

The use of Malay Cultural Values in Improving the Malay Economic Society (Case of Malay Figures in Medan)

Salman Nasution¹, Syahrul Amsari², Indah Lestari³

¹University of Muhammadiyah Sumatera Utara, ²University of Muhammadiyah Sumatera Utara,

³Universitas Potensi Utama

¹Jl. Kapten Mukhtar Basri No 3 Medan – Sumatera Utara, Indonesia

salmannasution@umsu.ac.id

ABSTRACT

This study examines the value of Malay utilized by Malay society in improving as organization and personal and economic in Medan. The Malay cultural values (proverb) associated with the economy are "Not Persistent by Heat, Not Weathered by Rain, One is Missing Two Beyond" or in Malay is *Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang* ". This saying is used as a tool for the Malay society to be able to stand up and adjust to the development and progress of any times (such as industry 4.0). The achievement of specific target in this research is how much the use of Malay cultural values is used by the Malay community (Malay figures). This study uses a type of research and descriptive-qualitative approach, added to valid data sources about the population of the Malay society, Malay job and the movement of Malay organizations in improving the Malay economic in Medan. This paper tries to analyze the existence of a Malay proverb which has been institutionalized in daily life so that Malay is sufficiently taken into account in increasing economic growth in Medan.

Keywords: *proverb, economic, malay*

INTRODUCTION

The proverb (the traditional wisdom) is one of the words used by someone to give advice or teachings from parents who have a long life experiences and gain wisdom. The experiences appear the values and provide lessons for themselves and for others. There is no culture or tribe that does not have a proverb, so it is a record for the next generations, the writer called Malay. Malay is a large community (tribe) that is in the majority of the ASEAN countries (Association of South East Asian Nations) so that there is mention of Indonesian Malay, Malaysia Malay, Filipino Malay, Thai Malay and Singapore Malay.

In Indonesia, especially in Medan (the capital of North Sumatra), the Malay is an ethnic culture that has a structural society that first appeared in the form of a kingdom. It can be proven by the establishment of the Maimoon Palace. Maimoon Palace is in a Deli Sultanate (center of Medan), which was built as a resting place for the sultan (sultan's family) at that time. In the process of its construction, the palace was built during the reign of Sultan Makmun Al Rasyid Perkasa Alamsyah, the first child of Sultan Mahmud Perkasa Alam in 1888.

Besides that, the proof of the existence of Malay Sultanates is Great Mosque or called the Al-Mashun Grand Mosque in Medan. With the development of the population of the Malay community, quite a lot spread in several districts in the city of Medan. They spread to several areas in the city of Medan with work. In this study, the figure who was a respondent as well as a Malay figure was Agussani who worked as a lecturer at UMSU and currently is the rector of Muhammadiyah University, North Sumatra. The other figures are:

Table. 1. Melayu Figures

Melayu Figures of Medan	Job (activities)
Sakhyan Asmara	Lecturer in communication at the University of North Sumatra (USU) as well as a politician
Djohar Arifin	Professor at the Islamic University of North Sumatra, former as staff of the Ministry of Youth and Sport and Chairperson of the All Indonesian Football Association (PSSI)
Edy Rahmayadi	Military and Governor of North Sumatra
Dzulmi Eldin	The former Mayor of Medan
Tengku Syahmi Johan	Commissioner PTP Mitra Ogan

There are various of work carried out by the Malay community such as civil, traders, gardeners, school teachers (non civil servant), and others. However, it is difficult to find the number of Malay people from various types of work, because they spread and the acculturation of Malay culture with other cultures. As for the Malay proverb *Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang* is considered to be the cultural spirit of the Malay community to exist in every change of time so that it is not left behind or eliminated. Although there is a quite of criticism related to the negative issues of the Malay, as in Usman's writings about some work that is disliked by the Malay community.

Today, development of the city (Medan) has created a tradition of regional placement and employment such as trade, carpentry, services, industry and staffing. Job sector in the trade and carpentry are relatively small and medium are not considered attractive to the Malay community. Other businesses such as services (contracting and banking) are favored by Malay but unfortunately only a few Malay have a lot of money as venture capital. Greetings the author's term, that the Malay choose to like and dislike a job.

