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MALAY ETHNIC STRATEGY AGAINST MARGINALIZATION IN TANJUNG PUTUS VILLAGE LANGKAT REGENCY

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Abstract

This research aims to analyse the strategies of ethnic Malays in Tanjung Putus Village to face the marginalisation that has long occurred among ethnic Malays. The research method used was a qualitative method with a case study approach. Data collection techniques in this research used participant observation, in-depth interviews, and document study. data analysis using qualitative data analysis, namely data collection, data reduction, and data display. The results of the research carried out were that ethnic Malays in Tanjung Putus Village used a strategy to deal with marginalisation by increasing education for ethnic Malays who had at least a bachelor's degree in the hope of changing the stereotype paradigm of other ethnic groups in Tanjung Putus Village towards ethnic Malays and increasing the skills of ethnic Malays in the form of training. carried out periodically through villages and community service from state and private campuses in North Sumatra and improving health services for ethnic Malays who are considered underprivileged so they can afford treatment, as well as strengthening culture in the form of regional languages, traditional clothing, advice, and cultural traditions. Malay is used in various activities such as weddings, Langkat district birthdays, and national holidays, which are expected to strengthen the cultural values of the Malay ethnic group in Tanjung Village.

Key words: *Malay Ethnic, Marginalization, Tanjung Putus*

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INTRODUCTION

Marginalisation is a form of inequality that occurs in society, both in economic, social, political, and educational terms, among a group of people. Marginalisation occurs inseparable from the accumulation of increasingly complex problems, as a result of which many people are marginalised and become poor because of their inability to compete in several aspects, which then gives the impression that they are a marginalised group of people who cannot compete amidst the progress experienced by a country or nation. One of the ethnic groups experiencing marginalisation is the Malay ethnic group in Tanjung Putus Village, Langkat Regency. According to Rahman (2019), marginal communities are understood as groups of people who experience limited access to various aspects or fields managed by the government or private sector. The process of marginalisation is almost the same as the process of impoverishment or discrimination. This means marginalisation by a group of people and is a social process that makes society marginal, whether it occurs naturally or is created so that society has a marginalised social position or cannot develop.

Marginal communities are those who cannot adapt and involve themselves in the development process; they are communities that are marginalised and politically powerless, which results in their existence not being considered in society. (Ahriani, Agustang, & Asrifan, 2021). So the marginalisation that occurs in society or ethnic groups can be identified into four aspects, namely social, cultural, economic, and political aspects. According to Perlman in Fikri (2023), social marginalisation explains being socially marginalised; cultural marginality explains otherness; and economic marginality describes deprivation, vulnerability, and the rethinking of livelihoods and assets.

Tanjung Putus Village is one of the administrative areas of Padang Tualang District, Langkat Regency. The existence of the Tanjung Putus village population cannot be separated from the role of the Langkat Sultanate in providing the community with the opportunity to open agricultural land and residential areas for the ethnic Malay community. The Malay ethnic group holds a high level of culture in upholding cultural values in the fields of society, economics, politics, religion, environment, art, technology, and so on. These values come from the local

wisdom of the Malay people, and they still preserve their culture and customs as their local wisdom. This can be seen in people's habits, traditional clothing, traditional cuisine, dances, and buildings inherited from the Langkat Sultanate. The identity that adheres to the local wisdom of the Malay ethnic group in Tanjung Putus Village is dynamic, sustainable, and acceptable to the community. In local communities, local wisdom can be realised as a set of rules, knowledge, skills, values, and ethics that regulate the social order of society that continues to exist and develop from one generation to the next.

Based on data from the Padang Tualang District Central Statistics Agency in 2021, Tanjung Putus Village has an area of 22.54 km² and a population of 8,212 people spread across nine hamlets. But now the Malays have become an ethnic minority. They live side by side with ethnic migrants such as the Batak Toba ethnic group, the Banjar ethnic group, the Javanese ethnic group, and the Karo ethnic group, whose initial rule was during the period when the contract cooling system was in effect. Based on history, the arrival of ethnic Toba Batak and Karo Batak ethnic migrants occurred in Tanjung Putus village around 1970, at which time the Tanjung Putus village area was still empty of population and predominantly inhabited by ethnic Malays. Because at that time the population was still small and the houses between residents were still far apart, immigrants from other ethnicities began to come to live and farm in this village.

