

Orientalist' Attitude to Malay Indolence Demeanor: An Analysis

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Abstract

The majority of orientalist embrace logical empirical of positivism; the pure practice of reason as a method to intense a precise scientific fact based on a systematic and comprehensive research methods. It eventually, has created a skeptic and prejudice character of Malay community. This article, therefore focuses on the analysis of orientalist' allegations to Malays indolence demeanor, and determines the veracious accounts. Firstly, the author describes approach practiced by the orientalists while evaluating Malays, proceeds to secularism implementation process of the former to the latter in Malaya. The author then, exhibits divergence understandings of local academicians in order to reinforce the actual fact. This study applies historical methods, comparative and content analysis due to orientalist' attitude towards indolence of Malays. The study results that orientalist view regarding laziness of Malays in Malaya is molded upon design needs and interests of the British colonial. It is, thereupon intended to deflect the truth with the purpose to create a negative image of indigenous people. This is due to deficiencies to understand the community by orientalist, and of their rationale centered on Europe i.e. Euro-centrism that outstretched European as nation's premier and civilized compared to other nations include Asia and onwards.

Keywords: Orientalist, Malay, Malaya, Logical Empirical of Positivism

1.0 Introduction

Orientalism according to Hanafi (2000), is a political ideology seeks to colonize and terminate Eastern cultures, particularly Islam, indeed highlights the great Western civilization thus dominate the world. As for Said (1977), orientalism is a method to understand East derived from Western observation. Said coveys three different judgment but intertwined, namely:

- 1) Orientalists are individuals who teach, write or perform a series of research work concerning Eastern. They are anthropologists, sociologists and/or philologists.
- 2) Orientalism is a way of thinking, issues pertaining to ontologism and epistemology differences between East and West.

- 3) Orientalism is a Western discipline to dominate, restructure and control Eastern societies. Their interest is to create, teach, govern and revise arguments of East, on the subject of religion accordingly.

Abu Lughod (2001, 101-113) also proposes allied understandings related to orientalism. He said, "*The way in which the Orient has been represented in Europe through an imaginative geography that divides East and West, confirming Western superiority and enabling, if not actually constituting, European domination of those negatively portrayed regions known as East*". The abovementioned tripartite scholars understanding, clearly shows the desire of Western colonial domination over East include religious, cultural and intellectual, further applies ideological concept of secularism to the colony. Al-Attas (1978) adds, hostility history between Christians and Muslims are on territory and military attacks, if not actually, transpose to intellectual war; the primary goal to challenge Muslim sciences and thinking. He explained, "*The confrontation between Western culture and civilization and Islam ... has now moved on to the intellectual level and we must realize, then, that this confrontation is by nature a historically permanent one. Islam is seen by the West as posing a challenge to its very way of life*"(al-Attas, 1978, 99).

In the opinion of Siddiq (2012), scientific writing on the history of Malay was after the first colonial occupation during the Malacca Sultanate and pioneered by Western travelers and colonial officer who are orientalists. The writings are in the form of reports and observations of the community, not studies that run into scientific research methods. The works of orientalists concerning historiography of the Malay world, especially in Malaya, creates a number of methodological deficiencies, certainly encumbers prejudices and biased formulation which differ to reality. The most prominent explanations includes Malay negative character are ground thru religious beliefs and that, devalue the role of Islam in the history of Malay civilization.

During period of 13 to 16 centuries, the advance period of Islamization in the Malay shows the transformation of humanity that encompasses culture and way of life, nonetheless it is not recognized by Western colonialists as an act of great historical impact on Malay. It is merely considered to be a transition era from indigenous and Hindu-Buddhist to modern civilization. The history of Malaya, however did not portrayed the actual facts, by all means, manipulated by highlighting the role and influence of Western colonialism, the ones who supposedly develop Malaya into a new era of modern and civilized.

