



Migrant and Ethnic Malay Marginalization in Tanjung Putus Village, Langkat Regency, Sumatra Province, Indonesia

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ABSTRACT

The purpose of this study is to describe the migration of migrants to Tanjung Putus Village, Langkat Regency, North Sumatra Province which has an impact on the marginalization of the indigenous population. The local government seems to support the marginalization of the indigenous people, namely, Malays who come from the coast of Sumatra. This study uses ethnographic research, meaning that the researcher will act as an anthropologist to find and describe the factors of migration and the efforts of the Malay community to maintain their identity. Data was collected by means of observation, interview data and document study. The implication of marginalization is that there are differences in rights and obligations that are socially formed. The process of marginalization of ethnic Malays forms social patterns which are manifested in the attitudes and behaviors they embody in their daily lives and these conditions will be very vulnerable to conflict.



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Introduction

Malays are a tribe originating from the coast of the island of Sumatra. The Malay ethnicity is one of the ethnic groups in the province of North Sumatra (Damanik, 2018). Ethnic Malays in North Sumatra are still in one unit with ethnic Malays in Riau, Riau Islands and even Malaysia, Brunei is also still a unit. Ethnic Malays in Malaysia, Singapore, Brunei Darussalam have dialects and characteristics that are almost similar. A kinship system that uses the impal system practices dances, traditional food. At the present time, according to the author's attention, Malay culture is experiencing an unequal ritual in perpetuating its culture or civilization.

Tanjung Putus Village is a village located in the Langkat district. The original inhabitants of Tanjung Putus village are ethnic Malays and are currently a minority population. They lived side by side with immigrants from Toba who came from the Lake Toba area, the Banjar tribe from the banjar and the Javanese from the Javanese contract laborers. Migration that occurred in Tanjung disconnected village occurred around 1970 where at that time the area of Tanjung Putus disconnected village was an area that was still empty of residents where Malays were still inhabited. Because at that time, the population was still small and the distance between houses was still far apart, immigrants from other tribes began to come to live and grow crops in this village.

The number of Toba, Banjar and Javanese tribes who began to settle in the village of Tanjung Putus was influenced by the willingness of the landlords where at that time the Malays owned a lot of land and the need for workers in the Malay gardens and began to allow them to build settlements and cultivate crops. Currently, the Malays who live in the village of Tanjung Putus are approximately 75 heads of families. Some are second generation and third generation. Even so, they still remember their former vast land and still recite the Malay language very fluently and continue to carry out the Malay tradition. The constitution mandates that the earth, water and state assets are controlled by the state and used as much as possible for the prosperity of the people (Triningsih, 2020).

State policies related to nature must be populist with an emphasis on the distribution of the results of natural wealth to the holders of power, namely the people. However, the government tends to seek profit by exploiting natural resources without humanizing the indigenous population (Asmuni, 2014). Meanwhile, to explain the phenomenon of local population marginality in relation to globalization as a movement, one can borrow the explanation of dependency theory. Gunther Frank (in (Yuwana et al., 2015) introduced dependency theory in 1967 by taking advantage of Paul Baran's thesis which states that third world exploitation was not only more widespread after the end of the colonial era, but also more effective.

Underdevelopment is the result of economic exploitation of disadvantaged areas by newcomers in an area (Mulyadi, 2016; Kustanto & Sholihah, 2020). Frank (2017) provides an interesting phrase with the development of retardation. According to him, development and underdevelopment are not only relative and quantitative, but also rational and quantitative. The concept of marginalization in the context of individuals or groups who are isolated or incompatible with the dominant society and culture and is considered a fringe in society or social units, including minority groups with detrimental implications (Muttaqin, 2014). On the other hand, the marginal from an administrative point of view is seen as important if it leaves the main direction close to the center of power and control needed (e Ali, M. S. et al. 2021, Khan, U. et al. 2021, Sibte-Ali, M. et al 2021).

Marginalization of ethnic Malays which in some ways is a socially marginalized group. The implication is that there are differences in rights and obligations that are socially formed. The process of marginalization of ethnic Malays forms social patterns which are manifested in the form of attitudes and behaviors that they manifest in everyday life. Therefore, the purpose of this study is to describe the presence of immigrants and the marginalization of ethnic Malays in Tanjung Putus Village, Langkat Regency, North Sumatra Province.

