

Malay Deli's Cultural Efforts to Preserve its Tradition in Facing the Globalisation Flow

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ABSTRACT

The cultural continuity and changes the Ethnic Malay Deli of North Sumatra take the leaders, researchers, activists and artisan. This paper explored the process of cultural changes due to globalisation. Malay Deli cultural continuity was used an ethnographic study object which involved the observation, interviews, and Focus Discussion Group, as well as documentary analysis. Data collection shows that the globalisation trend not only resulted in the intervening of global cultural products, but the Malay Deli culture continuity. Social Media, Television, fashion products have made the Malay Deli community adapted the global culture. The preservation attempts of Malay leaders and artisans such the festivals and celebrations of cultural enactments to uphold the Ethnic Malay identity in Medan Municipal of Sumatra not so happy. It showed that the Ethnic Malay Deli had created many events since 2013 to get their cultural events known in the Southeast Asian region, but the changes tend to grow. A well design cultural program is needed to implement to preserve the Malay Deli culture.

Keywords

Cultural continuity, changes, Ethnic, Malay Deli, globalisation

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Background

It is fascinating to study the cultural change and its continuity. This research focuses on the traditional cultural continuity of Malay society. It found the global culture has threatened Malay culture (Thamrin, 2014). The global cultural flow in to Malay society was an inspiration to investigate the present Malay culture. Some experts, regarding the desolation of Malay culture, argued that is due to globalization flow that attacked Malay community. A material-oriented trade and a lack of concern about Malay culture's made the Malay cultural value has decreased.

If we explore the Malay race, we will find that Malay culture results from the assimilation between local wisdom that has Arab, Indian, and Chinese sharing. The Deli Malays on the island of Sumatra combine with the Malay clans in other regions, such as in Riau, Jambi, Lampung, South Sumatra, Bangka Belitung, Borneo and its surroundings including the Malays in Peninsular Malaysia, Sabah, Sarawak, Pattani, Cambodia, Sri Lanka and Madagascar (Milner, 1982; Andaya, 2008). At this time, cultural activity is needed to support the Malay tradition

From a global perspective in the era of globalisation, critical cultural studies to the tradition in the Deli Malay custom of North Sumatra Province relates to some elements. Global culture has made the Malay community ignored, even abandoned their tradition. This fact is inseparable from the view of the Malay culture itself, which considers the traditional as an inheritance only and now has no value and is out of date. This study is intended to describe the cultural situation of Deli in Medan, which includes; changes Malay customs Deli in Medan City; North Sumatra and adaptation Malay customs to global culture.

Theory of Continuity and Cultural Change

Culture is a system (pattern of socially inherited behaviour) that connects human communities with their ecological environment. This "community way of life" includes technology and forms of economic organisation, sedentary patterns, forms of social groups and political organisations, religious beliefs and practices, and so on. Digital forms of interaction are embedded in everyday life and every society sector (Fussey and Roth, 2020). When culture is widely seen as a behavioural system of population characteristics, connector and harmonisation of human physical condition, different cultural views are pattern or pattern, is the second thing.

Cultural change is essentially a process of adaptation and has the same meaning as natural selection. Cultural change means changes in ideas, norms, and behaviours of a group of people (or changes in the contents or themes of their products reflecting such changes), over time, typically on the scale of decades or centuries (Varnum and Grossmann, 2017). Every society develops an ideal culture of seventeen culture, and patterns tend to be reinforced by cultural restrictions. An ideal cultural pattern contains things like most societies are recognised as obligations that must be performed in certain circumstances. Ideal patterns like these are commonly referred to as the norm. We all know that people do not always act according to the standards they acknowledge. If people follow the norm, there will be no direct or indirect restrictions. Some of our ideal patterns differ from our actual behaviour, as ideals are set aside the way society has become accustomed. Other ideal patterns may never be the pattern of behaviour followed and therefore can only explain what society describes (Murray and Fussey, 2019)

According to Yun et al. (2020), cultural innovation can occur through various processes and at various scales. Most of the models described above include the cultural

dissemination of existing features without providing a mechanism for new features to be introduced to the population. In many social learning models, new information enters the population through experimental and error learning or individual interaction with the environment, and this information can then be transmitted to the culture. New cultural features are also available when existing features are combined with new ways, leading to an exponential rate of cultural accumulation.

