

The Importance of the Deli Malay Coastal Community's Initiatives in Preserving Local Culture in the Indonesian City of Medan

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Abstract: The city of Medan is multi-ethnic, containing members of the Malay, Batak, Minang, Javanese, and other tribes. This is evident in the community's social, political, governmental, and other endeavors. In the city of Medan, ethnicity has virtually disappeared. The physical growth of the city of Medan historically cannot be isolated from a number of cultural figures. A native tribe that lives in the city of Medan is the Deli Malay tribe. One of the Malay tribes that live in the Deli Serdang neighborhood in Medan city is known as the Deli Malay tribe in Jawi. Geographically, the distribution in Medan City includes Labuhan, the Deli Tua neighborhood, and the Deli River's banks. This study elaborates on Weber's assertion from a sociological perspective, stating that action is an attempt at human behavior that can be subjective, have an influence, include other people, and have reciprocity. This understanding of existence can also be applied to activities and efforts made to preserve existence in a high social order. The purpose of this study is to determine the significance of the Malay Deli coastal community's actions in preserving the local culture of the city of Medan, the manner in which the Deli Indigenous Community Forum (FORMAD) social group collaborates in the Metar Bilad Deli and Percut vocational areas, and the manner in which the Deli Malay Coastal Community interacts with its neighbors. This study employs a qualitative descriptive methodology, an interpretative paradigm process, and a case study style of research (Case Study). The Metar Bilad Deli Vocational School and the Percut Vocational Area served as the research sites. The study's methods included putting purposive sampling subjects and condensing data analytic processes, presenting the results, and making conclusions. The reliability of the methodology, tools, and member screening for the credibility test. This study employs a qualitative descriptive methodology, an interpretative paradigm process, and a case study style of research (Case Study). The study's findings revealed that: First, the meaning of the action discovered is interpretive action, specifically the meaning of social meaning substantively positioning the social order and strengthening the culture in it through actions that are used to being carried out and in a conscious state of both instrumental rational action, value-oriented rational action, Traditional Actions/Actions Due to Habits, and Affective Actions/Actions Influenced by Emotions. The suggestions made call for strengthening Malay cultural values through instruction in locally relevant material, establishing local government in coastal communities through development programs, working with the sultanate to preserve historical Malay Deli assets, and, finally, boosting the competitive value of Malay Deli coastal communities by building trust that stands the test of time.

Keywords: Coastal Community's, Initiatives, Preserving Local Culture

1. INTRODUCTION

A society is defined as a group of people or individuals who live in close proximity to one another and engage in regular social interactions. The significance of the affiliation and unity of people who coexist is due to the ties they have created, which include understandings that benefit one another and reciprocal interactions that have an impact on one another [1]. Living together and the bond that develops between them are what social interaction means in both internal and exterior environments. Humans are viewed from two perspectives in the social interactions that social groupings create,

namely as biological and social creatures. In this instance, humans are a component of the current social order and institutions, which collectively form a culture. Socio-cultural contact is a part of group interaction that helps people acquire habits [2]. The result of human reason and creativity is culture. A culture is created by human reason and insight that is based on demands from everyday activity. It is further emphasized that culture is the sum of all human ideas, works, and outcomes that do not come from instincts and can only be created once humans go through a learning process. Culture is a trait or local identity that has long existed in Indonesia [3]. Literally, culture is a way of life that forms, is owned by, and is passed down to the next generation through conventions, language, artistic creations, religious beliefs, and political systems. Local culture, on the other hand, is the outcome of a revelation brought about by indigenous knowledge that has persisted and is still growing in a certain area.

The local population develops a habit out of this culture that serves as the foundation for social interaction from a social standpoint. Naturally, this meaning derives from an existence that has been thoroughly established by systematic means. According to information gathered from the Ministry of Education and Culture's Data and Information Technology Center in 2020, cultural heritage is divided into intangible cultural heritage and object heritage (such as that found in museums) (art, history and beliefs and traditions). Of fact, Indonesia owns the historical media that makes up this cultural legacy [4]. Cultural values in social groups frequently change across Indonesia's various regions. It is well known because externality and cultural globalization elements also strongly influence the diffusion and acculturation of the culture. For instance, a study titled "The Existence of Social Groups in Preserving Cultural Values in Kamangta Village, Tombulu District, Minahasa Regency" [1] found that social groups continue to exist and be maintained. Norms, beliefs, and networks are found in the family and grieving pillars. In the meantime, the social organization known as the "pillars of grief" supports grieving families by preserving cultural values, particularly from an economic perspective. The initiatives taken by social organizations in the Kamangta community in Cultural values in social groups frequently change across Indonesia's various regions. It is well-known because Minahasa Regency's cultural traditions have been preserved without sacrificing the current laws and practices.

