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DESCRIPTIVE OF QUANTITATIVE DATA | SUPPLEMENTARY

Maintaining Malay Culture amidst the Current of Globalization

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Abstract: This globalization has led to political, economic and cultural integration. Malay culture is now being hit by globalization. This is because many foreign cultures have been allowed to enter regions that have a Malay feel, both through print media and electronic media. With the fading of Malay culture, the identity of the Malay community has also faded, which is characterized by people who are innocent, polite, modest, and able to adapt to various cultures without letting go of their Malayness. The aim of this article is to explain the efforts that can be made to preserve Malay culture amidst the rapid flow of globalization. This paper uses library research research methods. The results of this research are that the process of preserving Malay culture must of course come from public awareness first, then it can be done by means of culture experience and culture knowledge.

Keywords: Culture, Malay, Globalization.

1. INTRODUCTION

Indonesia is a nation whose people have a diversity of ethnicities, races, religions and customs, from rural areas to urban areas. This diversity is also a wealth of potential possessed by the Indonesian nation. Humans in living their social life as a nation and state are bound by norms that have been agreed at the national, regional and local levels. These norms are in the form of religious norms, moral norms and also legal norms. As mandated in the Constitution of the Republic of Indonesia, Article 18B states that "The State recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development and principles of the Unitary State of the Republic of Indonesia." To implement the goals and ideals of the Indonesian nation as mandated in the preamble to the 1945 Constitution in upholding just and fair human values, namely the second principle of Pancasila. Talking about law, humans, society and law cannot be separated from each other. Because wherever there is a society, within it there must be a collection of people, and conversely, every human being must live in society. Every human being who lives in society always connects their interests with each other. In social life, justice and legal certainty are definitely needed. Because these two things have created the rules, which are collectively recognized. In this way, there will be a reference for the community to determine the limits of their rights and obligations. The community will then act in accordance with the wishes of the agreed rules. This reference or guide to life manifests as a rule or norm which can be in the form of religious norms, moral norms and also legal norms. The existence of these norms can be related to two aspects of human life, namely norms in the form of aspects of personal life (religious norms and norms of decency), and norms in the form of interpersonal life (norms of decency and legal norms). Law can be interpreted as regulations consisting of norms and sanctions and has the aim of establishing order in human interactions, so that security and order are maintained. In order to create peace and order



in society, law is needed. The existence of this law is a necessity in society. Legal rules must be able to provide physical and spiritual guarantees. These two guarantees must remain in an orderly, safe and peaceful atmosphere. This legal code contains imperative orders and prohibitions, which means legal rules that must be obeyed a priori. Therefore, it is a rule that cannot be overridden by an agreement between the parties.

The laws that apply in society are not only written laws, but also laws that grow in society. Society is a form of collective life, whose citizens live together for a long period of time, thus producing culture. In this case, legal principles or legal principles are not concrete norms, but are basic ideas of a general nature and are the background of concrete legal regulations contained in every legal system which are manifested in statutory regulations and judges' decisions. is positive law and can be found by looking for general characteristics in concrete regulations. Likewise with culture. Between humans, society and culture shows a relationship of connectivity, where from this relationship it can be concluded that society (humans) gives birth to culture and it is in society that culture lives, grows and develops which is needed by society (humans) to improve the quality of life and life. The word culture comes from Sanskrit, namely buddhayah, the plural form of buddhi which means mind or reason. In English, culture is culture, which comes from the Latin cultura as a noun and as a verb it is colere and colo. This word means cultivating the land or cultivating crops or farming. From here the meaning then developed as all human efforts to cultivate the land and change the face of nature.

This culture is defined as a complex that includes knowledge, belief, art, morals, law, customs and habits carried out by a group of people. Formulate it as a result of the work, taste and creation of the community. The work of society itself produces technology and material culture or physical culture (material culture) which is needed by humans to master the natural surroundings so that later their strengths and results can be immortalized for the benefit of society in the future. Modernization as a universal phenomenon of mankind began with a movement of medieval thought which stated that humans were no longer as viator mundi (humans who only make pilgrimages to the earth), but as faber mundi (humans who have the right to manage and inhabit the earth). Ultimately this has brought major changes in human life. Thus, it can be said that modernization is the biggest influence in the history of modern humans.