2.0 Orientalist Approach in Evaluating Malay in Malaya

During the days of colonial rule in Malay Archipelago, the orientalist scholar expertise has been fully utilized as an effort to colonize and dominate the colony. This group encourages to every member of society, bold to withdraw from traditional practices and religious beliefs if they want to succeed in life. The orientalist expertise is applied to Western colonial thinking through several forms, namely;

First, to study neither positive nor negative aspects of Eastern culture. This study was indirectly being an implement of Western colonial, in particular British, in describing the strengths and weaknesses of East. Then, are learned in order to reinforce the control to the people of the colony (Hussain, 1984). Referring to the work of A. Wright and N.H. Reid of *The Malay Peninsula* (Wright & Reid, 1912), U.S. Raffles of *Memoirs of the Life and Public Services of Sir Stamford Raffles* (Raffles, 1830), L.R. Wheel of *The Modern Malay* (Wheeling, 1928) and F. Swettenham of *Malay Sketches* (Swettenham, 2005), orientalist labels Malay with negative images like *fainéant*, stubborn, giddy, indebtedness and so on. To fix this vulnerability, the aforementioned scholars advocates British as a savior to Malay, by introducing Western educational system of secularism, which separates worldly and other-worldly science (Winstedt, 1934). However, such education is devoted to the Malay feudal (Wheeling, 1928). According to Skeat (1967), Malay feudal were being trained to become a vassal of British, as to strengthen their power in Malaya. Khasnor Johan (1979) also believes, Malay feudal serve as the best medium to capture Malay; who reserved respect to the feudal class.

Second, the evolutionism approach. Western civilization is regarded as a great civilization against Eastern (Said, 1981). Swettenham (1893) argues, the great achievement is caused by secularism acceptance which commits religious absence in people's lives. Eastern societies who adhere to religion, being labeled as a nation that rejects development, hence should be civilized through the process of colonization. He states that Raja Muda Abdullah also has asked British to intervene Perak State affairs, with the aim "*to teach him how to rule this unruly country, but the circumstances made that interference alone the duty of the paramount power*". Orientalist also labels the Islamic law as stagnant and practically relevant merely in the Middle East. Swettenham (2005) adds, the overall negative attitude of Malay stems from their firm belief in Islam such as surrender to destiny, depreciate time and reject modernity. Therefore, it needs to be transformed in particular legislative, with the introduction of Western thought which more relevant and flexible for present days.

Third, the diffusions approach. It deliberates Malay original attitude i.e. diligent and proactive, did not support the development processes of its community, nevertheless imitated and influenced by foreign cultures from Arab and India (Zainal, 1994). This approach denies the local genius of communities when builds a great civilization. According to Landon (1949), the community does not have strong Islamic belief, in fact attach to animism and Hinduism. Ahmad Shalaby (1966) believes, this approach arose from anti-Islamic attitudes due to resistance of the colonized Muslim during the reign of the past colonial and infliction of Crusades.

3.0 Secularism Absorption into Malay Thought

According to orientalist, Islam is a culture-based religion determined by Arabs in the Middle East pertaining to ecological hot climates, that affect a person's character as a rough and violent (Said, 1977). Goldziher (1981) assumes that Islam is practically irrelevant for present rules, then should be replaced by a form of thinking i.e. secularism; that is free man from any religious beliefs and execute reason as primary references. In order to realize these plans,

several strategies have been applied into the survivals of Malays in Malaya, by orientalists, namely:

Firstly, the purpose of the British occupation of Malaya, not on the basis of oppression but as an effort to create a civilized nation of the previous Malay (Said, 1977). Orientalist also attribute the development that build by British as a benchmark that must be followed, hereinafter referred the paradigm of Western thinking thru reason as a course of a great civilization. According to Rahimin (2000), Western scholars wholly have been influenced by secularism that rejects religion as an offset of knowledge and truth, indeed religion act as the cause of human suffering.

