The contemporary Malay Cultural and architecture in Medan City

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Abstract. Malay is one of the identity of the city of Medan. Especially the Malay kingdom that has an important role in the history of the city of Medan and the river Deli. Some relics of the Malay kingdom in the form of buildings with Malay architecture that made the tourist area. In this modern era, many buildings are designed contemporary and leave behind a cultural background, especially Malay architecture. The research methodology used is qualitative methodology by way of observation and interviews with informants who are Malay people still in Medan city. And the distribution of questionnaires to the Malay community. The variables tested are, location and environment, language, technology, organizational livelihood system, the arts, and religious system. This study aims to determine the contemporary Malay culture and architecture prevailing in today's Malay society.

1. Introduction

The city of Medan is a metropolitan city inhabited by a multi-ethnic society that will exert cultural influences on indigenous peoples and lead to demands for large and diverse space needs. One of the identity of the city of Medan is Melayu Deli Kingdom who had triumphed in his time. As seen in the Maimun Palace, Al-Maqshum Mosque and some of its residents' houses. However, as time goes by and technology, the culture disappears slowly.

Prof. Dr. Usman Pelly, MA. revealed that the life of Malays in the city of Medan developed in accordance with the course of history. At first it was a picture of the Malay role in political, economic, customary, religious and other life during the colonial period. In the subsequent period there was an economic change that made the Malay people return to the agricultural tradition. This situation made the Malays unable to participate in development in Medan city and unable to compete in seizing the position of modern bureaucracy. According to the authors, it is due to the consideration of prestige, the normative constraint of education, and the lack of competition in the spirit of Malays [1].

Although the Malay population in 1980 amounted to only 8, 57% of the population of Medan city which amounted to 1, 4 million, but this percentage did not decrease when compared with the statistics of 1930 totaling 7, 06%. However, when compared with the increase in the number of ethnic Batak Toba, Mandailing or Karo ethnic groups, the position of the Malays in terms of percentage of the total population declined from the 5th order in 1930 to the 6th in 1980. The expansion of Medan has encouraged the pattern change Settlement of ethnic groups, including settlements of Malays. There is an impression that the settlement of
Malays is increasingly displaced to the edge of the city. In some urban zones these allegations may be justified. As mentioned above that one aspect of the expansion of the city is the expansion of facilities or shopping centers. These shopping centers in terms of developmental processes can be seen in five zones (shopping centers that also serve as trade centers), which can also be considered downtown. In these trading centers grow new settlements. The Chinese and Minangkabau who live mostly in trading almost 75% of them live in the vicinity of shopping centers, in contrast to the Mandailing and Malays who are not much involved in the field. Those who dwell around the city's shopping centers are only about 40%. Thus, the tendency of the Mandailing and Malay people to move to the edge of the city is not in the sense of "excluded," but perhaps more due to the calculation of the harmony of the physical environment [1].

2. Method

The method undertaken to identify contemporary Malay culture in Medan City is by way of direct survey to the field, that is to some areas which become the center of Malay community living at this time. The several variables that can be taken as a reference research to identify the culture of contemporary Malay in the city of Medan is as follows:

| VARIABLE | SUB VARIABLE | Data Collection Method | Indicator |
|----------|--------------|------------------------|-----------|
| Locations, natural environment, and demographics | Location | Interview, Observation | Map of Malay ethnic residential location, Settlement morphology |
| Natural environment | Observation | Environmental conditions of ethnic Malay settlement, Malay building architecture |
| Demographics | Statistical data of Malay ethnic population |
| The origin and history of the tribe | Before independence (until 1945) | Malay ethnic growth and development |
| Language | After independence (1945-present) | Malay ethnic growth and development |
| System technology | Production tools | Type of equipment for the production of goods |
| System technology Livelihood system | Weapons | Type of weapon equipment |
| | Food containers | Type of equipment for |
| Livelihood system | Social organization | Equipment type for garment container | Type of building shelter | Type of transportation equipment |
|-------------------|---------------------|--------------------------------------|--------------------------|---------------------------------|
| Clothing          | √                   | √                                   | √                        |                                 |
| Shelter           | √                   | √                                   | √                        |                                 |
| Means of transportation | √ | √ | √ |                               |

| Livelihood system | Social organization | How to hunt ethnic Malay |
|-------------------|---------------------|--------------------------|
| Hunt              | √                   | √                        | √                        |
| Breeding          | √                   | √                        | √                        |
| Farming in the lading | √ | √ | √ | How to grow ethnic Malay |
| Catching fish     | √                   | √                        | √                        | How to catch ethnic Malay fish |
| Furnish settled   | √                   | √                        | √                        | How to cultivate settled ethnic Malays |

| Knowledge system | Kinship system | √ | √ | √ | Kinship Customary norms Social norms |
|-------------------|---------------|---|---|---|--------------------------------------|
| Religious system | Art knowledge | √ | √ | √ | The process of spreading knowledge |
| Art               | Voice Art     | √ | √ | √ | Types of Malay Fine Art Types of Malay Music Works |

| Religious system | Religious Elements | √ | √ | √ | Works The types of religious elements |
|-------------------|---------------------|---|---|---|--------------------------------------|
| Art               | System of Confidence | √ | √ | √ | The structure of the belief system |
| Art               | Religious ceremony system | √ | √ | √ | Types of religious ceremonies Time of ceremony |
| Art               | People of Adherents | √ | √ | √ |                                           |

3. Results and Discussions
The observation area of the research was conducted in Aur village Medan Maimun Subdistrict. This area is the center of the Deli Kingdom which is marked by the Maimun Palace, Mosque Al Maqhsam and park.
Kampong aur is a village founded by the people of Malay, this kampong is along the river line Deli, this is because the deli river is the transportation route at that time so establishing the kampong beside the river get more value in the ease of access. Now this kampong aur turns into a densely populated environment. The condition of a dense building it looks from outside this little village slum. This kampong has a narrow alley as access to a house with otherhouses.