The real result of this modernization is secularization and globalization. This globalization has led to political, economic and cultural integration. Malay culture is now being hit by globalization. This is because many foreign cultures have been allowed to enter regions that have a Malay feel, both through print media and electronic media. With the fading of Malay culture, the identity of the Malay community has also faded, which is characterized by people who are innocent, polite, modest, and able to adapt to various cultures without letting go of their Malayness. Because of this, this article will try to explain strategies for maintaining Malay culture amidst the rapid flow of globalization.

2. MAINTAINING RIAU MALAY CULTURE IN THE MIDDLE OF RAPID GLOBALIZATION

Malay is a unique concept. This uniqueness can be seen, for example, when people - including Malays themselves - are asked about Malay and will experience confusion. Valentijn stated that Malays are actually very clever, intelligent and very polite people throughout Asia. Also very good, more, clean in their way of life and generally so beautiful that no other human being can compare with them. In a context like this, Valentijn saw that the Malays were a special nation compared to other nations he had encountered throughout Asia. Not only because of the perfect physical form, but more emphasis is placed on the moral and cultural aspects of Malay itself. The view given by Valentijn is of course very reasonable, because the Malay nation is a nation that is very flexible towards the accommodation of higher external cultures, so that Malays are not only part of a tribal entity based on physical form

(skin color, facial expressions and so on), they will but as a nation with a character attitude as conveyed by Valentijn. This accommodation to a higher culture is due to the Malays themselves continuously making contact with nations in the archipelago, even to very distant areas, especially India, Arabic and Persian.

The word Malay itself is a word that has various meanings. Muchtar Luthfi at least came up with several definitions of Malay: the first definition of Malay is one race among other races. The Malay race is a race with brown skin, which is a mixture of Mongol, Dravidian and Aryan races. If this concept is followed then of course everyone in the archipelago (Southeast Asia) is Malay. People who are considered non-Malay are anything other than that. The view given by Valentijn is of course very reasonable, because the Malay nation is a nation that is very flexible towards the accommodation of higher external cultures, so that Malays are not only part of a tribal entity based on physical form (skin color, facial expressions and so on), they will but as a nation with a character attitude as conveyed by Valentijn. This accommodation to a higher culture is due to the Malays themselves continuously making contact with nations in the archipelago, even to very distant areas, especially India, Arabic and Persian. The word Malay itself is a word that has various meanings. Muchtar Luthfi at least came up with several definitions of Malay: the first definition of Malay is one race among other races. The Malay race is a race with brown skin, which is a mixture of Mongol, Dravidian and Aryan races. If this concept is followed then of course everyone in the archipelago (Southeast Asia) is Malay. People who are considered non-Malay are those other than those described previously

The second definition of Malay is as an ethnic group. Historical and political developments have caused the Malay race to spread throughout the archipelago and are now divided into several countries, such as Indonesia, Malaysia, Singapore, Brunei Darussalam, the Philippines and Thailand in their respective national units. Malays are not seen as a race, but as an ethnic group. nation. However, something that must be remembered is that the meaning of the Malay ethnic group in Indonesia is different from that in Malaysia, Singapore or other countries. In Indonesia, what is meant by the Malay ethnic group are people who have Malay customs, especially those who live along the east coast of Sumatra, in the Riau Islands and West Kalimantan. In this context, other ethnic groups are certainly considered non-Malays. Ethnic differences are no longer based on race, but based on customs or culture. This will be different from the Malaysian Malay and Singaporean Malay ethnic groups. The definition of the Malay ethnic group there is all people of the Malay race, so that non-Malay people are other ethnic groups and races, such as Chinese, Indian, European and others.

Malay in the third sense is what is found in the context of the Malay ethnic group itself, namely Malay which is defined as a tribe. According to custom, the Malay people on the East Coast of Sumatra Island, for example Kampar and Kuantan, consist of various tribes, namely Chaniago, Piliang, Tiga Kampung, Lima Kampung, Cermin, Melayu, Bodi, and others. What is meant by Malay here is people who are Malay, and non-Malays are people who are not Malay. Talking about globalization, it comes from the word globalism, namely the understanding of national policies that treat the entire world as an appropriate environment for political influence. While this process is running, it is of course full of dynamics that require each country to organize its household as ideally as possible. It is in the name of the new world order that globalization is considered to unite the world in a framework and eliminate geographical boundaries that separate one country from another.