Secondly, Islamic legal system which based on revelation highlights negative portrayal such as savage, obsolete and inhumane; however, it is a description and centric paradigm of Western secularism. At this stage, Goldziher (1981) outlines two approaches while doing research on Islamic law; first, any study related to Islam neither not referred the Quran nor the work of Muslim scholars, yet its require the historical reality of Muslims in order to know Islam. Second, any critical analysis of Islam certainly should applies higher criticism. This approach was first applied in order to prove the error found in Christianity, however its use has been extended to Islam. It was to prove the authority of Qur'an and Sunnah, hence to display Islam as a deceitful religion. Elements of secularism that implicit in this approach clearly deny Islam as a revelation-based religion and do not have the privileges including legislation. To Hashim (2001), among orientalists' arguments regarding their rejection on the authority in Islam are:

- 1) Islam practically not a system of life, but as historical past that are irrelevant to the present day.
- 2) Islamic law are labeled as mutually exclusive to time space. It is, accordingly practiced by Arab in the Middle East, and if progress are needed, the people have to reject Islamic law which is outdated and should replace with Western legal systems that are contemporary.

Thirdly, the separation of the education system in Malaya. According to Shamsul Amri (2011), Stamford Raffles was a pioneering scholar, who designed the framework of colonialism in early colonial British occupation of Malaya. Thus, resulting separation of science, especially religious education which was previously incumbent. Then, continues by other orientalists like Wilkinson, Winstedt and Swettenham, who served Malaya as British administrative officer. Nik Aziz (1991) argues, the educational system introduced by the British is in the form of dualism; separation between national and religious school. In fact, educational programs practiced in West that highlights the approach of secularism and separates worldly knowledge and religious knowledge, nonetheless are perceived inappropriate for the people in Malaya.

Application of Western thought over education of the community, apparently as one way to strengthen colonial control over Malaya. This policy is meant to separate the community from the essence and practice of Islam in their life affairs. Al-Attas (1978) adds that the

implementation of Western educational system is clearly marginalize the essence and practice of Islam, when the subjects were previously important, subsequently eliminated in the education system. Moreover, writing and spelling system of *Jawi* was eradicated as a step to draw the dominance of Islamic science. This is due to writing and spelling of *Jawi* plays the core standard of activities and scientific tradition of Islam in the Malay world.

4.0 Orientalist Attitude to Indolence of Malay

There are among orientalists i.e. Isabella Bird, Frank Swettenham, Emiley Innes, Hugh Clifford, Tom Pires and Stamford Raffles, who viewed Malay as lazy. They think the community does not produce local genius, nonetheless initiated from foreign nations such as Arab and India. These two great nations, being labeled by orientalist as uncivilized, thus nothing to be proud of compared to European nation (Rahimin Affandi 2000).

a) Isabella Bird

Bird (1883) portrays Malay as shirker and not dedicated when performing a job. She noticed during the time Malay community planting rice as a source of income, performing meagerly without commitment. According to her, the community prefers to relax and spend time chatting with friends at a coffee shop instead of working hard to improve themselves and their families. Bird also aware that the community are the one who love entertainment. In his work; *The Golden Chersonese and the Way Thither*, she said the community prefer mass gathering during entertainment programs such as cockfighting, which was so popular and prompt to gambling. She adds that the activity is not only practiced by laymen, admittedly to the aristocratic. Isabella Bird also has her own perception to the community whose are eating betel being labelled as an unhygienic.

b) Emily Innes

Innes (1885) argues Malay man as *fainéant*, comparing to Malay women who work harder. She observes many Malay women running heavy work such as farming and planting paddy, than men who love chatting in the coffee shop from morning to evening and went till late night. Innes also adds, Malay man concerns to spend time to sleep and will wake up to eat, shower and mingle with friends to have fun, when women are working. In addition, she also describes Raja-Raja Melayu (Kings of Malay) as slacker. She witnessed that every affairs pertaining to the King or Sultan should be managed and resolved by subordinate ministers. She also noticed that Raja-Raja Melayu were revealing a dependent image, because of their request and demand from people, indirectly create troubles to the latter. Like Isabella Bird, Innes view the community as unhygienic because they using hand while eating, thus considered disgusting and outdated.