According to research [5] on the significance of Malay Deli culture in marriage processions (an analysis of the pantun and dance rituals in Malay wedding processions), the Malay Deli cultural wedding procession contains the most overt representations of marriage in Malay culture. Society is in favor of the Malay human race's survival. The Malay man will continue thanks to the adoption of Malay marriage customs, which will serve an additional purpose. Marriage traditions serve to uphold Malay culture and work to spread it throughout the world. It is also studied to improve understanding of Deli Malay [6] Regarding the Deli Sultanate's History and its Community Civilization First, historically speaking. The Deli Sultanate developed as a result of continuity from the earlier Kingdom of Haru (Aru). The capital of the Islamic-style Haru Kingdom is located in Deli Tua. The Haru Kingdom was a renowned Islamic Malay Kingdom that ruled over Sumatra in the Malacca Strait and its surroundings beginning in the 13th century. The Haru Kingdom's existence is still changing as the times do. Political conflict between the Sultanate of Aceh and Siak Sri Indrapura erupted over Haru's land. Second, this sultanate finally became the Sultanate of Deli during the 17th century. The founder of this sultanate was Paduka Sri Gocah Pahlawan. The Sultanate then changed along with the times. In 1669 till Currently, fourteen sultans who are linked by blood and zuriat are in charge of the Deli Sultanate. The Deli sultans assumed guardianship over the people or peoples they controlled. Third, the Sultanate of Deli's system of administration is based on Islamic culture.

The Malay culture and its use in the political system incorporate the ideas of adat and Islam. The Deli Sultanate system is built on the ideas of adat based on syarak and syarak based on Kitabullah. Also in governing This customary basis was used by the Sultanate of Deli. In order to run its governance structure, the Deli Sultanate and its Community Civilization had to have aspects of both the nobles and the populace. Sultan is the earthly embodiment of God. The sultan who rules them, however, must ultimately have the people's complete obedience because he or she is the leader on both a governmental and religious level.

Thirdly, the Deli Malay community has a specific structure and a special kinship system, making it unique in terms of culture. In the framework of social and cultural interactions in historical East Sumatra and current North Sumatra, the Deli Malay population also has kinship ties to the Karo,

Simalungun, and other tribes. Fourthly, the Deli Malay Civilization created iconic structures, such the Al-Mansun Grand Mosque and Maimun Palace. The existence of the Deli Malay culture in North Sumatra can at least be demonstrated and made well-known by these two historical structures. Additionally, this region also produces the well-known Deli tobacco. The Indonesian people and the Malay World also benefited from the Deli Malay Civilization's contributions to different facets of culture. The most evident is that the Malay language, including Deli Malay, contributes to Indonesia's official language and is also spoken in Malaysia, Brunei Darussalam, and a number of other Malay nations. The Bustanussalatin or Sulalatussalatin form of royal rule also served as a model for Islamic sultanates throughout the archipelago. The headgear and other traditional Malay clothing items are also a part of our national attire. Integration mechanism for heterogeneous and diverse societies. The Deli Malay civilization made contributions to the national or global Malay system of social integration.

On the fringes of Medan City, in the seacoast region, lie the Metar Bilad Deli Vocational Area and the Percut Vocational Area. Acculturation in the region underwent various changes, affecting educational, health, economic, and cultural activities. A lot more needs to be done to move and retain other important industries. These two regions likewise have issues and urban issues, particularly because of the preexisting lifestyles and ancestral cultures. Their incapacity to preserve their current existence as a result of the extremely pressing needs of life is what is causing the reduction in social movement and engagement. Although various studies have shown that urgent strategic action is required to maintain its existence, preventive activities and actualization are still rather weak as of now. For instance, study on "Rational Acts and Strategies for Networking Small Fisherman Households" [7] claims that social networking is also a form derived from the rational actions of Karangsong small fishermen. It can enhance the social character and familial aspect of the cheating baskets tactic used by tiny fisherman from Karangsong in the coastal fishing area. This tactic is another attempt to preserve their social, economic, and cultural ways of life in coastal communities. Then, in his study titled "Patterns of Interaction and Exchange Behavior of TPI Shrimp Jaya Fishermen Groups, Keburuhan Village, Ngombol District, Purworejo," [8] further explained. concluded that two individuals, Jazir ASP and Fanni Rahman, who led the movement for social transformation and religious tolerance, expertise of da'wah management in forming a type of communication with TPI fishing organizations that is pro-economic. By way of these fishermen's interactions and behavior, this effort also serves to preserve cultural norms.