Many cultures survive, and even those habits developed by society are adapted to a particular environment's needs. It is not surprising because cultural characteristics are not adapted to a particular situation, so society surviving will be reduced. Every custom that increases the resilience of the community in a particular environment can be adapted. In general, culture is said to be appropriate, as it equips human beings by adapting to their bodies' physiological needs and adapting to the physical, geographic, and social environments (Ihromi 1987: 28). The practical concept emphasises the reciprocal relationship between the perpetrator and what Bourdieu also referred to as the "objective structure" which also includes "culture" as a conceptual system inherited from generation to generation (Bourdieu in Heine, 2015). Bourdieu also describes the reciprocal relationship between the two as 1) the objective structure is reproduced continuously in the practice of the actors who are in a particular historical situation, 2) in the process the actors articulate and apply the cultural symbols found in the objective structure as strategic actions in a particular social context, 3) so that the continuous process of reciprocity between practice and objective structure can produce both change and continuity.

Research Design

Approach Ethnographic Cultural Change in the procedure used to determine the depth of the change in the pattern of inheritance of tradition and Malay Deli's tradition following the purpose of ethnography as set forth by Malinowski. Functional Ethnography Malinowski understands the point of view of the natives, their life relationship, and obtains their views on their world. Ethnographic methods are used to determine the depth of the system of inheritance patterns Deli Malay traditions include; observation, interview, document analysis, and data interpretation.

Ethnography for the Study of Cultural Continuity

Ethnography is a practice that evolves in design as the study progresses; involves direct and continuous contact with human beings, in the context of their daily lives, over a long period; take family methods, usually including participant observations and conversations; respect the complexity of the social world; and thus tell rich, sensitive, and trustworthy stories. Ethnography should be informed by practice theory that: understanding social life as a result of structural and agency interactions through the practice of daily life; who studies social life as presented, including looking at how people feel, in the context of their community, and by analysing some of the broader structures, over time; which also studies, reflexively, one's role in the construction of social life as ethnography is

presented; and that determines how to attract and how to apply it as part of a continuous, reflexive ethnography practice (O'reilly, 2012: 5).

Ethnography has proven to be the best way to learn, in detail, about a variety of complex social phenomena from personal experiences of self-harm to organ distribution networks around the world. However, ethnography is challenging to define because it is used in various disciplines to draw on different traditions. This section first examines how various other authors have defined ethnography before explaining my definition of ethnography as a methodology informed by social life theory as a practice. I will trace some developments in ethnography history, especially in anthropology and sociology, before looking at more contemporary approaches in other fields (O'reilly, 2012: 1). For example, ethnography in the social sciences, Stephanie Taylor (in O'reilly, 2012: 2) incorporates an ethnographic collection, including Valerie Hey (1997) exciting and critical work on school student friendship and Lesley Griffith interpretation study (in O'reilly, 2012: 2) on how to use humour as a strategy by healthcare workers to sign instructions from influential professionals. The studies were methodologically from what Taylor referred to as conventional ethnography, 'in which the ethnographer made a tremendous personal investment to move into a community for a long period' to team project drawings on some discrete formal data collection methods. For Taylor, however, ethnography involves empirical work, especially observation, to produce full, nuanced, and non-reductive texts, within the 'ethnographic tradition', but defined or interpreted by each author (O'reilly, 2012: 2).