c) Frank Swettenham

Swettenham (1967) believes that the Malay were primitive, lethargic, and confrontational and resist to modernization. According to him, the community loves to spend time by carrying out useless things such as gambling, cockfighting and sleeping. He also projects that Malay is a

fatalistic believer, who unattached to the teachings of Islam, in fact believing superstitious of shaman and others. Swettenham also described Malay with negative attitudes such as lavish, rampage (*amok*), surrender to destiny and despair.

d) Hugh Clifford

According to Clifford (1895), the Malay community is most lazy nation who inhabit the earth of God's creation. It occurs when he saw 25 Malay non-stop rowing boat for 26 hours, but move in the same area to find a way out. Clifford categorizes the Malay community into West Coast, who are partly ignorant but more civilized than those living on the East Coast. The Malay community residing in Pahang categorized as military expertise, lover and cockfighting. Meanwhile, people living in the state of Terengganu like seeking peace, hardworking but less loyalty to the government. Moreover, the Latah attitude of the Malays regarded as an act of irreverence as it will be followed by a vulgar and indecent language.

e) Tome Pires

Pires (1990) suggests the community is an intense jealousy people, especially the men because they did not reveal his wife to the public. He also believes the community is an intelligent people but often neglect their studies due to lack of interest in learning. In fact, there are significant differences between the aristocracy and the ordinary people; where the former like to gamble and well-off, while the latter were living in poverty and working hard for food.

f) Stamford Raffles

According to Raffles (1830), the community does not produce a high level of intellectual development due to unorganized and poor educational system. This is the cause to the community's enervate and disorganized character because there is no incentive for them to work. In addition, he also described the community as a spiteful and distaste toward reconciliation, brought by the colonial authorities. In fact, he also insulting Islam with entitled pirates of religion, when sentenced to a thief who is a Muslim.

5.0 Academician Vindication to Orientalist Allegation

a) Syed Hussein Alatas

According to Alatas (2009), Malay dubbed as lazy because they refused to cooperate with colonizers, and repugnant to be a victim to capitalism colonial trade system which enrich the Europeans by grabbing the resources available in Malaya. To Malay, Western colonial adversely possess natural resources and induce control on the thinking and beliefs of the community. Before the arrival of colonists, the community has equipped themselves skills in carpentry, art sculpture, architecture, agriculture and so on. In fact, the community formerly embed the criteria of tenacious, courteous and clean.

Alatas (2009) also questioned the validity of the writing of Western scholars who label the Malay community with laziness. According to him, those scholars' writings are ambiguous and

absence from the principles and disciplines of science, and because of their rationale centered upon Europe i.e. Euro-centrism, they proudly present Europeans as premier and civilized compared to other races like Asian continent and etc.. Good writing is to set aside the spirit of nationalism, tribalism and favoritism and preferably to produce writing that comprehensive and accurate. Whenever orientalist presets Euro-centric approach as weightage to evaluate the history of Malaya, they exactly have not yet understand Malay, even bias in clarifying Islam in Malay Archipelago.

b) Nik Ahmad Azmi

According to Nik Ahmad Azmi (2000), Malay is a great nation and exist before now like Malay kingdom of Langkasu or Langkasuka at Kedah, and Gangga centered in Beruas. As regards to lazy attitude of the Malay, he said that the writing of the West was meant to enforce colonial rule by degrading the indigenous community. He also argued, it is a way to debase Malay community intellectual till they conceived as backward, thus consider development progress actually built by colonizers.

Nik Ahmad Azmi (2000) explains the decline and deterioration of the Malay is due to negligent and complacent attitude, however not categorized as indolence. Malay is a unique people cornering to their behavior and habits till no such researchers provide accurate answers. The uniqueness is probably caused by geographical factor that exposed to various influences of different cultural elements from Arabic, Indian and more. According to him, the title of indolence to Malay is due to the weakness of the colonial authorities who completely fail to understand the latter genealogy and customs, hence most of their assessment are unilateral and unjust.

c) Ismail Noor and Muhammad Azaham

Ismail Noor and Muhammad Azaham (2000) think the community is a nation that has a visible intellectual framework, but elusive. In fact, Malay is united people, and if they are pit in or threatened either by internal or external enemies, to them it could endanger their supremacy. According to the authors, Western colonialists difficult to understand the character of Malay like Frank Swettenham, who prejudice while interpreting the character of the community as a rancor, indebtedness, despair and surrender to fate.