In a study titled "Rationality of the Actions of the Deli Malay Coastal Community in Maintaining the Existence of Local Culture Medan City," the researcher seeks to ascertain how the activities and mitigation efforts are carried out by the Malay Deli community who live in the coastal area of the Metar Bilad Deli Vocational Area and the Percut Vocational Area.

Support for the idea that was used to explain the problem's context includes: "Rational Action and Strategy for Small Fisherman Household Networks" [7], "Representative bureaucracy, organizational strategy, and public service performance: An empirical investigation of local English government [9], "Pattern of Interaction and Exchange Behavior of TPI Shrimp Jaya Fishermen Group, Keburuhan Village, Ngombol District, Purworejo," [8], The Existence of Social Groups in Preserving Cultural Values in Kamangta Village, Tombulu District, Minahasa Regency" [1], Conceptualizing Coastal and maritime cultural heritage through Communities Of Meaning and Participation [10], Coastal Cultural Heritage: A Resource To be Included In Integrated Coastal Zone Management [11], Legacies Of Failure To Win The City Of Culture : Liminality, Civicism and Change [12], Research On Countermeasure Of Local Culture-based Sustainability Of Urban Block Patterns. [13], Cross-Cultural Narrative Inquiry Cross Cultural Lives [14], Empirical Measure Of Cultural [15], Local Rationality [16].

2. RESEARCH METHOD

The social definition paradigm is applied in this investigation. Max Weber's sociological research examines social interactions and relationships to examine society from a social perspective. Through personal choices that have significance for the individual or personal meaning for the individual and have relationships with others, Max Weber explained the paradigm of social definition. Social studies and acts by Weber study and center on the interpretation of social action. Weber came to the

following conclusions as a result: Third, sociology must employ interpretative understanding (vertehen). Second, sociology must emphasize causation [17].

This study used a qualitative research methodology. W. Lawrence Neuman, in the Use of a Non-Positivist Perspective [18]. With regard to social issues, qualitative research frequently employs an interpretive and critical perspective. The focus of qualitative researchers is on individualized metaphors, descriptions, and subjective classifications of particular cases. The atmosphere that constitutes an object of observation and is challenging to measure precisely or describe in numbers is one part of the social world that qualitative researchers attempt to cover. The purpose of this qualitative study is to examine the role that social actor groups (Masyarakat Melayu Deli coast) play in preserving local culture in the city of Medan. Clearly describing and elaborating on the social interactions of the actors in keeping one's existence. Additionally, data analysis was done using information gathered from interviews, observations, and documentation pertaining to the social interaction of actors (Deli Malay coastal community). Case study research is the methodology employed in this study (Case Study). Case specifics in an incident, whether it features people, groups from a particular culture, or a portrayal of life. Several characteristics of a case study are outlined by with [18], including: (1) identifying "cases" for a study; (2) The case is a "system bound" by time and place; (3) Case studies use various sources of information in collecting data to provide a detailed and in-depth description of the response of an event; and (4) Using a case study approach, researchers will use case studies to learn more about how people respond to events Spend time outlining the situation or background of a case.

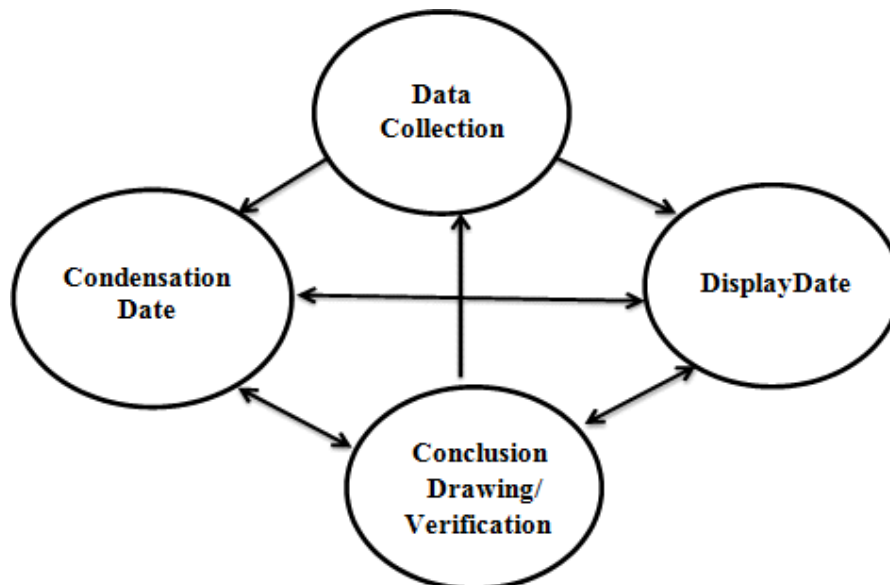
This study was carried out in Medan City, North Sumatra Province, namely in the coastal region outside of the city, which is home to the Percut Vocational Region and the Metar Bilad Deli Vocational School. It takes 1 hour and 10 minutes to drive the 22.8 kilometres between the location and the city center. Between 2.5 and 37.5 meters above sea level, Medan City is situated between 3°.27' and 3°.47' North Latitude and 98°.35' and 98°.44' East Longitude.