Findings: Deli Malay Culture in the Global Era

History of Malay Deli

According to Tengku B Husni, the Malays are a group that brings together inter-tribal marriage and subsequent wear and Malay customs. Furthermore, Husni mention again that, Malay Coastal North East is a derivative mix of Malays who are already settled in the eastern coastal Sumatra and the Malay tribes of immigrants, such as Johor, Malacca, Riau, Aceh, Minangkabau, Javanese, Minangkabau, Karo, India, Bugis and Arab customs and then use the Malay language as the language of instruction in association with each other or with people from other regions, and the critical thing is Muslim. Based on the philosophy of life, the Malays consists of five basic: Islam, well-mannered, cultured, and educated Abertura. Disperse is to have social arrangements and maintain integration in differences between individuals (Takari et al., 2014).

The people living in East Sumatra are estimated to be descendants of migrants from various cultural areas such as Peninsula Melaka, Jambi, Palembang, Java, Minangkabau, and Bugis settled and mixed in the local area. Mixing and adaptation within the meaning of Malay ethnic group down with other ethnic groups occur along the island of Sumatra, Peninsular Malaysia and Borneo. It concluded that the Malays made up of various origins to form a group or community that inhabits the coastal areas and areas along the river downstream. They live in maritime and survival areas near the natural environment in the sea and beaches.

Guru Patimpus Sembiring Pelawi founded Medan in 1590. John Anderson, the first European to visit the Deli in 1833, found a village called Medan. The village has a population of 200 people and a leader named Tuanku Pulau Brayan has been living there for several years to collect taxes from pepper transport boats down the river. In 1886, Medan officially gained status as a city, and the following year a resident of the East Coast and Sultan Delipindah to Medan. In 1909, Medan became an essential city outside of Java, especially after the colonial government opened a large-scale plantation company (Sinar, 1986). The Malays are the City Deli Medan, North Sumatra Kampung Medan start of construction of the Princess in 1590 by Master Patimpus, developed into the Deli Sultanate which was proclaimed in 1669 by the lord turned Perungit separating the Sultanate of Aceh. Joint Race and other races, Malays Deli progressing with the modernisation of the City of Medan, North Sumatra province, a further marked by the transfer of the capital resident of East Sumatra from Bengkalis to Medan in 1887, before the status is changed into a Government headed by a governor in 1915. According to the History of the Silver Spread (written by Batak Karo copied in 1916), a grandson from Sisingamangaraja named Siraja Hita, travelling to the land of Karo and one of his children named Guru Patimpus Sembiring Pelawi.

Cultural Continuity of Malay Deli

There is a need to interpret the rituals and cultural performances in the cultural field to reveal the symbolic meanings that the reconstruction of ethnic identity are now appearing in a new alignment to regional and global cultural interaction. Malay culture epic tradition is by calling the various types of social drama enactment of heritage value. Ritual and tradition cultural show is a collection of pre-Islamic culture elements to global culture in Sumatra and the Malay Peninsula. Report Ethnomusicology in North Sumatra acculturation show pride in Sumatra and the Malay Peninsula. One research report explores the use of drums in Malay performances in both the transformative culture of Hindu or Western influence. 'Heritage' as Malay cultural heritage has a tremendous social significance for the Malays in social interaction. Cultural heritage is the history of the past that has a social function for ethnic identity. By creatively adapting and adopting a foreign culture for production culture, French culture has changed due to cultural exchange.

There are many stories of people who function as generators Deli Malay culture and identity. Putri Hijau story with Sultan Deli Palace of Culture gives an overview. To discuss folk or folklore in the context of scientific progress seems somewhat paradoxical, but it is necessary for the Deli Malay identity. For disputes over old charming folk tales with other terms such as myths, superstitions, stories of old wives, etc., will make the folklore accurate from advanced science! Folk medicine continues to be distinguished from scientific medicine, and the implication is that the former should be entirely replaced by the latter in the ideal world. We hope to show that these definitions of folklore and folklore are false and an essential part of folklore science, including the study of folklore science (Dundes, 1980: 1).