The migration of the Toba Batak ethnic group, Karo Batak ethnic group, Mandailing ethnic group, Banjar ethnic group, and Javanese ethnic group who began to settle in Tanjung Putus village was influenced by several factors, namely: a) the willingness of landlords, where at that time many Malays owned land; b) the need for workers in Malay gardens; and c) continuing the habits of ethnic nomadic communities in their hometowns of gardening or farming. These three factors make plantation owners interested in giving permission to migrants to build settlements and grow crops. This situation provides opportunities for ethnic migrants to settle and invite families in the village to develop their economy by farming. This has resulted in the population of ethnic migrants or migrant ethnic groups increasing in Tanjung Putus Village and slowly making ethnic Malays a minority in their own land. Marginalisation research with the dominance of ethnic immigrants, which causes the

marginalisation of host ethnic groups such as the Simalungun ethnic group, which has previously been relatively few, has resulted in the dominance of immigrants, which quickly creates changes in patterns of life and competition. Until now, the situation left out of historical records was one of the factors that influenced the defeat of the Simalungun ethnic group in Sei Mangkei. (De'houtman, 2016).

Currently, there are approximately 185 Malay ethnic families living in Tanjung Putus village. The ethnic Malay people who live in Tanjung Putus Village are the second and third generations, who occupy land and houses owned by their families, which have been passed down from generation to generation. However, ethnic Malay people still remember the large fields or land that belonged to their parents in the past. However, currently, these lands are already owned by the Javanese, Batak ethnic sub-ethnic Karo, Mandailing, Toba Batak, and Simalungun as ethnic immigrants in Tanjung Putus Village.

Ethnic Malays in Tanjung Putus Village experience marginalisation due to their inability to defend the land they have owned for generations and change ownership to ethnic immigrants who control their lands. The majority of ethnic Malays in Tanjung Putus Village moved from initially being in the centre of the rural area to being on the outskirts in hamlet 7, known to the community as hamlet black water. So currently, the administrative centre of Tanjung Putus Village is dominated by Javanese and Karo ethnic groups who live in the area, and only a few ethnic Malay families have died in the administrative centre of Tanjung Putus Village.

Apart from that, the land and houses they owned were bought by ethnic immigrants to continue agricultural land and plantations belonging to ethnic Malays. The situation that the author observed was that agricultural land owners employed ethnic Malays as agricultural labourers to use the land for planting rice, chilies, and palm oil. This situation is reinforced by the lack of competitiveness of ethnic Malays with ethnic immigrants, which results in them becoming workers in their homeland as the host ethnic group. This situation has given rise to the stereotype of ethnic Malays as being lazy about working.

Among ethnic groups in Tanjung Putus Village, there is a stereotype about Malays being lazy and the work ethic carried out there

because many ethnic Malays relax in coffee shops by reading newspapers or telling stories. According to Sandy & Puspitawati (2019), the public's views and perceptions that ethnic Malays are lazy can be seen from the habits of Malay people who seem to relax at work and the character of ethnic Malays who lack good life planning. This situation also influences the marginalisation of ethnic Malays in Tanjung Putus Village. Based on the problems that cause marginalisation, there is a need for a strategy to deal with marginalisation in Tanjung Putus Village.

METHODOLOGY

This research uses a descriptive-qualitative method with a case study approach. The reason for using qualitative methods with a case study approach is to enable researchers to understand the various facts of the case being studied, the relationship of the case being studied to the context and scientific field, the theories related to the case being studied, as well as the lessons that can be taken to improve human life. This research focuses intensively on one particular object that studies a case. Case study data can provide an understanding of something that attracts attention, a concrete event, or a social process (Mulyana, 2018).