Deli Serdang Regency abuts Medan City on its northern, southern, western, and eastern borders. With a size of about 265.10 km², Medan City is one of 33 Level II Regions in North Sumatra. This town is the administrative hub of North Sumatra's Level I Region, which borders Deli Serdang Regency to the north, south, west, and east. Lowland makes up the majority of Medan City, which is located where the Babura River and the Deli River meet. A map of the research site that includes Medan's city center may be found below. The Kedadukan Kali Dua Kuta area, the Metar Bilad Deli Vocational Area, and the Percut Vocational Area geographically and territorially. Malay deli operated in the Coastal region of Medan City by Datuq Adil Haberham, SE, Metar Bilad Deli Tengku Muhammad Fauzi Vocational.

The following are the data collection methods used in this study: Observation, Interview, and Documentation In this study, the research subjects were chosen purposefully by the researchers based on a set of criteria or considerations, which is known as a purposive sampling technique. The claim that only purposeful sampling is used in qualitative research not a random sample supports this. 2016 The following criteria were used to select a purposive sampling approach by the researcher: First, the Deli Malay Ethnic Community, which is restricted to (Sicanang Island and Belawan I Villages) in Medan Belawan District and to (Sicanang Island and Belawan II Villages) in Medan Labuhan (Pekan Labuhan Village and Nelayan Indah)[20] and [21]. the Deli Malay Ethnic Group Community members who have resided in the coastal region for 20 years and are at least 15 years old. Other topics that provide evidence and detail include:

- Delegates from the Sultanate of Deli, or at the very least, the Datatu of the Sultan of Deli.
- Medan Belawan (datuk or Wazir Urung Ten Dua Kuta) and Medan Labuhan (king or kedadukan) are the territorial or vocational rulers of the study's subject (raja Metar Bilad Deli).
- Academics and cultural observers who are knowledgeable on the evolution of Malay deli culture.
- The Deli Indigenous Peoples Forum's leader (FORMAD).

Researchers employed the same Milles and Huberman analysis methodology in this investigation as they did in [18]. Data condensation is the process of choosing, concentrating, reducing, abstracting, and/or changing the data that exists in the whole corpus (body) of written-up field notes, interview transcripts, papers, and other sources. empirical resources Matthew B. Miles A guide on qualitative data analysis's methodologies [22].



Picture2.1. *Data Analysis Cycle; Miles, Hubberman, & Saldana 2014.[22]*

3. RESULT AND DISCUSSION

The following are the findings of the research and the findings of the observations based on the development and strengthening of the current research variables:

3.1. High Subjectivity Appears

According to Weber's theory in [17], human activities will have subjectivity and meaning. According to Weber, this action is a genuine effort that will be made by people when they are under pressure, occasionally inwardly and overly focused. These intentions and behaviors might sometimes seem reasonable, leading people to interpret them as an effort to maintain routines and defend oneself. As stated by Mr. Im Razak, a fisherman who resides in Sicanang Island Village, Medan Belawan District, this is seen in the behaviors of some Malay tribal people who are employed as fishermen and who must support their families and basic requirements. In conversations with scientists, he said:

—Kami Cume Nelayan, Setiap hari kena tangkap ikan. Kalau nak makan bersame keluarga kena kelaut. (With Malay Language).