From the area of Medan can be presented as follows:

Table. 2. Percentage of Area in Medan

Territory	Percentage
Settlement	36,3 %
Mixed species gardens	45,4 %
Rice fields	6,1 %
Company	4,2 %
Plantation	3,1 %
Land Services	1,9 %
Swamp Forest	1,8 %
Industry	1,5 %

In Medan, there were 20,822 people or 5,76 percent with Malay ethnicity or the second largest after Deli Serdang (45,608 peoples). Its development in social context, the Malay is the sixth from the tribes in Medan. Many factors of degradation in population among the Malay Community include migration case which is currently see them on the east coast. In the end, they prefer to work (like or dislike) to become fishermen. We find many Malay communities in Belawan and Medan Labuhan sub-districts in Medan and in border areas such as Deli Serdang. Here are the data.

Tabel 3. Distribution Ethnic in Medan.

Table 1. The Percentage of Ethnic Groups in Medan

No	Ethnic	Percentage
1	Javanese	33,02 %
2	North Tapanuli/Batak Tobanese	19,21 %
3	Chinese	10,65%
4	Mandailing	9,36%
5	Minang	8,6%
6	Malay	6,59%
7	Karo	4,10%
8	Acehnese	2,78%
9	Others	5,07%

Source: Statistical Data Centre 2012

In table II, it shows that the Malay community experienced a degradation (decrease) of the total population when viewed from the Population Census in 1930 and 2010. In 1930, the Malay came in third after Java and Minang. The life of the Malay as a "host" (host population) in the plural society of Medan city has experienced ups and downs along with the tide of history that it faces, including the competition of tribes who enter Medan to become livelihoods (jobs). There was no sultanate to refuse any community to come to Medan, considering that the Malay is Muslim and as a legal principle and became a Malay custom.

J. C. Van Eerde (1919) mentioned that Malay is very energetic and full of strong desire to progress. The Malay identity is honest in trading, daring to sail, rarely involved in criminal, very fond of upholding the law and the inherent dignity, fishermen and waters. The characteristics of the Malay according to the Dutch, British and foreign colonial authorities are as follows:

1. A person is called Malay if he/she is Muslim, speaks Malay in his / her daily life, and has Malay customs. Adat Melayu itu bersendikan hukum syarak, syarak bersendikan kitabullah. So, the Malay is ethnically, that has not to be a genealogy of cultural.
2. Rests on the One. That is, he continued to accept destiny, surrender, and always put his trust in Allah.
3. Malay always attached great importance to law enforcement.
4. Malay prioritized mind and language, it shows the courtesy and high civilization.
5. Malay people prioritize education and science.
6. Malay attach great importance to Malay culture, this is revealed in non-abrasive speech, dressed in covering genitalia, abstaining from prohibition and sin, and in order to die rather than bear the shame of himself or his family, because it can bring down the spirits of his offspring, on the contrary not to rudely embarrass others.
7. Malay prioritized deliberation and consensus as the joint of social life. This condition is seen in marriages, deaths, salvation, and other houses. Malay must consult / reach consensus with relatives or friends.
8. Malay is friendly and open to guests, hospitality and openness of Malay to all immigrants (guests) especially those who are Muslim.

In the traditional Malay community, the concept of tradition radiates a deep and meaningful relationship between human to another human, as well as humans to natural surroundings, including the earth and all of its contents, the socio-cultural nature, and the supernatural. Each relationship is called adat (in bahasa), given a firm and distinctive form, which is expressed through attitudes, activities and ceremonies. Adat means its meaning to the whole complex of relations, both in the

sense of the essence of the existence of something, the basis of good and bad measurements, the rules of life of the whole community, as well as the procedures and actions of each group of institutions. However, the essence that cannot be questioned is the existence of the relationship of language with the beliefs and values of life in the culture of the speaker.