Data collection was carried out, namely: a) participant observation, namely observing and being directly involved with ethnic Malays who were marginalised in social, economic, and cultural aspects. According to Haryono (2020:19), participant observation is an important research method for understanding and enriching knowledge about the phenomenon being studied. b) Structured in-depth interviews were conducted with ethnic Malays, village heads, traditional leaders, and religious leaders with the aim of providing more in-depth information regarding the research problems being carried out. Interviews aim to exchange information and ideas through questions and answers so that meaning can be constructed for a topic, and researchers want to know in depth through the respondents being asked. (Sugiyono, 2009:72). c) Document study by looking at documents held by various ethnicities, village governments, and academics that are relevant to the Malay ethnic strategy in facing marginalisation in Tanjung Putus Village. According to Mardawani (2020:52), documentation is a method of collecting data by

examining and analysing documents created by the subject himself or others for research.

Data analysis in this research uses the Milles and Hubberman model of qualitative data analysis (Sugiyono, 2009), namely by: a) collecting data in accordance with what has been prepared; the data required includes the causes of ethnic Malay marginalisation, strategies for dealing with marginalisation, and cultural values to strengthen the Malay ethnicity. b) Data reduction is carried out by merging and grouping similar data into one written form according to their respective formats. c) This data display processes data that has been partially grouped and has a clear theme flow, displayed in a categorization matrix that matches the theme being discussed. d) Conclusions are drawn by revealing the findings obtained from the results of research activities.

RESULT AND DISCUSSION

1. Malay Ethnic Strategy Against Marginalization

The marginalisation that occurred in Tanjung Putus Village had a very significant influence on the existence of the Malay ethnic group as the host ethnic group who had to be marginalised by the situation they were carrying out by selling land for daily needs and for their children who wanted to continue their education in the military, such as in health schools, police, and the army. Ethnic Malays in Tanjung Putus Village carry out strategies to deal with marginalization so that they remain increasingly marginalized by circumstances. So the author divides it into two aspects, namely the economic aspect and strengthening Malay identity.

a. Economic Aspects

The economic aspect is a very influential part of people's lives. The ethnic economic situation in Tanjung Putus Village varies, which can be seen from income and agricultural land ownership. The agricultural sector is one of the livelihoods carried out by the people of Tanjung Putus Village. The land in Tanjung Putus Village is in the form of gardens that are managed individually, and the ethnic Malay community has started to clear land voluntarily for farming in accordance with the habits of the developing community, agricultural sector.

Gradual changes in settlement and culture in the Malay ethnic community as the host ethnicity in Tanjung Putus Village. This change takes the form of a change in the cultural system and the area where the ethnic Malay community is settled. With the acceleration of development carried out by the government and population mobility that occurred in Tanjung Putus Village, many ethnic Malays moved to the hamlets to feel calmer and more comfortable living their lives by fishing and farming. In the last 10–40 years, there has been a shift in the cultural values of immigrants, who have increasingly influenced the lifestyle and settlement patterns of the ethnic Malay community compared to when they were in their native areas. Migrants from Karo and Simalungun who come from their native areas work in the agricultural sector, such as growing rice and vegetables. They see the Tanjung Putus village area as having potential for development. When they first arrived, they rented land to manage plantation land belonging to ethnic Malays, paying Rp. 5,000,000/rantanya, and some worked as workers in fields or plantations owned by ethnic Malays. Seeing this situation, there is a desire from ethnic immigrants to manage agricultural land belonging to the ethnic Malay community that is rented out, but there is also a desire to buy it directly.

Due to the economic and educational needs experienced by the Malay ethnic group, they sold land to the Karo ethnic group and the Simalungun ethnic group, such as the rice fields, oil palm plantations, and chilli fields managed by the Malay ethnic group, and moved to another hamlet in the administrative area of Tanjung Putus Village. Land control in Tanjung Putus Village can be seen in the table below.

