in training in canoe athletes.

In the canoe competition festival, MABM usually holds the event after Eid al-Adha and Eid al-Fitr. However, over time, in 2019, the canoe competition festival was stopped due to COVID-19 in Indonesia. This creates a fundamental downturn in the culture of rural communities. The COVID-19 pandemic has changed how people live their daily lives, so it is impossible to return to pre-COVID-19 levels (Balbontin et al. 2021). The COVID-19 pandemic has become a significant global crisis for current individuals, organizations, and countries to take the necessary steps to overcome it (Guan, Deng, and Zhou 2020). Inland Malay communities have felt the impact of the COVID-19 crisis, which has made it difficult for them to carry out cultural activities.

From 7 to 8 May 2022, MABM held a canoe race again in Nanga Suhaid, Kapuas Hulu district. This time, the head of MABM, Nanga Suhaid, has been replaced with a young Nanga Suhaid named Bagung Kusnadi, S.Pd. Structurally, Bagung Kusnadi is the chairman of MABM Nanga Suhaid for the 2020-2025 period. He replaced H. Mas Hidayat, who had died. The election was carried out by potting by the MABM management, who was active on December 15, 2020, at the Nanga Suhaid village meeting building, which was attended by the Muspika Element or Unsur Muspika (USPIK). Bagung Kusnadi, S.Pd stated that he would be ready to bring MABM more developed with all ideas to improve Nanga Suhaid's customs and culture (interview, 2022). In the canoe competition at Nanga Suhaid, MABM played an important role in trying to develop the traditions of the Malay inland communities post-COVID-19.



*Figure 1. Suhaid canoe Festival*

Source: Taken Photo by Bibi Suprianto, May 2022



The Suhaid Boat Festival is one of the festivals held by MABM to develop regional culture and customs. This is because the festival is a Malay cultural heritage from the ancestors in Kapuas Hulu Regency. The heritage has been maintained from the past to the present, such as holding a boat race to celebrate Eid al-Fitr and Eid al-Adha. The Kapuas Hulu Malay community is very enthusiastic about welcoming Eid by holding a boat race. This boat race symbolizes the identity of people working on the river and riding boats in the Malay community in Kapuas Hulu. This identity is a source of pride for the Malay community to hold a boat festival. Jubba and friends say that there are three things related to Malay identity; first, the Malay identity is maintained through various efforts, including cultural legitimacy through cooperation between the Malay Customary Institution (LAM) and the local government; second, there is a stigma against Malay identity which is responded to by efforts to revive identity as a whole through various symbols; and third, Malay identity has always been identified with Islam as an effort to show that Malay is not only a cultural identity but also a religion (Jubba, Rafi, and Qodir 2021). The three concepts in a Malay identity illustrate that the sampan festival carried out is a local wisdom or local heritage value in the identity of the Malay community.

## Discussions

### Tradition in the Value of Local Malay Wisdom in Kapuas Hulu

Malays have a tradition of local wisdom values, the basis for forming MABM. In local wisdom, the behavior and character of a community can usually be explored (Kartikawangi 2017; Mergel 2012). The wisdom displayed through cultural synergies is essential in a region characterized by frequent intercultural contact, both geographically and historically (Yang, Kuo, and Lin 2022). The values of local wisdom contain togetherness, compassion, cooperation, art, ritual, and spirituality (Murhaini and Achmadi 2021). This local wisdom is integrated into spiritual values (Susanto et al. 2020). The *Buang-Buang* tradition, which is carried out by the Malay community in festival activities and activities related to the unseen world (Suprianto 2020, 2023). The tradition of *Buang-Buang* is unique in its practice in the life of the Malay community (Suprianto 2020, 2023). This tradition becomes the community's spirituality in their belief in the ancestors who still live alongside them. Spirituality is a broader concept, defined as "a personal quest for understanding answers to the ultimate questions about life, meaning, and connection to the sacred or the transcendent (Diego-Cordero 2022). In addition, in the tradition of *Buang-Buang* practice, the Malay community makes food, such as offerings, to be delivered to the river and to land. I then asked the inland Malay community about the tradition of *Buang-Buang* in 2020 and 2021.