Globalization is increasingly leading to a form of Western "cultural imperialism" towards other cultures. In a paper entitled Heritage, Culture and Globalization Amer al-Roubae, a globalization expert at the International Institute of Islamic Religion and Civilization, International Islamic University Malaysia (ISTAC-IIUM) noted:

"It is widely understood that the current wave of global cultural trends is largely a Western product, spreading throughout the world through the superiority of electronic technology and various forms of media and communication systems. Terms such as cultural imperialism, cultural cleansing, cultural colonialism are used to describe the new global culture and its consequences for non-Western societies."

The impact of globalization on Malay culture is basically more dominant in the threat aspect rather than the challenges and opportunities. Therefore, the Malay community is required to be able to take the right attitude in responding to the current of globalization. In the social system of Malay people, for example the Riau Malay Community, just like anywhere, the young or small will respect those who are older or bigger. The order of words and the sound pressure when speaking to older people are different to people of the same age or younger. Likewise, in their behavior, young people present themselves as people who are inferior to those who are older. This attitude is actually not rigid, and is not clearly visible, but in social interactions it can be felt. Perhaps this attitude is felt by the Javanese people to be somewhat inappropriate, because it is different in capturing the "feeling" above. Towards old people or respected people, there is a feeling of "reluctance". Especially for mother or sister-in-laws.

However, things are different in this era of globalization. In this era, it is proven by the pattern of human life which initially started from simplicity, as well as the manners and language used in ancient times and now have changed differently. Malay society, which is famous for its Malayness, contains people who uphold polite and courteous attitudes towards both others and older people, now only looks the same, due to the influx of western influence.

According to Bambang Purwanto, when globalization becomes one of the main vocabulary words in everyday life, at the same time the word local wisdom—in this case Malay culture—is present as a counterculture to build balance so that there are no shocks in life. Globalization tends to be interpreted as foreign intervention or contemporary external elements that threaten the future, while local culture is a representation of the legacy of the past from within, which is positioned as a fortress that can guard and neutralize what globalization can cause. Another thing, which of course needs to be understood, is that in this current of globalization in Malay not only is there a transformation of people, but in Malay it is also a place where information battles and battles occur. Thanks to technological advances, the Malay people have wider access to various sources of information. The impact of all these things is a change in mindset (thinking pattern and way of seeing) towards the world. In the context above, it can be seen what role Malays can play in the era of globalization in order to maintain their Malay identity. Malay culture needs to be preserved because it contains high values, just as there are in other cultures, especially in this modern era.

Indeed, not all the effects of globalization are bad, it's just that we as a Malay community, need to filter the rapid flow of globalization, just like if we narrow it down to Riau Malay culture, then what we can do is to foster and develop Riau Malay culture within. era of globalization. The division of Riau Malay culture is an activity related to cultivating Riau Malay culture. What needs to be paid attention to in this case is the positive nature that the Malay people have towards their own culture. This positive attitude includes several things such as pride in Malay culture, loyalty to Malay culture and awareness of the function and meaning of that culture. As we all know, Riau Malay culture is colored by Islamic teachings. So this Islamic teaching must be implemented as a whole, because this is a teaching that is necessary and deserves to be upheld. Considering that Riau Province is located in a cross-country position and is so easily influenced by foreign cultures, Riau Malay culture can be fostered and developed also through education. As is currently the case, Riau Malay Culture Lessons

have been included in the curriculum as local content. Furthermore, quoting from Sendjaja, that what can be done to maintain and preserve Malay culture can be done in two ways, which can especially be done by the younger generation, including:

a. Culture Experience

Namely cultural preservation which is carried out by immersing directly in cultural experiences, for example, in Riau Malay culture itself there is a dance known as the Zapin dance, so people are encouraged to learn and practice to preserve this dance, and the dance can be performed. every year on certain events or festivals. Therefore, Malay culture in Riau will always be preserved.

b. Cultural Knowledge

Namely cultural preservation which is carried out by creating an information center about culture which can be functionalized into many forms. The aim is for education and for the benefit of cultural development itself and regional tourism potential. In this way, the younger generation can enrich their knowledge about their own culture.

3. CONCLUSION

The value system that has been built up in Malay life must be preserved and find its momentum again, so that it will not be easily affected by the challenges of the times. This value system has been proven to be able to make Malay the Indonesian language that we use to this day. The success that has been achieved does not necessarily guarantee the persistence of Malay civilization in the future if the Malays themselves have abandoned the value system that was established by the founding fathers of the Malay nation.

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