We can infer from the responses given above that subjectivity is a very subjective act that is performed intentionally and mentally. Perhaps as a result of the daily obligations and routines. Consequently, some locals believe that travelling to sea will improve the situation. Because their primary source of income at this time is at sea, they are able to feed and sustain their families. Mr. Fahrurozi, a 17-year-old youth from Nelayan Indah Village in Medan Labuhan District who works as a cleaner and keeper of fishing canoes, expressed the same thing. He answered:

—Jike diberi pilihan nak kerje, saye ingin bekerja dipejabat. Tetapi saye dilahirkan dalam keluarga nelayan, jadi saye perlu berjuang sebagai nelayan juge. Pergi nak sekolah tinggi butuh biaye nak besarke?. (With Malay Language)

There is an attempt to oppose the situational and spiritual experiences, according to the responses from the sources mentioned above. This conduct is, of course, predicated on his promise to silently sacrifice the future without having an impact on or sacrificing anyone in the process. The decisions made at this moment might unintentionally prevent someone from joining as a fisherman and some other people. because the environment was taken into account when the activity was being considered. Although there is opposition, the activity has a limited impact and has the potential to alter generations-old patterns.

3.2. Existence of Substantive Actions

The Malay Deli tribe also doesn't keep quiet about the changes and effects of prior decisions. The majority of coastal Deli Malay residents still adhere strictly to the customs and traditions that have been passed down from one generation to the next. In essence, culture is something that people learn and is not something they are born with. Prof. Khairil Anshari, a Malay figure and observer of Malay culture in Indonesia, further clarified this by stating:

"Malay people have a personality identity in general, Malay customs, speak Malay, and are Muslims. Because of this, if one studies Malay cultural practices, one cannot separate them from Islamic religious doctrines. As per conventional wisdom, the globe is blessed with civilized land, and Malay people will not vanish (Hang Tuah). (12 November 2022, interview)

The opinion above suggests that continued efforts and actions in upholding honorable beliefs and habits are necessary. As a result, the importance of individuality and personality becomes a yardstick for how civilized, well-spoken, and committed to upholding Islamic ideals Malay people are wherever they are. Thus, the Malay people's cultural values should never vanish as though being sucked up by the earth, according to what the Islamic religion itself expressly instructs. The XIV Sultan of Deli, Tuanku Mahmud Lamantjiji Perkasa Alam, echoed this sentiment when he said:

"The Sultanate of Deli has a number of roles in maintaining noble cultural values so that they remain, including: serving as an Islamic symbol, preserving culture, serving as a conduit between the community and the government, and helping the poor. TNI-POLRI in establishing law and order and ensuring community safety, particularly for the Malay Deli population (Interview 12 November 2022)

The aforementioned statement undoubtedly provides the Deli Malay community encouragement that the Deli Sultanate's efforts to uphold continuity and create links between the Deli Malay community and other tribes in the city of Medan are still active. Malay Deli was able to sustain the values and social interactions that were based on all of the elements in the city of Medan, which were mostly focused on religious values and symbols as the primary indicators of the Sultanate's acts.

3.3. Customs and Ancestral Heritage

The Malay deli community in Medan City has a strong attachment to unfounded deeds and efforts. According to Weber, human beings engage in rational behavior on a daily basis even when they are unaware of it. According to Ralph Linton:

"Culture is the sum of knowledge, attitudes, and patterns of behavior which are habits that are owned and passed on by members of a particular society," the culture that has been passed down by the ancestors and the guidance of the Malay Deli tribe has formed strong attitudes and character within the Malay community (Ralph Linton).

Another viewpoint is as follows: "Because it may be passed down from generation to generation and endures despite people, culture is something that is superorganic. People who are part of society change all the time (Melville J. Herkovits). The following statement is supported by Prof. Khairil Ansari's statement, which:

"Malay people both in coastal and non-coastal areas continue to practice the cultural heritage of Malay Deli, which includes physical objects and works of art as well as behavioral patterns, outlooks on life, and value systems. which in this instance includes a way of life (philosophy), history, traditions, language, literature, writing in Malay Arabic, traditional attire, folk games, culinary arts, traditional equipment, architecture, and traditional weapons. As a result, there are There are various taboos that we frequently hear about; for instance, you shouldn't dine in front of the door, go outside at dusk, or lift your plate when you're eating. (12 November 2022) (Interview).

According to Wan Abdullah, a 56-year-old from Medan Labuhan, the coastal communities' inherited practices and daily routines are as follows:

"My family is of ethnic Deli Malay descent. My family used to reside in the Bandar neighborhood close to the palace. The characteristics of our family, such as the traditions observed during pregnancy, childbirth, marriage, and death, have not changed. Additionally, there are ceremonies for receiving rewards, taking balimau baths, and making a brotherhood commitment (interview conducted on September 17, 2022).

