

## **Problems of Malay Culture in Medan City**

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### **ABSTRACT**

Indonesia as an archipelago consists of several large and small islands. There are about 13,000 islands in Indonesia. The Indonesian population consists of several tribes and foreign descent. Among the big islands are the islands of Sumatra, Java, Kalimantan, Sulawesi and Irian. Indonesia has a pluralistic society, in an area there are several ethnic groups and foreign descent. In North Sumatra, especially Medan City, there are various cultural ethnicities, both indigenous cultures, namely Malay culture or other ethnic cultures, such as Batak, Mandailing, Minang, Javanese or cultures of foreign descent such as Chinese, Indian and Arabic descent. With the many ethnic cultures in Medan, the original culture, namely the Malay culture, is gradually being eroded by other cultures.

**Keywords:** *Problems, Malay Culture*

### **INTRODUCTION**

Social and cultural changes are sometimes influenced by several factors, one of which is the movement of people from one place to another, which of course brings their culture or habits to a new place. Likewise what happened in the city of Medan. Ethnic Malays are one of the ethnic groups in North Sumatra Province. They feel a culture with ethnic Malays in various regions, such as in Riau, Jambi, Lampung, South Sumatra, Bangka Belitung, Kalimantan, and others. Likewise, the Malays in Peninsular Malaysia, Sabah, Sarawak, Pattani, Kamboka, Sri Lanka, Madagascar, and others. The Malays in North Sumatra have cultural characteristics, such as a kinship system that uses elements of impal, the art of sinandong, dedeng, dance serampang twelve, and others. However, there are also various socio-cultural similarities with other Malay areas, such as marriage customs, zapin art, Malay language, traditional ceremonies, and others.

The term Malay is usually used to identify all people in the Austronesian family which includes the Malay Peninsula, the archipelago, the Philippine archipelago, and the islands of the South Pacific Ocean. In a general sense, the Malays are those who can be grouped into the Malay race. Thus, the term Malay as a race includes people who are a mixture of various ethnic groups in the archipelago. The Malay race, who had embraced Islam in the 13th century, has always viewed their cultural identity as different from those of the interior Proto-Malay race, namely the Batak Toba, Karo, Simalungun, Pakpak-Dairi, who still adhere to their own beliefs; both by themselves and by outsiders. However, on the other hand, there was adaptation / assimilation between Batak and Malay people when they converted to Islam. (Fadlin bin Muhammad Dja'fahttps://www.etnomusikologiusu.com/uploads/1/8/0/0/1800340/budayamelayu.pdf). Given the position of tradition is very important in a society because it is able to show how community members behave, both in worldly life and towards things that are supernatural or religious

The nobility of human character cannot be separated from a culture which includes a variety of knowledge, a belief, art, ethics and law and customs. Because culture can affect human behavior. Culture is a complex matter which includes knowledge, beliefs, arts, morals, law, customs and others, abilities and habits acquired by humans as members of society. (Soekanto 1987). Not only does the movement of population from an area to Medan City, the rapid development of technology and information has actually eroded the joints of people's lives as well as distanced the value of local wisdom from the current generation. Likewise, the Malay culture in the city of Medan. It is very rare and almost no Malay culture is practiced. Both in official events and in everyday life. This has become a serious problem for the Malay culture itself.

Not to mention that Indonesian society is influenced by foreign culture through globalization. In fact, local wisdom can be integrated with several aspects of life, such as norms, social values, beliefs, to culture. For example, the people of North Sumatra, especially Medan, where local wisdom is Malay Deli has started to fade. For example, some of the local wisdom that exists in the Deli Malay is the formation of the law by deliberation of the ancestors to the establishment of customary land. But in fact the value of local wisdom has been marginalized, faded, and even almost extinct, (Fajar 2019)

## **METHOD**

This study uses a normative juridical research method. This means that research is carried out by conducting literature studies. The data used are secondary data using primary legal materials, secondary legal materials, and tertiary legal materials. In the form of books, documents and journals of scientific papers

## **RESULT AND DISCUSSION**

In this era of globalization, it can be said that the development of a country has started to progress. Having a developed country is indeed the hope of all people, and now almost all countries have experienced this progress. Starting from advances in science, technology, transportation, even culture, it's all because of the influence of globalization. As a result of the effects of globalization, there are many positive and negative impacts. We can already feel the positive impact of the effects of globalization, namely increasingly sophisticated technology, advances in transportation equipment and broader science. But on the negative side, because of the influence of this globalization, many western cultures have also entered our country. As a result of this cultural influence, many young people prefer western culture over traditional culture. That is because the mindset of those who think that western culture is more modern and more popular, so that their awareness in preserving traditional culture decreases. All of this causes the existence of traditional culture in our country to start causing concern.

In the past, there are countless traditional cultures in our country because they are so diverse, ranging from traditional dances, traditional languages, traditional musical instruments, and many more. But now the traditional culture in our country is very little, almost non-existent. It is rare nowadays to find young people who are willing to pay attention to the traditional culture of their country, it is all because their assumption about traditional culture is wrong. So that they are ashamed to admit that the traditional culture is their culture. The thinking of the young generation does not recover to love their traditional culture, sooner or later our culture will be much more eroded. Therefore, before all this happens, we as the younger generation must have the courage to fight back the traditional culture that our ancestors have passed on to us.

A strong tradition is a tradition that is rooted in society. However, over the years, many traditions have begun to be abandoned by followers or by the community. W.S Renda, as quoted by Johanes, emphasized the importance of tradition by saying that without the tradition of community association, it would be chaotic and human life would become barbaric. The most important thing from tradition is the existence of information passed from generation to generation both orally and in writing because without this, a tradition could become extinct. (John 1994)

Malay culture in Medan City experiences the same thing as other areas, where local culture is almost abandoned by the younger generation. This of course has a bad impact on the preservation of culture itself. As the younger generation, it is fitting to protect and preserve their own culture as an identity. To maintain and preserve the Malay culture so that it does not disappear with age, the cause must be known. There are two factors that cause the almost disappearance of Malay culture.

#### 1. Internal factors

- a. It is caused by the Malay community itself who does not care, especially the young generation who are lulled by the entry of modern life and begin to forget the values passed on by their ancestors. For example, local languages, cultural ceremonies, Malay customs and traditions have been lost in society.
- b. There is marriage with another tribe. Marriage between tribes is also a cause of loss of customs.
- c. Citizen's awareness
- d. The mindset of society has led to openness due to the development of education and the high level of urban areas so that attitudes, ways or behavior are more or less influenced by city culture so that they start to ignore and want instant things and measure everything with material, not on the basis of responsibility voluntarily or just helping out.

#### 2. External Factors

- a. The rapid flow of information that came to Indonesia also affected the erosion of Malay culture. The younger generation is unable to fend off the culture that comes from outside. The entry of other tribes to the city of Medan also affects.
- b. social and economic changes as a result of development in the education sector so that it affects people's work. People who do urban have insight and knowledge and are influenced by urban culture which will gradually spread to the village.
- c. The eternal change factor is a factor that explains that the changes that occur in life are normal, normal and normal.

## CONCLUSION

The loss of a culture results in the loss of a nation's identity. The way that can be done to maintain the Malay culture is by giving understanding to the young generation to love their culture more than by loving other people's cultures, especially cultures that are contrary to Malay customs in particular and Indonesian culture in general. The high level of education should have a big influence on the preservation of Malay culture. Performing a series of customs at all moments, both formal and non-formal.

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