Table 1. Owner's Land Size Based on Ethnicity

No.	Owners By Ethnicity	Land Area	Land Percentage
1.	Melayu	25Ha	20 %
2.	Karo	35Ha	30 %
3.	Simalungun	25Ha	20 %
4.	Mandailing	10Ha	5 %
5.	Jawa	30Ha	25 %
	amount	120Ha	100 %

Source: Researcher Data (2022)

This sale of land resulted in ethnic Malays moving to other hamlets or moving out of Tanjung Putus Village to migrate, looking for other income as fishermen at sea or joining relatives at work. The land ownership, which is

dominated by the Karo ethnic group, uses ethnic Malay and ethnic Javanese workers as unskilled labourers because they are considered to better understand the conditions in the area. Land ownership influences people's income, especially ethnic Malays, to maintain their residence. In general, the types of work and income of the people in Tanjung Putus Village can be seen in the table below.

Types of Work and Income in Tanjung Putus Village

No	Types of Work	amount	income
1	Agriculture	213	Rp. 5.000.000 - Rp. 30.000.000/ harvest
2	Industry/ Craft	1	Rp. 5.000.000/ month
3	Civil Servants & ABRI	45	Rp. 2.800.000 - Rp. 4.500.000/ month
4	Trading	154	Rp. 1.000.000 - Rp. 5.000.000/ month
5	Transport	97	Rp. 1.000.000 - Rp. 2.500.000/ month
6	Laborer	102	Rp. 1.000.000 - Rp. 2.500.000/ month
7	Workers abroad	8	Rp. 2.500.000 - Rp. 5.000.000/ month

Source: Tanjung Putus Village (2022)

Based on the table above, it shows the number of jobs and income of people living in Tanjung Putus Village. Agricultural work is the largest, with 213 people, the majority of whom are owned by the Karo ethnic group, with a land percentage of 35% of the agricultural land spread across several hamlets in Tanjung Putus Village. The agricultural land owned by the Karo Batak ethnic group includes oil palm, vegetable, and chilli fields, employing several ethnic groups, including the Malay ethnic group. The harvests obtained are sold to kepekan, or agricultural produce collectors, who always come every time the harvest is carried out by the people of Tanjung Putus Village. It is not uncommon for the price of the harvest to be determined by collectors, such as the price per kilogramme of palm oil on the market or from palm oil mills at Rp. 2,300, while the collector price is Rp. 1,900/kilogramme, with various reasons given to convince the public. So the amount of palm oil harvested is multiplied by the unit price of kilogrammes carried out by collectors, which becomes the income of the Karo ethnic community in Tanjung Putus Village. However, the specified price may increase by IDR. 100 to Rp. 200 according to closeness of ethnicity, kinship, and regional origin, even though it does not match the price set by the factory. Palm oil price monopoly situations often occur

in Tanjung Putus Village, including other agricultural products such as vegetables, chillies, and others.

Apart from that, the Javanese are the second ethnic group with the second largest land holdings, with an area of 30 hectares, with land used for vegetables, rice, and livestock such as ducks, cattle, and goats, which are used as income for several Javanese ethnic people. To anticipate that the marginalisation that occurs among ethnic Malays does not become more widespread and eliminates ethnic Malays as hosts, it is necessary to strengthen the economic and educational sectors.

The strategy to deal with marginalisation in the economic sector can be carried out by providing non-formal education carried out by the Tanjung Putus Village government, which collaborates with universities in North Sumatra in the form of community service such as skills development training for ethnic Malays in Tanjung Putus Village, such as motorbike workshop training, construction of a waste bank carried out by UIN North Sumatra, welding training for making fences, handicraft training, and sewing courses for young women and mothers carried out by the Tanjung Putus Village, usually attended by 30 to 50 participants.

Figure 1. Sewing Training



Source: Doc of Tanjung Putus Village (2022)

This sewing training activity was attended by 30 participants and was carried out to provide soft skills to ethnic Malays more flexibly and fulfil their needs for skills. It was carried out periodically, threetimes a month, by the Tanjung Putus Village government and the private sector. The participants were given an understanding of marketing techniques in the digital era to increase competitiveness and sales quality. So, with the existence of life skills, it is hoped that ethnic Malays will be able to create jobs independently and ultimately improve their standard of living in Tanjung Putus Village. According to Sujarwo (2005), community empowerment aims to elevate the

dignity of the community in the fields of economics, social relations, and balanced justice with other members of society. The activities carried out provide enthusiasm for ethnic Malays to carry out entrepreneurship to increase their income.