Literature Review

Literature that discusses the Malay ethnicity in North Sumatran society has been done by many domestic and foreign researchers. One of the scientists who discusses the Malay ethnicity is Tome Pires. Ethnic Malay and Batak emerged as concepts in the 15th century in the writings of foreign ethnographers who visited North Sumatra. For the first time, the Batak concept appears in the writings of Pires (in Cortesão, 2017) and (Pinto, 1991) to refer to the people who live in the interior of Aceh and North Sumatra. Meanwhile, Malay was called Polo (1958) to refer to the settlers on the coast. The history of foreign ethnographers' trips to Northern Sumatra was compiled by Reid (1995). The inaccuracy concerns the homogenization of inland society into a category called Batak and the categorization of coastal society called Malay. It must be understood that these two concepts are not intended to refer to ethnic groups, but instead refer to general characteristics among settlers in the interior (inland) and the coast (coastal).

Perret (2010) mentions that a group of people living in the Bukit Barisan mountains north of Panyabungan Mandailing Natal called the Lubu or Siladang people do not fall into this category. In fact, in the Indonesian Anthropology literature, including in North Sumatra itself, the existence of this community group is rarely mentioned. The Lubu people settled in Padanglawas and Mandailing in 1891, with a population of 2,033 people. In 1984, the population was only 1600 people (Butar-Butar et al., 1984) while in 2008, the population reached 2011 people (Matondang & Lubis, 2018).

Likewise is the uniformity of the Malay ethnicity in North Sumatra. If you base yourself on ethnographic writing, then this concept is not actually intended as a mention of ethnic names, but rather as a characteristic of people who live on the coast or have embraced Islam. Along the coast of Lhokseumawe as called by Pires (1944) in 1515 were Malays, the same thing was also called Polo in 1290 that the settlers on the coast of northern Sumatra were Malay. Some writers from the XIII to XIX centuries AD said that the settlers on the coast were Malay while those in the mountains were Batak (Reid 1995). Sinar (1986) said that people in Langkat, Binjai, Deli, Serdang, Asahan, Batubara, Labuhan Batu even in Riau Mare alay. The writer Lah Husny (1978), Said (1961) Pelly (2005) and others did the same thing.

Uniformity as Malay in North Sumatra raises crucial questions about its relationship with Malays in Riau, Kalimantan, Sulawesi and even in Malaysia. In Kalimantan, for example, they can identify their ethnic origin as Iban or Banjar, even though they call themselves Malay. Likewise in Sulawesi where ethnic Malays can identify their ethnic origins, such as Mandar and Bugis and others. Malays in North Sumatra are like Malays in Riau and Malaysia who cannot show their ethnic origin. Likewise, North Sumatran Malays. Who is the Malay ethnic membership? Although they mention one people, for example, the Malays in Deli do not want to be equated with the Malays of Langkat, Serdang, Batubara, Asahan and Labuhan Batu. Of course, rejection will arise if North Sumatran Malay is equated with Riau Malay, Bugis Malay, Iban Malay especially Malaysian Malay. They are quite different in terms of objective boundaries as Royce (1983) called. Likewise, they differ subjectively, such as the rejection of the Deli Malays who are equated with Langkat Malays.

A number of recent studies have tried to reject the mention of Malays as ethnic. A number of authors explicitly mention such as Miksic (1979), Milner (1978), Reid (1979) and Langenberg (1977). Even Perret (2010) explicitly mentions that the Malays in Deli and Langkat are Karo people who converted to Islam. This fact was seen in Guru Patimpus (supposed to be the opening

of the Medan village), Datuk Sunggal of the Surbakti clan, Datuk Brayon, Datuk Denai, Datuk Senembah, Datuk Kota Bangun and others and all of them were from the Karo tribe. Likewise, the name of the village in Deli tends to indicate the mention of the Karo tribe such as Sukapiring, ten two Kuta, Sunggal and others. Likewise, the Malays in Serdang came from the Simalungun and Karo people who converted to Islam. The history of Serdang as Sinar (1986) cannot be separated from Simalungun which is located in Dolok Silau. Furthermore, the Malays in Serdang Bedagai, Tebing Tinggi to Asahan are Simalungun people who converted to Islam.

Research Method

In this study, the researcher uses ethnographic research, meaning that the researcher acted as an anthropologist to find and describe the factors that occur in migration and the efforts of the Malay community to maintain their identity (Firdaus & Shalihin, 2021). Ethnographic research is a qualitative research strategy in which researchers investigate a cultural group in a natural environment for a long period of time (Windiani & Rahmawati, 2016). Main data collection comprises observation data, interview data and document study (Hasanah, 2017, Taqi, M. et al. 2021, Shah, S. Z. A. 2021). Ethnographic research is considered capable of digging in-depth information with extensive sources using participant observation techniques. As part of anthropology, ethnography usually consists of detailed descriptions of aspects of ways of behaving and ways of thinking that have been standardized on what is learned, in the form of writing, photos, pictures or films containing the report or description. In other words, the object of this research is humans or people who develop in different cultures, different religions and ethnic groups. Spradley (1997) reveals about the steps of conducting ethnographic interviews as a step in seeking conclusions for ethnographic research.