Both authors also explain that the Malay community is a nation that reluctant to cooperate with the colonists when confront with their own community, thus being labelled as traitors by British. This is clearly illustrated when Hugh Clifford pursued for Mat Kilau and his followers; are said to have rebelled against the British, however did not get the full commitment from Malay armies during the time.

6.0 Critics unto Malay Indolence Attitude

Syed Hussein Alatas is a credible academician and has produce excellence writings on Malay history, culture, social and politics. Studies produced by Alatas had a significant impact

especially on the character of Malay such as *The Myth of Lazy Native*. According to Azmi Arifin (2012: 21), *"Beliau mewakili sarjana 'dunia ketiga' yang mempelopori kajian yang begitu mendalam dan berani khususnya yang menyentuh tentang watak dan pemikiran tertawan, bebalisme dan feudalisme"* (He represents 'third world' scholar, who pioneered bold and profound studies particularly the character and thought of captivatedⁱ, imbecile and feudalism).

Alatas (2009, xvi-xvii) discards view from colonial authorities whose labelled Malay community as lazy, saying *"Dalam perwujudan sejarah yang empiris, ideologi kolonial memanfaatkan gagasan tentang peribumi malas untuk membenarkan amalan penindasan dan ketidakadilan dalam mobilisasi tenaga kerja di negeri jajahannya. Ia menggambarkan citra negatif tentang peribumi dan masyarakat mereka untuk membenarkan dan mencari alasan penaklukan dan penguasaan Eropah terhadap wilayah tersebut. Ia juga memesongkan unsur-unsur kenyataan sosial dan manusia ini untuk menjamin bentuk ideologi yang sesuai dengan keperluan mereka"* (In the embodiment of empirical history, colonial ideology to the notion of the lazy native, is to justify the practice of oppression and injustice in the mobilization of labor in colonies. It reflects a negative image of indigenous people and their communities and find a reason to justify conquest and domination of Europe to the region. It also distorts the elements of social and human reality where to ensure that the ideological forms in accordance with their needs). To author of this study, the above statement visibly shows the laziness character to Malay community is designed upon colonial personal interests by enforcing colonization thought while facilitating their occupation in Malaya. Alatas (2009) describes Western secularism approach that execute absolute use of reason is the cause of skepticism and prejudice formation of negative character like lazy and so on, to Muslim Malay community. He obviously rejects the ideology of Western colonialism which described Islam as the cause of Malay negative character origination especially the lazy native. According to Siddiq (2012: 2), *"Karya-karya orientalis tentang pensejarahan rantau ini juga memperlihatkan banyak kelemahan metodologikal di samping sarat dengan prasangka sehingga rumusan-rumusannya tidak menepati realiti. Antara yang paling menonjol ialah kesengajaan mengecil-ngecilkan peranan Islam dalam sejarah dan tamadun Melayu. Zaman kepesatan Islamisasi (abad 13-16M) yang ditandai oleh transformasi kemanusiaan dan revolusi kebudayaan terbesar di rantau ini tidak diakui sebagai suatu babak sejarah in its own right"* (The historiography works of Orientalist of the region showed a lot of methodological weaknesses in addition laden with prejudice that creates formulations which do not fit reality. Among the most prominent is disconfirmed the role of Islam in the Malay history and civilization. The rapid age of Islamization (13-16M century) is characterized as the greatest transformation of humanity and Cultural Revolution in the region is not recognized as an act of history in its own right). He also adds, *"Pengislaman telah mentransformasikan Melayu dari bangsa yang terkurung dalam kekarutan tahyul dan dongeng menjadi bangsa rasional yang responsif terhadap rangsangan al-Quran agar berfikir dan merenung"* (Islamization has transformed Malay from a nation that attached to superstition and myth to rational people who are responsive to stimulation of the Quran; to think and reflect) (Siddiq, 2012: 9).