Once the community has the expertise and skills, it makes it easier to increase their income, and their main income is in the form of micro, small, and medium enterprises (MSMEs), with funding provided by the Tanjung Putus Village government through village funds. According to Maryati (2012), collaboration between SMEs and institutions related to the government, financial and banking institutions, as well as other non-financial institutions, including universities, can help provide solutions to SME problems in both financial, marketing, management, and product and technology development. Collaboration can enrich the insight of the Malay ethnic community, resulting in independent businesses managed individually or in groups. Based on data from Tanjung Putus Village, it produces 105 MSMEs operating in various sectors, and this is one of the ways ethnic Malays face marginalisation in Tanjung Putus Village.

Apart from that, there is economic strengthening for the people in Tanjung Putus Village, especially for the less fortunate. Financial assistance for the underprivileged ethnic Malay community is provided with funds from the Tanjung Putus Village government in the form of direct cash assistance, the Family Hope Programme, and educational financial assistance, which is provided periodically by Tanjung Putus Village to the ethnic Malay community. Educational assistance for underprivileged Malay ethnic children is expected to ensure they have knowledge and a decent job so that they do not sell the house or land they own to meet their economic and educational needs in the Tanjung Putus Village community.

b. Cultural Aspects

In general, the Malay ethnic group in Langkat still has cultural unity with the Malay ethnic group in Riau and Malaysia, such as the kinship system, language, and traditions, and is synonymous with Islam, which adheres firmly to the teachings of the Islamic religion, especially the Koran and Hadith. The Malay ethnic group has a lineage based on women or

based on the mother's lineage, so a woman of Malay culture must, of course, pay more attention to the rules contained in the Malay culture, maintaining family dignity by maintaining a sense of shame. Judging from the historical background, it is understood that the Malays are the native population (host population) of the East Sumatra region, especially in Tanjung Putus Village. The main characteristic of Malay identity is Islam, which is why converting to Islam is the same as becoming Malay, just as Batak people converted to Islam and using Malay means the same as being Malay. Malay customs or culture are a manifestation of their way of thinking and an expression of regional personality, a symbol of people's sovereignty, which includes culture and civilization, which are closely related to the livelihood of the Malay ethnic group in Tanjung Putus Village.

Community life in Tanjung Putus Village is multi-ethnic, each of which has its own social and cultural values as a guide to life in society. For example, the Malay ethnic group uses social values inherited from generation to generation from traditional leaders and their parents, namely a) the value of helping, b) responsibility, c) loyalty, d) the value of caring, and e) the value of justice. These social values are used by the Malay ethnic group to establish relationships with other ethnic groups, both at school, work, and in daily relationships within the community of Tanjung Putus Village, which can be used as a social identity. The typical Malay ethnicity, with its rhymes, tepak, dances, and Teluk Belanga clothing, is a social identity that is carried out during party celebrations, welcoming guests, and birthday events in Langkat Regency, which are always celebrated in Tanjung Putus Village. A person's social identity can be created through group factors or self-factors. The method used to create a social identity is through communication and actions between individuals in a group. At the same time, as seen from the underlying process, social identity is always formed in a context that requires a search for consensus and the need to form a shared identity. (Afif, 2015).

Ethnic Malays and ethnic immigrants each use a system of social and cultural values that can be practiced as a form of interaction in society. It is easier for ethnic Malays and ethnic immigrants to interact without problems or prejudice; on the contrary, this interaction has