Observations and in-depth interviews with informants are part of one of the methods that researchers use when discovering social phenomena in the field. Armed with the theories and concepts studied, the researcher obtains as much information as possible and understands the social facts in the field in accordance with the actual reality to be used as data analysis. The researcher uses this ethnographic research with the aim of describing the experience of the Malay community who migrated to Tanjung Putus and the efforts of the Malay community to bring up their identity, so that later data would be obtained regarding their perspective on migration and the identity of the Malay community in Tanjung Putus. Of course, the involvement of researchers is very possible because in terms of language and culture, there are no obstacles with the people of Tanjung Putus (Sibt-e-Ali, M. et al 2021, e Ali, M. S. et al. 2021 and Taqi, M. et al. 2021).

Research Location

This study was conducted in Tanjung Putus Village, a village whose native population is Malay and therefore, it is called the "host population". Tanjung Putus Village is one of the villages in Padang Tualang District, Langkat Regency. Tanjung Putus village was chosen as the research location because the village is a Malay settlement. At this time, the Malays who live in Tanjung Putus Village reach approximately 90 families. Tanjung Putus Village is now one of the plantation centers in Langkat Regency.

Data Collection Technique

Data collection technique is a primary data procurement process for research purposes. The data in this study were collected using three techniques, namely: The observations made by the

author in this study were in the form of participant observation (McGrath & Laliberte Rudman, 2019). In this study, the object of observation is to see firsthand the various activities carried out by the Malay community in Tanjung Putus with the aim of knowing how people live and social relations in Tanjung Putus from various aspects such as social, economic, behavioral, cultural and religious. In-depth interviews were conducted by researchers before the research was conducted and at the time, the research was carried out (Rutakumwa et al., 2020). This interview or conversation was carried out with people who were considered informants and key informants, in this case were Malay traditional leaders in Tanjung Putus village.

Malay community, Javanese ethnic communities, and informants namely religious leaders, educational leaders, economic figures and entrepreneurs were included. With the involvement of researchers and informants, they can understand and explain what they do in their daily lives as well as train researchers to be closer and adapt quickly to informants. In-depth interviews were conducted with key informants and informants were more focused on what factors influence the marginalization of Malays in Tanjung Putus Village and how the Malays try to maintain their ethnic identity as a separate ethnic group in Tanjung Putus Village. In document study, researchers explored various data from books, scientific journals and various archives related to research. In this study, the researchers explored various data from books, scientific journals and archives related to the marginalization of Malays in Tanjung Putus.

Data Analysis Technique

Data analysis in research is a view of the author to be objective towards the data obtained in the field (Sutton & Austin, 2015). All the data obtained from the results of the field research was re-examined or re-edited. In the end, this activity aims to re-examine the completeness of field data and interview results. This study used an ethnographic data analysis model. Spradley (1997) explains that includes ethnographic data analysis models, namely, domain analysis, taxonomic analysis, component analysis, and analysis of cultural themes. Domain analysis is an investigation of units of larger cultural knowledge called domains. Here, the researcher looks for cultural symbols that belong to a larger category (domain) based on similarities. So domain analysis is generally carried out to obtain a general and comprehensive picture of the social situations to be studied.

Data Validity

This study uses triangulation to check the validity of the data. Denzin (in Jespersen & Wallace, 2017) states that triangulation is a data collection technique that combines various data collection techniques and existing data sources. Triangulation technique is a data collection technique in which researchers use different data collection techniques to obtain the same data. The researcher used several qualitative data collection techniques such as participant observation, in-depth interviews, and document studies for the same data source simultaneously. Meanwhile, source triangulation is a data collection technique where researchers use the same technique to obtain data from the same source (Adeem, M. A. et al. 2019, Sibte-Ali, M. et al. 2018).

Results

In the village of Tanjung Putus, the ethnic Malay community still applies the customs and habits of the ethnic Malay community where they still use the local language in communicating with each other, namely Malay from children to adults, passively use Malay, but outside the Malay

community, they use Indonesian in interacting with outsiders. The series of Malay customs are carried out by the ethnic Malay community in the village of Tanjung Putus, where traditional ceremonies can be considered as an opportunity to refresh primordial loyalty, they can enjoy the splendor of their noble culture even though they are far apart physically from the cultural center. The village is also an ethnic stronghold where the Malay ethnic community is free to keep pets, they raise a lot of goats and buffalo for their needs. These pets can be a defense for them. The ethnic Malay community in Tanjung Putus village maintains their culture in their daily life. Ethnic Malay groups use Malay in their daily lives from children to parents using Malay in communicating. They still occur in the village and traditional ceremonies are also often performed in Tanjung Putus village, such as during births, weddings and death.