The perception of associating Malay to negative character is due to the weakness of the Western Orientalist scholars, who entirely failed to understand the community, thus creates bias in explaining the questions of Islam in the Malay Archipelago. Alatas (2009: 148) clarifies, "*Jenis penyimpangan dalam revolusi mental tentang watak Melayu tersebut dapat dijelaskan dengan kemiskinan intelektual para penulisnya...Penyimpangan tersebut merupakan hasil daripada penalaran yang keliru. Tiga puluh atau lebih ciri-ciri negatif yang dituduh itu, yang secara kuat membentuk watak Melayu merupakan kesimpulan yang diambil daripada dasar fikiran yang salah. Semuanya itu tidak didasari penelitian atau pengamatan yang bijaksana*" (The irregularities of mind revolution in the Malay character can be explained via poor intellectual quality of the authors ... The irregularities are the result of faulty reasoning. Thirty or more negative characteristics of the accused, which are strongly formed Malay character are truly drawn from incorrect deductions. It was absolutely not based on astute research or observation). Orientalist, however have failed to understand the community because of their rationale centered upon Europe i.e. euro-centrism that upturned Europe as a great and civilized nation compared to other nation like Asia and more.

The abovementioned has resulted the ideology to penetrate and being accept without any criticism by national scholar such as Abdullah Munshi, who live in the age of Raffles, who provides various negative impressions to the Malay community. Alatas (2009: 133) states, "*Pengamatan Abdullah terhadap kemalasan dibatasi pada laki-laki, bukan wanita di negeri yang dikunjunginya. Tidak seperti penulis Inggeris sezamannya, dia tidak menyamaratakan hal tersebut. Dia sangat menyadari kenyataan bahawa gejala kemalasan yang dihuraikannya adalah sebahagian daripada penyakit sistem sosial. Hal tersebut tidak memberi ciri pada seluruh masyarakat Melayu. Dia menyadari sistem Islam Melayu tentang nilai-nilai yang mengutuk kemalasan dan ketidakadilan. Namun demikian sikap Abdullah berat sebelah, kerana pandangannya merupakan fikiran yang terjebak dalam dunia kolonisme*" (Abdullah observations of indolence restricted to men, not women in the country that he visited. Contrast to English writer of his period, he did not generalize it. He is very aware of the fact that the symptoms of laziness which he described is part of the social system diseases. It does not visualized Malay community. He realized Malay Islamic values system condemn laziness and injustice. It is, however Abdullah partial attitude, because his view is compelled of colonialism). The study writer believes, strategy implemented by the colonial authorities had engender some local scholars who prefer to imitate and emulate the idea of colonialism regarding Malay society. In order to clear the community from sphere of colonial ideology, Alatas (2009) suggests that researchers should restructure new appropriate concepts hence to replace Western historical concepts. This is, to avoid prolonged confusion concerning behavioral assessment of indigenous communities.

The author does not deny the truth where negative traits also exist in the community, but a researcher cannot justified a nation being labeled as indolent, based on a number of community groups. Alatas (2009: 124) explains, "*Gambaran tentang masyarakat peribumi dan para penguasanya yang dicipta oleh ahli sejarah dan pengkaji kolonial dapat dianggap*