The same thing was said by Mr. Ismail Hanafi, a local of the Nelayan Indah Village in the Medan Labuhan District:

"We still uphold the ideals of our forefathers through a variety of sports. The kids still play ligu, poles, fan slides, full-blooded catfish, congklak, soccer balls, and tops here not to add that it is on the cultural agenda, go to the hole, and so forth. (Assesment on September 17, 2022).

We can infer from some of the answers given above that the Malay Deli coastal population continues to practice ancient cultural values, starting with language, rituals, and daily routines. However, they notice a change in meaning in their interactions and behavior. since both people and times have changed.

3.4. Social Action is Present (Social Action)

Every tribe and nation in the globe is strengthened by the term "Power Of Culture." How can culture have influence that the masses will not lose? Having the ability to compel someone to keep something alive and maintained. The Malay Deli coastal community, for instance, incorporates interaction into its social activities. According to W. A. Gerungan, who wrote about social interaction in his book *Social Psychology*:

"Social interaction is a relationship between two or more human beings in a human being that mutually influences individuals with other individuals or vice versa and can change or improve human conduct." *Social Psychology* by W. A. Gerungan, Chapter 13 (Bandung: Eresco, 1996).

Human interaction in which correspondence takes place includes social action. The actualization of human contact that influences both individuals and groups results in the creation of new values and social values in society. Ms. Nelisa Izma, a 34-year-old lady who lives in the Sicanang Island district of Belawan, questioned this viewpoint as well. She said that:

—Kami nak bergaul dengan sesame jiran pada majlis perjumpaan keluargemisalnye Turun Tanahuntukanakbalita, Cadangandan perkawinan, pertabalanana kdanbanya klagimajlis perjumpahan! (With Malay Language).

In the meantime, Mr. Supardi, a local of the Pekan Labuhan Village, Medan Labuhan District, claimed in an interview that:

"Malay locals are now beginning to engage in social interaction, such as by joining a fishing cooperative, jula-jula, perwiridan, or other monthly gatherings. There are also those who cite voluntary donations in the event of misfortune or catastrophe. (Assesment on September 17, 2022).

3.5. Struggle and the Culture of Struggle

Struggle constantly Culture is a place where people and groups interact strongly, which can occasionally lead to friction and conflict. This results from competitiveness to eliminate the rival, whether via fair play or violence. In his book *Social Structure and Process: An Introduction to Development Sociology*, Soleman B. Taneko noted:

"A struggle between two or more parties to accomplish a common objective is called competition. Competition is characterized by the peaceful or fair-play method in which the effort to eliminate the other party is conducted, which ensures that the boundaries of necessity are always kept. Competition can be found in all facets of life, such as status, power, economy and trade. Java: Raja Grafindo Persada, [23], *Social Structure and Process, An Introduction to Development Sociology*, 121

Currently, not all residents in coastal areas are Deli Malays. However, there is some resistance as well. Other ethnic groups engaged in social actions to defend themselves in the social space created by coastal Malay populations. The position in the election of power, for instance, and so forth. According to Mr. Supardi, a resident of Pekan Labuhan Village in Medan Labuhan District, the ethnicity of the Deli Malay still largely predominates:

"More or less, we also have to defend ourselves in a circumstance where we have to fight. Elections for chairmanships, cooperative heads, and youth associations, for instance, are similar to elections for youth organizations. I also believe that the Malay community, particularly those around the coast, no longer merely consider your stomach while deciding what to eat. However, it's equally important to protect the area. (Assessment on September 17, 2022).

Of course, this conflict and rivalry did not initially take the form of physical combat; instead, it began as a family affair. For instance, when H. Aulia Rachman was elected, a native Malay Deli son who ran in the 2020 Medan mayoral and mayoral elections, the Malay coastal population also indirectly entered into a political dimension. Mr. Im Razak, a fisherman from Sicanang Island Village in the Medan Belawan District, said as follows:

"In the most recent local elections, we also picked Encik Aulia to win. Additionally, we talked, we agreed, and, thank God, Mrs. Auliah won. (Interview 17 September 2022). (Interview 17 September 2022).