The language used is the deli malay language, the deli malay language has several variants that are idiolek region. Variants include:

- Malay language deli terrain and its surroundings (labuhan deli, cape morawa, perci sei tuan, lubuk pakam, village plunge, and deli chart).
- Coastal malayu languages (pumpkin beach, long rantau, mirror beach, bedagai and Bandar kalipah).
- Malay language mixed in border areas such as galang, kotari, ancient wake, Bandar building, dolok still, high cliff, sibolangit, old deli and crushed stone.

In Malay language deli field there are different diphthongs with Indonesian language like diphthong / ai / pronounced differently in Malay language, for example:

- [Pantai] and [pantei]
- [Gulai] and [gulei]

Nowadays the Malay language has been mixed with Indonesian language, the language which is often used by kampong aur community is Indonesian with dialect of malay field. Indonesian is used in daily activities within the family as well as with outsiders. Formerly the majority of these Malay tribes are farmers and traders, now the Malay people in Kampong aur have different jobs, some work as employees, traders, businessmen and others. With the technological development of the Malay society began to abandon their traditional tools such as milled rock is not needed anymore because the flour can be purchased easily, the mortar for pounding rice or spices in some masi houses there are using but elsewhere already using a blender to smash the various Type of cooking spice, coconut kutu which has been used to get the coconut milk is already using electric solvent engine. Weapons are used for hunting and as a defense against enemies in the past, now weapons such
as knives or swords are only used by Malays during custom occasions and are merely symbolic. The food containers used by today's Malay society are still influenced by the old Malay tradition where in some homes there are still copper kettle as a drinking water and as a place to cook water. Copper bone is a container for various foodstuffs such as side dishes, now people are using melayu glass materials, ceramics and plastics as a replacement copper dulang. The copper pots used by the Malay community in the past have been replaced with aluminum pots, baskets used in the past have been replaced by plastic containers or plastic bags. Malay society in the past generally lived in houses on stilts with front yard, living room and bedroom. The material used for the cost of wood for the structure of the building, wearing the edge wall and the roof of the leaves of the enau tree. Now the stage house has been abandoned by the Malay people, they prefer the house with the floor above the ground, the material used already using modern materials such as concrete, brick for wall and zinc or roof tile. Generally in one house inhabited by a family with two or three bedrooms. The use of terraces in some houses is still maintained as a place to relax and chatting with the neighbors around.

The means of transportation used by today's society are motorcycles, cars. In general they use all the modern vehicles that exist today. Malay tribes used to use boats and moved along the river, now the river can no longer be traversed by boat because of the siltation and the river is now used as a place to remove the dirt from the household so it is less feasible to be used as a transportation route.

The livelihoods of the Malay people around the deli are quite varied among those who work as traders, parkers, employees of companies and employers. Most of them are middle-income but there are also well-established people who have luxury cars but still live in this pretty crowded kampung area.

Malay society is a patrineal society where in the history of the kings sultan deli who became king and heir is the king's son. In Malay there is no genus as in the Batak community so the lineage can not be investigated unless he is a king who has a clear lineage. For the people of noble descent they usually give title in front of names like O.K and Datuk. Now the descendants of this nobility only lead in customary events of Malay society and have no effect to the government as in the work of Malay deli controlled the city of Medan.

In the past, music in the Malay community was used to create an aesthetic, entertainment but also music as a disseminator of informations, cultural symbols, ritual instruments that can connect people with the outer (magical). There are various types of musical instruments of Malay such as:

- **Kordofon.** That is a musical instrument that sounds due to vibrations in strings / strings that are stretched like rebab and violin.
- **Membrafon.** This natural music meghasilkan sound through the membrane is strained and hammered, examples of this instrument is a drum and rebana melayu.
- **Erophone.** Is a musical instrument that produces sound through air holes such as serunai, flute, flute nose.
- **Idiofon.** It is a musical instrument that produces sound through a blow to an echoing container, like a malay gong.

In modern Malay society generally these musical instruments have been replaced by a keyboard or a digital piano that can produce all types of musical instruments was so much simpler and easy to carry anywhere. The current music has shifted from cultural and sacred to being the only entertainment tool for invited guests attending parties.

Religion

Melayu community identic with the religion of Islam, it is said in ancient times when someone wanted to enter the Malay then automatically he entered the teachings of Islam. The teachings of Islamic religion have been embedded in Malay culture so that in Malay culture there is a tradition of Azan where a baby boy will be punished in both ears and if the baby girl will be
saved. Usually the father or baby who performed this ceremony. Another thing that is tradition is circumcision where circumcision is common for baby girls usually done when the baby is still small that is a few days after birth. However, most girls will undergo this ceremony at least when they are a year or older. For boys they will undergo circumcision when their age ranges from 8 to 12 years. The girls 'uncircumcised parties are not as vibrant as the boys' circumcised feast.

4. Conclusions
Malay culture in particular that there dikota terrain much influenced by other cultures that exist around, this culture affect each other. Some cultural traditions are retained in the lives of some others who have been abandoned because they are incompatible with the current conditions of Malay society. Malay architecture also changes as the culture changes. The hallmark of Malay architecture can no longer be found clearly in the homes of today's Malay society.

References
[1] http://suyadi-san.blogspot.co.id/2009/01/orang-melayu-di-kota.html