kezaliman, ketidakstabilan, anarki, keterbelakangan, dan ketiadaan undang-undang. Ada suatu unsur kebenaran di dalamnya, tetapi tidak mewakili seluruh gambaran" (The image of the indigenous community and its rulers are created by expert of historical and colonial researchers can be considered as injustice, instability, anarchy, underdevelopment and lawless. There is an element of truth in it, but do not represent the whole idea). He also adds, "Kekeliruan Revolusi Mental adalah menyamaratakan berbagai-bagai peristiwa khusus yang dijelaskan oleh para penulisnya. Ada orang Melayu tanpa inisiatif, kaum Melayu yang malas, masyarakat Melayu yang tidak serius, dan yang tidak memikirkan masa hadapan. Semua sifat negatif yang didaftar oleh Revolusi Mental memang ada dalam kalangan beberapa orang Melayu. Tetapi agak tidak kena pada tempatnya untuk menyamaratakannya" (Confusion of mental revolution is to generalize various special events described by the author. There are no initiatives from the Malays who are indolent, flippant, and futureless. All negative properties listed by the Malay Revolution does exist among some Malays, but somewhat improper to generalize) (Alatas, 2009: 167). In fact, in assessing a nation, researcher should avoid skeptical point of view, with attention to produce an authoritative study and guidance to other researchers.

To author, the laziness of the Malays are mere myths. This is because any action taken by the Malay community has its own reasons and are influenced by climatic factors, natural and man himself. The hot climate in Malaya requires the community to get a longer break than living in cold climates, which encourages a person to do any works thru warm up. According to Alatas (2009: 166), *"Menurut definisi kita, sifat kemalasan dalam seluruh individu harus dibezakan daripada keputusan untuk menghindari pekerjaan tertentu kerana hasil yang berhubung dengan wang. Seseorang yang lebih suka menjadi tukang kebun dan memperolehi hasil yang lebih sedikit daripada menjadi nelayan, tidak perlu dikatakan malas, selama dia bekerja keras sebagai tukang kebun. Oleh sebab itu pilihan orang Melayu untuk jenis-jenis pekerjaan tertentu tidak dapat dengan sendirinya dianggap bukti kemalasan; misalnya pertanian yang dipertentangkan dengan perniagaan. Kecenderungan Revolusi Mental untuk menganggap masyarakat Melayu itu malas, tanpa disedari sebenarnya telah dipengaruhi oleh kapitalisme kolonial"* (According to our definition, the nature of laziness in all individuals must be distinguished based on the decision to avoid certain jobs when dealing with value of money. Someone who would rather be a gardener and earn a little more than a fisherman, not to say lazy, for his hard work as a gardener. Therefore, the choice of the Malays for certain types of work cannot by itself be considered evidence of laziness; for example, agricultural being compared to businesses. Mental Revolution tendency to assume that the Malays are lazy, however been influenced by colonial capitalism).

7.0 Conclusions

Orientalist thinking approach while labelling the entire Malay community in with negative character as indolent shows skepticism to each of the writing of this group executing a biased point of consideration. This view is based on the paradigm of evolution and diffusion that occurs in the approach of orientalism and parks the reason at a higher level, and that of all the traditions, culture, character, scientific method and Islamic law are incontrovertible truth.

Every nation that exists in this world is not all perfect and not absence from such negative character like lazy, ego, and so on. In the context of lazy, we should not labelling people indiscriminately. Orientalist writing that create a biased and unsure, has shown the weakness of Western colonialists in their evaluation of the community, that is not transparent in the study, that were obviously contrary to scientific disciplines.

The author suggests that any researcher who wants to conduct a study of the community should be more critical of the colonial's influence and thinking. The researchers need to carefully evaluate each idea described by orientalists on the community and, they should not arbitrarily, like accept the views of the groups without performing research first. The author also believes, deprivation of the orientalists understand the community because of its background European-centered thinking of Euro-centrism. This idea raised by Europeans as a great and civilized nation. To rectify the shortcomings of civilization of the Malay community, the British are considered as the ambassador of civilization; the savior of the people in the Malay world. When orientalist marks euro-centric approach as weightage to assess the history of the Malaya, it turns out that the former have not yet fully understand the community concerned, even bias in explaining the questions of Islam in the Malay Archipelago.

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ⁱ According to Alatas, the character and thought of captivated (*watak dan pemikiran tertawan*) refers to the colony's thought which influenced by colonial thinking, produce non-genuine thought of the former.