Maintaining their culture in their own area makes their primordialism not disappear and their identity as Malays is clearly visible. Although there is cross-marriage between ethnic Malays and immigrant ethnic communities, the cultural assimilation is not clearly visible because ethnic Malays who have married ethnic immigrants will follow Malay culture and enter the religion believed by the Malay ethnic community, namely Islam. This makes people of ethnic Malays who marry ethnic immigrants stay away from their ancestral culture and enter and learn a new culture, namely Malay culture (NEO, 2006; Herlina, 2014; Atmaja & Kurnanto, 2018). Paying attention to the Tanjung Putus village area and other areas where the majority of the population is Malay, the distribution of power has slowed down due to cultural factors and low levels of education. Indeed, there are some people who can develop, but the correlation has not been able to cover the inter-ethnic ties in the Malay tribe in Tanjung Putus.

Sanusi (2017) discusses the globalization of Malays, actually what is called the Malays is not an ethnic or ethnic community as understood today. Ihsan Sanusi then explained that the Malays collectively fix their views on Malay collectively fixing their views on different paradigms at the horizontal level through a perspective that is not narrowly localized, because Malay is not something that localism in identification and revitalization of Malays actually requires support both intellectually and physically experts so that in the context of modernity, Malay civilization which has found its identity will become more advanced and will be able to influence the world's great civilizations (Chalid, 2016).

The habits of the Malays in Tanjung Putus which are very close to being intimate in coffee shops are very entrenched from generation to generation. They discussed various things there, both in terms of politics, economics and socio-religious aspects. Because of this, tradition and culture are attached and even known by other ethnic groups. Ihsan Sanusi explained the current context, the real results of the long process of modernization will continue to be secularization and globalization. Globalization causes political, economic and cultural integration (Ferdiansyah et al., 2016; Estuningtyas, 2018). The principle of deterioration is important because it becomes a turning point in contemporary civilization that has broad implications in social and cultural processes. Deterioration has resulted as a result of globalization causing people from various backgrounds to be integrated into a community (Ernawam, 2017; Dewi, 2019).

The Malays have a reference to the composition of family members, such as Yong, calling the first child, the second child as Ngah, and the youngest child as Uncu. Ethnic Malays adhere to a parental system where the position of the father and mother is the same (Wahyuni & Nurman, 2019; Hardian, 2021). That is why there is no clan or lineage, either from the father or the mother. In relation to social change and alternative theories about the dynamics of social life, it is emphasized that society can be seen as a continuous process. Society (groups, communities,

national organizations, states) can only be said to have social change if something happens in it, there are certain actions taken, there are certain changes and there are certain processes that are always working. Social change will have different meanings between the state of a particular society and the state of society in different periods of time (Sztompka, 2000).

The migration of the Malay ethnic community is also influenced by the knowledge already held by each nomad, where if their knowledge increases, the motivation to migrate will be even greater because they want to get better prosperity that they do not get in their hometown. The knowledge of the ethnic Malay community turned out to be an adaptation strategy for the ethnic Malay community to interact socially with the ethnic Malay community, whose knowledge at that time was not yet widely developed, especially with regard to environmental management because the ethnic Malay community mostly worked in the water sector as fishermen rather than farming (Andaya, 2001; Yeoh & Yeoh, 2015; Ihsannudin et al., 2019).

Conclusion

Based on the descriptions of the research results found earlier, the following conclusions can be drawn: 1) Migration of ethnic Malays in Tanjung Putus village was carried out in the 1960s because of the push factor and pull factor. The push factor is an effort to improve the situation to save themselves from political and economic conflicts. Pull factor is because it is caused by the interest of the community in an area because it is able to provide a source of life and good facilities for the ethnic Malay community. The motives and reasons for self-preservation and the economy are the most dominant factors in the purpose of wandering. 2) Efforts made by the ethnic Malay community to maintain their identity in their overseas areas continue to use Malay as the everyday language of their fellow ethnic Malays and non-Malays, carry out traditional ceremonies of birth, marriage and death which are carried out as an effort to maintain their identity. 3) The local government needs to prepare regulations to regulate the lives of ethnic Malays and immigrants so that a harmonious, peaceful life can occur and can work together to advance in Tanjung Putus Village, Padang Tualang District, Langkat Regency, North Sumatra Province. Conflicts often occur in many areas due to conflicts of interest between indigenous people and migrants who are unable to manage this diversity by local governments.

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