3.6. Social Group Dynamics as they Occur

The dynamics within the Malay Deli tribe are complex, particularly in light of the Deli Malay ethnic group's location in the city of Medan. The Malay ethnic Deli's heyday in Medan City is said to have come to an end according to history. For instance, the ability to govern and protect ancestral territories as areas that diplomatically become regional, regional, or occupational domains possessed by the Deli Malays themselves may be seen from the territory, power, or throne, assets of the empire. based on the circumstances of the event. Since the birthplace and history of Malay Deli leadership has gradually darkened in the perspective of economy, Deli Malay has gone through various shocks and has developed as a group in the city of Medan. power to a key position in management. Additionally, there were shifts and dynamics that appeared to have been suggested by the community to Malay Deli young, particularly in coastal places. Mrs. Marhamah, a local of the Belawan District's Belawan I subdistrict, said this. He stated:

—Kebanyakan remaja nak sini berasa takut apatah lagi berkomunikasi, takut tuk bercerite. Mungkin karne pasal ekonomi dan tidak beresekole tinggi. (With Malay Language)

Mr. Im Razak, a resident of Pulau Sicanang Village in the Medan Belawan District, also stated the same thing, saying:

—Saye tak paham pasal kenape semangat anak mude disini tidak seperti semangat saye dulu. Siapa lagi yang akan meneruskan budaye ini kalau bukan merekani. Biarlah kami tinggal dipanta ini. Jangan hilang ditelan mase budaye leluhur. (With Malay Language).

Due to the rapid urbanization and modernisation, this trend is particularly noticeable Among ethnic Malays. This has an effect and reflects past behaviors that Malay people view as hedonistic, not frugal, and up to extreme individualism. So that the change has an impact on even the tiniest members of society. Prof. Khairil Ansari stated this and said that:

"Malay people used to live well in this city, were highly wealthy, and had access to gardens and other amenities. The dynamics and lovely living have an impact on attitudes, causing people to forget to protect themselves. Consequently, a large population of Malay people now reside in the city's periphery. Exceptions include people with high social standing. (Assessment on September 17, 2022).

Ms. Nelisa Izma, a 34-year-old woman who lives in Sicanang Island's Belawan sub-district, had the same sentiment when she said that:

—Dahulu fakte sejare kalau sanak saudara kami menepi di pinggir sungai deli yang ade di tengah kota. Dahulu hidup makmur, beradab. Tetapi nak sulit mempertahankan diri awakni dengan tenang. Karne kehidupan yang mulai besar. (With Malay Language)

3.7. Between Hope and Hopelessness

The Deli Malay tribe was one of the tribes that existed at the period whose level of trust was exceptionally high. because throughout the colonial era, the Malay Deli tribe was crucial in the fight to save the city of Medan. Before the Deli Malays at that time controlled the power, the Malay Deli tribe was one of the significant pioneers in numerous sectors. In the city of Medan at the time, the philosophical movement coexisted strongly with the movement and existence of the Deli Malay tribe. To the extent that some of the acts made are not future-focused, they are in direct opposition to the idea that the Deli Malay tribe is the original inhabitants of the city of Medan. The Malay Deli tribe previously had a variety of viewpoints to be able to appreciate what they had, which put them in a position where tribes who supported Medan as a multiethnic city visited the city. The Malay Deli tribe must labor hard because of their existence and situation, which also affects their social and economic circumstances. is currently governed by or under the control of various internal interest groups. Mr. Supardi, a local of Pekan Labuhan Village in the Medan Labuhan District, likewise expressed this viewpoint when he stated that:

"At that time, the Malay people were very smug about their wealth. The majority of Malays used to hire workers to maintain their property or farms. Do not get involved in politics until it seems out of date. (Assesment on September 17, 2022).

Mrs. Marhamah, a local of Belawan District's Belawan I subdistrict, said the same thing. He stated:

—Mungkin kita nak bercermin dengan ape yang kira rasakan kali ni. Dahulu kita tidak memikirkan anak beranak disini. Kita makan dengan nikmat yang luas, banyak acare yang kita lakoni. Itulah dulu kita dan care berbudaye suka dengan adennye pesta (hajadan) (With Malay Language).

The Malay Deli coastal community has decided to live in the coastal city region after assessing the current scenario. Despite the historical events, they have made their choice of life and are prepared to accept it along with themselves. They made this decision as part of their ongoing efforts to live a long life and maintain enduring relationships with their family members. Ms. Nelisa Izma, a local of Sicanang Island's Belawan subdistrict, likewise echoed this sentiment when she said that:

—Kalau nak memilih kami nak hidup tentram di pusat kota, akan tetapi kami belum tentu berbahagie. Ape yang telah kite bangun telah membawa kita dalam kebahagiaan keluarga. Tidak putus ase dengan keadaan ni. Tetapi kami sudah merasa nyaman dengan keadaan ni. (With Malay Language).