strengthened the relationship and the value system itself. (Yusoff & Hanafiah, 2015). This situation shows that there is harmonious interaction in society. In the social relations carried out by ethnic Malays with ethnic immigrants in Tanjung Putus Village, they communicate and live side by side with ethnic immigrants, such as being neighbours and going to school together. This situation shows that there is an effort to maintain identity through language by using Indonesian or a Malay accent. The relationship pattern built by ethnic Malays in communicating with ethnic immigrants can be seen as a self-fulfilling relationship pattern or a relationship pattern that is influenced by the expectations of the parties involved. (Ruben, 2006). The parties involved are ethnic Malays and ethnic immigrants, in the hope of maintaining the existence of the Malay language or accent from being lost by the times and the development of the language of ethnic immigrants in Tanjung Putus Village. Apart from that, there is cultural mixing through intermarriage with ethnic immigrants. For example, there is intermarriage between the Karo ethnic group and the Malay ethnic group, resulting in cultural mixing, but this mixing is not clearly visible because people from the Karo ethnic group who have married people from the Malay ethnic group will follow Malay culture and enter the religion believed in by the Malay ethnic group, namely Islam. This makes Karo ethnic people who marry ethnic Malay people move away from their ancestral culture and enter and learn a new culture, namely Malay culture, even though the Karo ethnic group uses surnames. In Tanjung Putus Village, it is not a problem if an ethnic Malay man or woman marries.

Apart from that, family factors influence the occurrence of inter-ethnic marriages, such as ethnic Malays with ethnic Karo, ethnic Malays with ethnic Javanese, ethnic Javanese with ethnic Karo, and so on, which is known as amalgamation. According to Budiati (2020), amalgamation, or inter-ethnic marriage, is a marriage that occurs between partners who come from different cultural backgrounds. Culture is an important aspect of marriage, where the couple certainly has the cultural values they adhere to according to their beliefs and habits, as well as the customs and cultural lifestyle carried out in Tanjung Putus Village.

Amalgamation marriages in Tanjung Putus Village have been going on for a long time, resulting in cultural acculturation. So in Tanjung Putus Village, there are not only inter-ethnic marriages but also different ethnicities that are intertwined in harmony. According to Permata and Syafrini (2022), there are six factors in the occurrence of amalgamation marriages, namely: a) adaptation between ethnic cultures; b) high tolerance of cultural differences; c) religious factors; d) commitment between partners; e) length of marriage; and f) social support from parents and children of amalgamated marriage partners. So there is a need for strengthening so that Malay identity is not lost among the people in Tanjung Putus Village. So there is a need for strengthening in the cultural sector. Cultural aspects have a very important role as a form of maintaining Malay identity to face the marginalisation of the Malay ethnic group in Tanjung Putus Village. In this case, the author groups strategies for maintaining identity with cultural aspects carried out by ethnic Malays, such as plain flour and the use of traditional clothing.

1) Plain Flour

The ethnic Malay community in Tanjung Putus Village believes that every tradition carried out has meaning for life in society, just like the tradition of plain flour. In general, Malay ethnic culture is divided into two categories, namely processional and symbolic. The plain flour tradition is a tradition that combines these two elements. So the tradition of plain flour is usually carried out during extraordinary activities such as welcoming guests of honour, weddings, circumcisions, and other cultural ceremonies. This tradition has been carried out by predecessors until now to preserve Malay customs, which have meaning as an expression of gratitude and happiness to the person being tortured and a form of gratitude to Allah SWT for the various blessings He has given.

According to Batubara, Badrun, and Muhajir (2022) that there are 4 types of traditional plain flour for ethnic Malays, namely: a) body plain flour; b) dead body flour; c) equipment (new objects or vehicles) plain flour; and d) homemade plain flour. The Malay ethnic group in Tanjung Putus village often carries out the tradition of washing the body when small children are about to have their

hair cut for newborns, which is done during aqiqah, circumcision, when families are affected by disaster, and when equipment is about to be used.

The tradition of plain flour has meaning in the media used to convey prayers to the bride and groom and has moral values such as peace, sincerity, and independence. Furthermore, the cultural value can also be understood from the activities that take place there, such as humming, reciting prayers, and praying for the plain flour ceremony, thus adding special value and aesthetic value to the realisation of this plain flour ritual. Apart from that, it is with these values that, to this day, the plain flour ritual can continue to exist and be preserved by the people of Tanjung Putus village. What is unique is that this tradition of plain flour is not only carried out by the Malay ethnic community but has spread to other ethnic groups such as the Javanese ethnic group, the Mandailing ethnic group, and others in Tanjung Putus village when carrying out wedding traditions combined with the customs of that ethnic group, for example. The Javanese ethnic wedding party with the Mandailing ethnic group, after carrying out the Javanese tradition, was continued by the family using plain flour, and this situation was considered a normal thing by the people in Tanjung Putus village. words of advice as a cold bargain for families experiencing disaster. So there is a need for this plain flour tradition as a form of effort to maintain the local wisdom values of the Malay ethnic group in Tanjung Putus Village.