My question is, what spirituality is there in the tradition of *Buang-Buang*? Ngah Syarief as the representative of the oldest person revealed that the Suhaid community often does the law of *Buang-Buang* because the previous ancestors were afraid of the

spirits that were side by side or the demons who were in the river and on the ground (Interview, 23-09-2020). In addition, Ngah Syarief revealed that some Malays still believe and some do not. The second resource person, Uju Resad, answered that the river is protected from ancestral spirits. *Buang-Buang* rituals aim to inform the ancestral spirits and ask Allah for protection. Ancestral spirits residing in nature are invisible but must be respected (interview, 28 April 2022). In cultural strategy, indigenous rituals have values in the relationship between humans and nature. This relationship is called supernatural (Maarif 2021), how indigenous people have cultural defenses to honor ancestral spirits before carrying out local cultural practices.

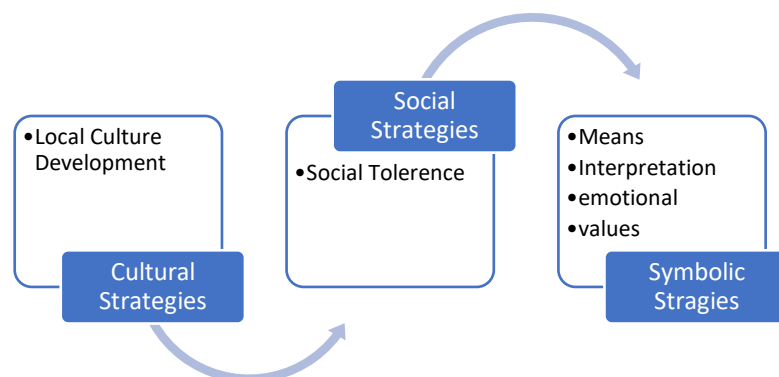
From the interview, the values of local wisdom in the *Buang-Buang* tradition carried out by the Malay community have become a social tradition that believes that human life has a relationship with previous ancestors. A similar study can be seen in Ibrahim and Muttaqin (2019) that good relationships and communication with other creatures are believed to be influential for human life on earth. Often when there is a disaster or illness, for example, some of us believe that it is the work or interference of other creatures (Ibrahim and Muttaqin 2019). In the concept of ritual, the practice of the *Buang-Buang* tradition reflects the sacredness of the lives of indigenous peoples who still believe in reciprocal relationships not only between humans but also with the universe. For the community in its practice, the *buang-buang* tradition is believed to be a form of communication and maintenance of good relations with creatures other than humans (Ibrahim and Muttaqin 2019). Wasting in a cave means that humans are establishing a good relationship with the cave by feeding it so that the creature does not disturb humans (Ibrahim and Muttaqin 2019). Likewise, if at sea or in the river, *buang-buang* is given as a form of communication and good relations by feeding the creatures in the sea/river so that they do not disturb humans (Ibrahim and Muttaqin 2019; Suprianto 2020, 2023). This ritual is considered a symbolic activity that refers to something independent and self-centered (Staal 2013). Rossano and his colleagues explained that rituals performed by the community are a mechanism for managing human resources, which means they can foster, build, and direct (Rossano 2020; Seijo et al. 2016; Swezey and Heizer 1977). Maarif revealed that they are concerned about protecting nature and the environment in response to any damage to the earth (Maarif 2021).

The ritual of human life has a ritual model based on two structural patterns: ritual is an activity, and a combination of thought and activity ultimately involves a third pattern, a pattern in which the dichotomy underlies thinking (Catherine 2009). In addition, there is an important regularity in the diversity of ritual expressions and experiences observed in both time and culture (Kapitány, Kavanagh, and Whitehouse 2020). This means that the ritual pattern of human life is always based on local culture and customs. Boyer and Liénard identify four mechanisms that each appear in several 'rituals,' namely (i) normative writing of actions; (ii) use of interactions to signify

coalition identity, affiliation, and cohesiveness; (iii) magical claims based on intuitive expectations about contagion; and (iv) ritualized behavior based on specific handling of behavioral flows (Boyer and Liénard 2020). In other words, the tradition of the values of local wisdom is one of the rituals of the Malay community, which is believing in their relationship to nature, which influences each other.