METHOD

This study using a qualitative research approach with descriptive research design. This study illustrates the cultural theme behind a phenomenon that exists in a society. Researcher conducted observations and interviews with respondents, to see what was happening in the community and hear what was said by the respondents related to local wisdom. Respondents were interviewed by various parties including the media and subsequently researchers cited statements from respondents related to Malay culture and the Malay community movement. The statement of respondents as many as 5 people and scattered in several important positions in the city of Medan. All respondents were Malay figures who were active in Malay activities and gave advice to the Malay social movement.

The data collection techniques used are participatory and semi-structured observation. This research was conducted on January 1 to December 30, 2019. Analysis of the data in this study using; domain analysis which obtains a general and overall picture of local wisdom in the economy, in order to test the validity of the data by using data credibility testing, transferability testing, dependability testing.

RESULT AND DISCUSSION

Malay society is very familiar with the economic meaning that requires humans to work according to the guidance of Islam which explains the work is a necessity of human life to seek gifts from Allah SWT. When viewed from the existing employment sector, many researchers found that some Malay worked and settled in such jobs as in the government as employees, teachers or civil servants.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Meaning: When the prayer is performed, then you will be scattered on earth; and seek the gift of God and remember God a lot so that you are lucky.

In the record of the Malay community, they are very familiar with trade cooperation so that not a few of the work of the Malay community are traders who demand relations between the two or more people. This was also stated by Nuriati, that the Malay practiced partnership in what was the same in the case of happy or difficult things. The custom of living in a community affects the treatment which is burdensome to the other party and in that respect, the guarding of negative faces is not so burdensome.

Anthropologically, the life of the Malay community can be concluded as follows.

1. During the colonial period, the Malay formally held the authority of (political) government, although it was limited to certain aspects such as adat and religion. Power was held by the Malay sultanate and obtained plantation concessions. In this position Malay can play a role as dominant culture, the center of acculturation orientation of overseas ethnic groups in the city of Medan.
2. Changes in the Malay agricultural economic system from the pattern of export agriculture to the pattern of subsistence agriculture as a consequence of the development of foreign

plantations. Changes in the economic system are carried out by developing agricultural and plantation development by increasing relations with private parties who lease land to become international plantations.

3. Ownership of prestige and other normative constraints, Malay is unable to participate and benefit from the development and development of urban trade. In competing for positions in the bureaucracy of modern government (after independence) the Malay also seemed helpless. The main factors are the low level of formal education and lack of competition spirit. This was also expressed by Mahatir Muhammad that the Malay remained poor because they did not want to work hard.
4. The plural life of the city of Medan requires the appearance of Malay culture as the center of acculturation orientation in a shared life. Malay culture as a local culture of Medan's plural society must be built and enriched by all Medan residents and not only Malay.
5. Malay culture can function as a national pre-culture on condition that it opens itself to the enrichment of constructive collective ideas. Thus Malay culture will function as one of the identities of the city of Medan.

At present, the city of Medan is one of the most advanced cities among, of course, quite rapid changes in various things including education. Of course, the Malay community does not want to be left behind in the development of science and technology. The Malay figure who focuses on education is Agussani. He is education activist movement in North Sumatra. Agusani said "Education is an important thing where there are 300 million Malay ethnic groups spread across 23 countries in the world. For this reason, there needs to be readiness for a civilized and characterized Malay community who has an identity to be able to compete and not be left behind by other groups.

Many things were done by the Malay community in increasing their glory in various fields. Of course, they must try hard to make a better change. Competition is common in heterogeneous areas and business and trade relations, including in the city of Medan. This was also conveyed by Malay academic and political figures including Djohar Arifin Husein. He stated, "We want to improve the welfare of the Malay, such as by having a superior school in the Malay community. But it is not only for Malay, but also for non-Malay who live in areas where Malay is elevated in dignity."

The proverbial Malay "Tak Lekang Oleh Panas, Tak Lapuk Oleh Hujan, Esa Hilang Dua Terbilang d" becomes a reference for Malay people to be more independent in improving the economy without asking. They remain present in the midst of heterogeneous communities who are competitive in building Medan as a house with tribes in the city of Medan. Family communication becomes part of Malay society with languages that can be accepted by all communities. However, the essence that cannot be questioned is the existence of the relationship of language with the beliefs and values of life in the culture of the speaker.