Takari (2000: 63-68) pointed out that the transformation of the Malays' culture in the North East Coast of the pre-Islamic to Islamic offerings, and of colonialism to global culture, has changed many of the rituals and culture recognised. Takari notes the Malays in rituals and cultural performances in East Coast East. In its report, Takari (2017) pointed out that the Malays do Tamtambuku (children playing), Si Dodoi (Lullaby), Ahoi (rice harvest dance), Sinandong fishers (fishermen dance to summon the wind weddings), illuminated or Al- Barzanji (a series of lyrical songs for the Prophet Muhammad), Takbir (a glorified achievement on the day of Id Fitr), Gambus / Zapin (Islamic teachings for moral teaching), Ronggeng/dance and songs for the social end of Western influence) (Takari, 2000). Performing the ritual and celebration for East Sumatra Indonesia's people is not only the creation of art, but it involves a religious and identity as well as entertainment or leisure. Performing traditional music has now been integrated with various aspects such as politics, economics and tourism.

Shamsul AB and Luckman Sinar noted that Malaysia claimed that the Malays as the United Nations (UN). Malay identity refers to the values of Islam and Malay adat (customary law). These three elements are considered 'Malay'. They are the Malaysian national identity, but only the identity of a social group on the East Coast of Sumatra and Kalimantan, Indonesia. The process of defending Islam's values in Indonesia Baru (Neo-Malay) as the new identity has been modified by the elite. Finally, during the period of Dato 'Dr. Mahathir Muhammad state policy strengthens these three elements in economic and socio-cultural practice. Malay privileges enhance Islamic solidarity, and this also relates to Islamic revivalism. Suppose for some Malays, and ethnic has been put in Islamic belief. In that case, it is not surprising that some people object to the presentation of Malay traditional animistic containing elements and the non-Muslims. Malay are in transition to rebuild the cultural elements that correspond to the values of Islam.

Rituals and cultural performances play an important role in social relations. There is a process of rebuilding and reconstructing national identities that encompass regional and global cultural etherification. Experience of the regional territory has rituals and celebrations of the Malays who appear in public spaces. This enactment connects people to regional social interconnected communications: cultural performances play an important role in reconstructing identity reconstruction for a broad scope in regional social interaction.

Malay Deli in the City of Medan, North Sumatra is one of the people who love the genre of literary tradition, the most prevalent and commonly used in Marriage Malays Deli in the City of Medan, North Sumatra Province can consist of two lines, four lines, and six lines. The first term and the second term is the compliment marriage is the Malays Deli content in Medan City, North Sumatra Province. Marriage between illusion and contents of the Malays Deli in Medan City, North Sumatra occurred unity, both content, theme, and rhymes (poetry). The most common are ethnic Malay Wedding City Deli in Medan, North Sumatra Province. Dance host is Malay dances arranged by the host tempo. Among the most famous are Mak Inang Pulau Kampai

dance and Mak Inang Pak Malau dance. This dance is usually for entertainment functions in a variety of cultural performances.

Inang Dancing is taken from the name of the host-nurse imperial family which is usually danced host this in the context of entertainment palaces of Malay sultanate included in the Sultanate of Deli, which is one of the regions is the City of Medan, North Sumatra Province.

Conclusion

Based on observations and interviews, Ethnic Malay's deli still performs ceremonies in Malay culture Deli, covering the entire life cycle of the Malays Deli, starting from the womb, born, great, puberty, marriage, and death. The ceremonies always involve Marriage Malays Deli in Medan City, North Sumatra Province in Quarter Malay Deli. Marriage Malays Deli in Medan City, North Sumatra delivered proverb saying goes and adapted to the ceremonies required. Marriage Malays Deli in Medan City, North Sumatra Province in the context of the ceremony is usually delivered by the chief pimp or members of ethnic Malay wedding Deli in Medan City, North Sumatra Province master the intricacies of ceremonies in the province of North Sumatra. Deli in Malay culture, the ceremony is a celebration that serves exclusively in the province of North Sumatra alone but sometimes includes reading Scripture Quran, mantras, prayers and traditions of others.

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