### MABM's Strategy to Maintain Local Wisdom Post-Covid-19

The strategy of Malay organizations in maintaining local wisdom is essential to maintaining the cultures of indigenous peoples. This is because culture is a living part of Malay society. If local culture and traditions are lost, then some of the customs of the local community will be lost. During severe challenges, efforts and development must still seek potential opportunities and solutions to build cultural resilience (Cacciotti et al. 2021). There are three strategies MABM can use to survive in developing local wisdom values after COVID-19: cultural strategies, social strategies, and symbolic strategies in maintaining local culture (Lin et al. 2021). In addition, this strategy is not only related to culture, such as ethnicity and education, but also depends on the work landscape in maintaining the community's local culture (Dou et al. 2022). Gilmore, (2004) Developing local culture is one of the cultural strategies to maintain local wisdom in indigenous communities. Social strategies are used to provide an attitude of tolerance to many people as a social adaptation for community life (Mark Elbroch et al. 2017). The symbolic strategy is used for the repertoire or "device" of habits, skills, and styles from which people build culture in action as symbols and strategies (Swidler 1986). Symbolic strategies describe the culture in the local wisdom of the Malay community and seek to direct a culture that has meaning, interpretation, emotion, value, significance, relevance, and spirituality (Coronado 2019; Del Águila 2019; Sabbaghi and Keyvanpour 2020; Osman 2022).



MABM carries out local cultural development as a strength of indigenous communities to revive local culture after COVID-19. MABM is a Malay organization with a vision and mission of preserving culture as a form of cultural sacralization in Indigenous communities. When implementing the Malay cultural

festival, MAB administrators said that arts activities, boat festivals, and others were still carried out, but with restrictions on the number of participants allowed to attend one activity (Interview Informant F (41), 2022). For MABM, social strategies can increase the resilience of the Malay community in maintaining local culture to maintain emotional relationships between fellow Malays while encouraging people who have gone through the COVID-19 period (Interview Informant F (41), 2022). This social spirit provides a sense of tolerance between fellow Malay communities to maintain harmony in the local community. In addition, the symbol strategy is used to provide meaning for the *Adat Basandi Syarak and Syarak Basandi Kitabullah*. MABM carries out a symbol strategy by communicating with Majelis Adat/ traditional councils, Majelis Taklim/ taklim councils or religious leaders, and youth in each village to revive Malay customs based on Islamic law and the book's teachings through life practices. Thus, Malay organizations maintain local wisdom, significant in Malay Indigenous communities' traditional and cultural life.

## Conclusion

It turns out that the Malay Muslim organization is not only a political issue but also a cultural issue and local wisdom values that must be maintained. The Malay Muslim organization has been widely known mainly out of ignorance by many. The Malay Muslim Organization provides an understanding that this organization is not only engaged in politics and religion but also as an aspiration of the Malay community to develop local cultural values based on the book of Allah and Islamic teachings. This study describes Malay organizations such as MABM as an inland organization in Kapuas Hulu Regency related to social, cultural, and religious matters that have undergone acculturation and identification in society. This can be seen from the role of Malay organizations in the arts and local traditions. Thus, the Malay Muslim organization's strategy towards local wisdom values can strengthen the Malay community in maintaining their culture.

This study provides a perspective on the strategy of Malay Muslim organizations in the rural communities of Kapuas Hulu Regency. Various strategies of Muslim organizations in maintaining the values of local wisdom come not only from the formation of Malay organizations but also from their passion and love for Malay culture, which is the custom of the local community. Knowledge of the Malay Muslim organization's strategy provides an argument that this organization is urgently needed to redevelop local cultures that are slowly sinking. Therefore, this paper confirms that the strategy of the Malay Muslim organization can be seen from several aspects and an in-depth analysis of the values of post-COVID-19 local wisdom.

This paper has limitations in data sources that only rely on observational research and interviews in remote areas, both online and in meetings, so it cannot be used as a strong basis for making broad claims about Malay Muslim organizations in

Indonesia or throughout Asia. Policy formulation as broad knowledge requires a broad search of the strategies of Malay Muslim organizations in Indonesia. Research on Malay is ongoing and looks at aspects of cultural research that are the values of local wisdom of the Malay community. In future studies, researchers will accommodate a broad sample and various sources of information that can be of knowledge to future writers and researchers.

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