Researcher consider that the Malay is able to accept people in Indonesia to attend and stay and become residents of the city of Medan. There is no cultural disappointment, let alone psychiatric for the Malay to be part of the population of the city of Medan. So not a few Malay become public officials along with other tribes. Rahudman Harahap is a Mandailing figure and Dzulmi Eldin is a Malay figure, they jointly participated in the democratic party elections in the city of Medan in 2010. They won the regional head election with the highest votes for voters from the tribes of supporters including the community Malay. The same thing was also conveyed by the North Sumatra political figure, Rozi. He said "Medan is synonymous with Malay, of course the prospective leaders from the Malay will have their own place in the Medan Election".

In the Medan regional elections in 2020, many Malay advanced to compete in the victory to become the mayor and deputy mayor of Medan, including Sakhyani Asmara. He said "Hopefully we can awaken the Triumph of Medan as the Third Largest City in Indonesia, through the mission of

fostering diversity, establishing togetherness, maintaining calm and achieving progress. With the determination to make Medan as the City of ASMARARA (stands in Indonesian language) namely, Safe, Healthy, Prosperous, Prosperous and Champion. May Allah SWT blesses us. Amen, *robbal alamin*.

Judging from the facts, that the current Malay community cannot stand alone so there is a need for collaboration between communities and other tribes. And most importantly, the values of the Malay must remain a priority of the movement in the welfare of the wider community. Various statements and movements carried out by the Malay community in Medan included a meeting of Malay figures in Medan. Djohar said "The Eight Sultanates at the end of Langkat up to South Labuhanbatu, together with organizations, traditional leaders, intellectuals, scholars, officials and the Malay community will meet to formulate a statement, hope and determination into the Malay Information". Djohar said that the technical idea to rebuild the welfare of the Malay community starting from the Education, Economy and Political Roles sectors would only be formulated in the meeting.

According to Husin Embi et al. Malay society is rich in customs that have been passed down from one generation to the next. The commitment shown by the Malay community towards customs is clearly seen in the following expression.

Kecil dikandung ibu, (kids conceived mothers)
Besar dikandung adat, (growing conceived adat)
Mati dikandung tanah. (dead in the soil)

Biar mati anak, (let the kid die)
Jangan mati adat. (but, not die the adat)

Laksmana berbaju besi, (admiral in armor)
Masuk ke hutan melanda-landa, (going to the jungle)
Hidup berdiri dengan saksi, (stand for witness)
Adat berdiri dengan tanda. (adat is stand by sign)

Husin Embi et al. continued that adat is a regulation that must be implemented (practiced) by generations in a community, so that it becomes a law and regulation that must be obeyed. While customs are rules or ways of doing something that are accepted as adat. So customs and traditions have a close relationship, meetings and are seen as a tool that seeks to regulate people's lives, the purpose of which is to achieve prosperity and harmony in life. Customs shape culture, which then elevates the dignity of the people who practice it.

The same thing was conveyed by Edy Rahmayadi regarding Malay culture, he stated "Not that we are not allied, not that we discriminate between tribes, but this is to restore confidence in the Malay tribe which is part of the strength of the Republic of Indonesia". Edy believes that Malay has the concept and intention to strengthen this nation with Malay culture as a tribe that refers to Islamic values as rahmatan lil alamin.

CONCLUSION

In its development, the Malay experienced ups and downs. Furthermore, in 2020, Malay society experienced population degradation as data from BPS 2012 which put the population of the Malay tribe ranked sixth. However, from several individual movements, quite a number of Malay occupied the most important positions in Medan such as leaders, educational figures and political figures. The lives of Malay must be together in organizations such as MABMI (Indonesian Malay

Cultural Customary Council) to move Malay cultural values such as "Not Persistent by Heat, Not Weathered by Rain, Esa Missing Two Be Spelled".

Stereotypes which state that Malay is lazy need to be limited in their development. In the researcher's view, the Malay is very enterprising and hardworking and focused on what is done as Medan Malay figures convey in several statements. Competition and the development of the times (industry 4.0) does not mean that Malay people forget the verses of the Koran and the Malay proverb that lead them to be more active in returning to work and study.

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