2) Wearing traditional Malay clothing

Traditional clothing is one of the identities of one ethnic group among other ethnic groups in an area. In Tanjung Putus Village, traditional Malay clothing is worn, bearing in mind the need to strengthen identity among the community to preserve culture amidst the times and multi-ethnic society. For the ethnic Malay community in Tanjung Putus village, clothing, apart from functioning as a cover for the private parts and protecting the body from heat and cold, also provides symbols. These symbols embody the terala (noble) values that are upheld by the people. In line with this function, clothing has not only pragmatic value but also religious, traditional, cultural, ethical, and aesthetic value.

The cultivation and introduction of Malay culture are carried out at the education or school level by an agreement to preserve Malay culture carried out by the Padang Tualang Subdistrict Head, the Head of Tanjung Putus Village, and the Head of Schools in Tanjung Putus Village, both public and private schools. As a result of this agreement, on Fridays, national holidays, and birthdays, Langkat Regency wears traditional Malay clothing and Malay dances. The results of this agreement have been in place since 2020, and although at that time it was still hampered by the COVID problem, the agreement was still implemented, especially for school principals, teachers, and education staff. As seen in the picture below during the 2022 Indonesian Independence Day ceremony.

Figure 2. Wearing Traditional Clothes at School



Source: Researcher (2022)

The picture above shows the use of traditional Malay clothing during the Independence Ceremony of the Republic of Indonesia. The use of traditional Malay clothing is not only used by the Malay ethnic group but is also used by the Javanese ethnic group as a form of appreciation for Malay culture at school. The aim of using traditional clothing is for students to know that cultural preservation is important and that Malay traditional clothing is one component of Malay culture in Tanjung Putus Village.

Apart from that, wearing traditional Malay clothing at weddings is a must as a form of identity for the bridal couple. Malay traditional clothing for weddings held in Tanjung Putus Village is usually made from songket material from Batubara or Palembang. This songket cloth is used for the tengkuluk, shirt, side cloth, and trousers for the groom. Meanwhile, for women, it is used for clothes and cloth; the use of free colours depends on the tastes of the bridal couple because the Langkat Malay ethnic community generally

does not regulate the details of the bridal couple's clothing usage. According to Sinar (2001:58), the rules for ethnic Malay wedding clothing in North Sumatra include: a) The basic material of the clothing is made from songket; b) The basic material of the clothing is adjusted to your wishes; c) The colour of the songket is free; d) The head of the cloth for the cloth side of the man in the back and the woman in the front; e) The colour of the men's and women's clothes is adjusted or the same as the colour of the fabric; f) The kebaya must reach below the bride's knees; g) The front shoes are closed so that the toes are not visible and the colour is coordinated with the upper garment.

With the existence of general rules or guidelines, this provides an overview of the materials and use of traditional Malay ethnic clothing in Langkat Regency, especially in Tanjung Putus Village, which has Malay ethnicity, as an effort to maintain Malay identity amidst the incessant influence of technology and the influence of ethnic immigrant culture.

CONCLUSION

The Malay ethnic strategy in facing marginalisation in Tanjung Putus Village is carried out through two aspects, namely: the economic aspect in the form of providing training and skills development, which is carried out periodically by the Tanjung Putus Village government to create independent employment opportunities for ethnic Malays to have additional income in the hope that they will not sell their house or land so that they are not marginalised.

The cultural aspect uses strengthening cultural identity, such as the tradition of plain flour, which is carried out at official events, wedding parties, and other things carried out by ethnic Malays. Furthermore, the use of traditional clothing is carried out during national holidays, Langkat Regency birthdays, and wedding parties held in Tanjung Putus Village, with the hope of introducing Malay traditional identity to the younger generation in order to preserve Malay culture.

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