Several decisions and acts that the coastal Malay citizens of the city of Medan have inadvertently comprehended and accepted with the consequences up until the decision was made can be inferred from some of the answers given above. For instance, they are prepared for life and the effects of residing near the coast. Another attempt is to keep up long-established ties of kinship and friendship in order to preserve the existence and current population.

3.8. A Movement for Cultural Philanthropy Exists

Endeavor to promote culture as a nation's riches and embodiment. Without changing the local laws and traditions, the Malay residents of the seaside deli in the Medan Belawan and Medan Labuhan subdistricts optimize every activity done there. The philanthropic movement in question in this instance establishes new social initiatives in coastal areas or strengthens ones that already exist. Additionally, culture can be created to be a framework for social movements and other types of movements. According to the description given above, social movements serve as social capital in interacting and building continuity in culture, including local culture (superculture) and national culture (culture). A social system is developed in the area where this charitable movement is active. These social systems comprise social interactions, social groups, social behaviors, and social patterns that support this culture as a way of life. Through its components of social organization, the system is existent. According to Professor Khairil Ansari,

"Social movements also need to be developed as a form of genuine activity and their existence," says the author, "those who can maintain that culture still exists apart from the existence of meaning and symbols such as cultural forms from the forms of customs or customs." (Assesment on September 17, 2022).

As the ruler of the Medan Belawan District's Kali Dua Kuta Region, Datuk Adil Freddy Haberham stated the following:

"Deli Malay culture must be preserved in the city of Medan. Actually, there are a lot of things that we have partially forgotten. Glory has a wide range of connotations and symbols. There are also references to royal history, traditions, language, literature, Malay Arabic, traditional clothing, games, Malay cuisine, art, crafts, and weapons. (Assesment on September 17, 2022).

According to the information presented above, sustaining cultural assets also contributes to maintaining and preserving the subculture culture that is created. Therefore, to carry out culture with movement — movement as a stimulant increasing cultural values — is the definition of culture as a culture. Tengku Muhammad Fauzi, who represents the Medan Labuhan District as the Metar Bilad Deli Vocational King, declared that:

"It is our common responsibility to preserve the Malay Deli culture. Maintaining cultural values through ancestors' rituals and traditions is one of them. Through the Deli Indigenous Community Forum (FORMAD), Metar Bilad Deli started a social movement to preserve Deli Malay values and culture in Medan City. (Assesment on March 5, 2022).

Consequently, a social movement that also comprises a meaningful movement with regard to cultural philanthropy. This movement began as an endeavor to preserve the city of Medan's Malay cultural values in their continuity and existence.

4. CONCLUSION

The following conclusions can be drawn from the outcomes of the debate above: First, the Deli Malay Coastal Community's efforts to preserve the local culture of Medan City are carried out by putting a strong emphasis on understanding and an interpretive perspective of action. The location of social order and the support of culture within it are substantively positioned by activities that are routine and intentional. This can be seen in the steps taken by the coastal Malay community in observing the dynamics of social groups that occurred throughout the journey and history of Malay culture in the city of Medan, so that ideas and substantive steps emerged, social actions to form cultural philanthropic movements like the Deli Indigenous Community Forum (FORMAD) is an organization that upholds Malay traditional emblems in a sociocultural manner. This effort is made due to the advent of powerful dynamics and acculturation which over time may jeopardize the life of the Malay Deli culture itself. As such, it can be considered to be an instrumental rational action (Zwerk Rational) and a value-oriented rational action (Werk Rational).

Therefore, the Malay Deli Coastal Community still bases its decisions and actions on its rich ancestral tradition and customs. This is seen in the Malay Deli Coastal community's activities, which still involve a number of traditional practices like: customs (in the womb, birth, descent from the ground, circumcision of the apostles). weddings, circumcisions, and deaths. Additionally, there are ceremonies for the promise to become brothers, balimau baths, wage-upah, and other things. Then, when making a decision or selecting a leader, they continue to use thorough deliberations so that the datuk can offer guidance to the candidate. This is referred to as a Traditional Action or an Action Driven by Habit (Traditional Action).

Malay Deli coastal populations face additional difficulties due to their strong subjectivity in evaluating and going about their daily lives. Despite their best efforts, they must contend with harsh natural conditions and intense economic pressure. However, they find it very challenging to escape this circumstance, and as a result, a pessimistic and perspective-altering feeling develops somewhere between belief and pessimism. This behavior is seen as an affective or emotional behavior.

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