



The Culture of The Following of Melayu Identity in Indonesia

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Abstract:

The diversity of ethnic groups makes Indonesia also has a lot of local cultures, one of which is folklore. Part of the culture of a society that is spread and traditional in nature which is passed down orally and from generation to generation is also called folklore. Folklore consists of two big words, namely folk and lore. Folk means a group of people who have physical, social, and cultural identifiable characteristics so that they can be distinguished from other groups. This research is culture-based research that investigates folk culture as the identity of the Malay Archipelago tribes in Indonesia. Folklore or in Indonesian commonly referred to as folklore is a branch of science that reviews and discusses culture. Folklore consists of two syllables, namely folk and lore. The purpose of this study is to describe Malay folklore as the development of the identity of the Malay community. This research is a qualitative descriptive study with an analysis method (content analysis). This research describes, analyzes, and interprets the data. The method of analysis is using the literary reception approach and hermeneutics. The literary reception approach is used to find out how readers respond to Nusantara Malay folklore in Indonesia. The results of the analysis based on folklore (folklore) of the Archipelago in Indonesia, obtained include 1. People who always act and behave correctly always win, 2. People who act and behave in the wrong way will eventually perish, 3. God can make any miracle so that it doesn't happen. nothing is impossible for Him, 4. People who are arrogant, arrogant and have bad intentions will get reinforcements according to their actions. 5. The poor and weak should not be insulted or excluded because by the power of God they can become strong. So, it can be concluded that the notion of folklore is a human culture (collectively) that is passed down from generation to generation, both in oral form and in the form of gestures. In Indonesia itself, every region, ethnicity, group, tribe, and religious group of each society has developed its own folklore so there are various kinds of folklore that exist in Indonesia.

Keywords: Folklore, Identity, Archipelago

1. Introduction

Folklore is part of a collective culture, which is spread and passed down from generation to generation. Among all kinds of collectives, traditionally in different versions, both in spoken form and examples accompanied by gestures or reminder aids. Folklore is a reflection of self and collective human habits (Fox, 1980; Ficart and Fox, 2013). So, revealing folklore is the same as finding human identity. Folklore can be divided into three major groups, namely oral folklore, partially oral folklore, and non-verbal folklore. Regardless of its form, folklore has characteristics that can be used as a differentiator with other cultures. Folklore is a combination of two words Folk and Lore.

The word folklore comes from English, each of which has the following meanings: A folk is a group of people who have certain characteristics such as culture. Physical that distinguishes it from other groups. Lore is a culture that is passed down from generation to generation orally or by sign. Traditional customs and folklore are passed down from generation to generation, but not recorded. The science of traditional customs and folklore are not recorded. So, it can be concluded that the notion of folklore is a human culture (collectively) that is passed down from generation to generation, both in oral form and in the form of signs. Therefore, folklore is synonymous with traditions and arts that developed in historical times that have been integrated into people's lives. In Indonesia itself, each region, ethnicity, group, tribe, and religious group of each community has developed its own folklore so there are various folklores that exist in Indonesia. (Olick, 1999; Babamuradova; Julianto et al., 2021; Gragoe, 2016)

Malay folklore or Malay folklore is one of the well-known literary genres and is in demand by all levels of society in the archipelago in Indonesia. Nowadays, Malay folklore is fading in the Malay community because of the influence of globalization. In ancient times, the Malay community was very famous for its oral traditions. Even the writing culture can be said to be far from the habits of the Malays at that time. Only a few Malay writers have written their works (Leoni: 2018). Local wisdom has a close relationship with traditional culture in a place, in that local wisdom contains many views and rules so that people have more foothold in determining an action such as the behavior of

everyday people. In general, ethics and moral values contained in local wisdom are taught from generation to generation, passed down from generation to generation through oral literature (among others in the form of proverbs and proverbs, folklore), and manuscripts. (Duile, 2020, Vickers, 1987, Winstedt, 1958, Salleh, 2011) Oral literature is a part that grows and develops in the midst of its owner's community, as a common property, which contains various events or community culture. Folklore, which includes oral literature in it, was created by a certain society not only as entertainment or cultural heritage. However, folklore is created based on certain motifs, as guidelines or instructions for the community that owns it. Rangi, et al (2016) mention many moral values that can be used as lessons and these are contained in the oral folklore that is owned by every community in a certain area. (Akinoyemi, 2003; Wiraman, 2020, Viswanathan et al., 2012, Estman, 1988, Fisher, 2003)

Local wisdom as a source for instilling character education can be much more beneficial. This is evidenced by the appointment of local wisdom as the application of character education, it will also indirectly help preserve oral folklore found in certain areas that are used as locations for data collection. In this context, it is clear that folklore can foster identity among the Malay community in the archipelago in Indonesia and is able to form valuable morals and morals to traditional communities from the past until now. This study will discuss the identity contained in Malay folklore using the basis of identity theory and literary reception theory approaches to obtain the results of the research.

2. Literature Review

2.1. The Characteristics Of Folklore

Folklore is the common property of certain collectives. This is because the original creator is no longer known so that every member of the collective concerned feels he owns it, even admits to creating it. Inheritance and dissemination are carried out orally, namely through speech or gestures or other binding aids. Folklore is anonymous, meaning its creator is unknown. Folklore comes in different versions and variations. This is because the way it is spread is done orally so it is very easy to change. Folklore is traditional, meaning that folklore is spread in a relatively fixed or standard form.

2.2. Types Of Folklore

- Oral Folklore
It is folklore whose original form orally consists of: Folk poetry, such as pantun and Javanese parikan.
- Folklore Partly Oral
Folklore is a form of folklore that consists of a mixture of oral and non-verbal elements, such as: folk games, folk beliefs, customs, folk dances, folk parties, and others.
- Folklore Not Oral
It is folklore whose form is not spoken. Examples are folk architecture (the form of houses in Joglo, Minangkabau, Limasan, Toraja, and so on), handicrafts, clothing, jewelry, and others.

2.3. Folklore Function

The functions of folklore are as follows:

- As a projection system, as a means to reflect the collective imagination.
- As a means to ratify cultural institutions and institutions.
- As an educational tool for children.
- As an instrument of power and control, the norms of society are always respected by their collective members.

Danadjaja (2002) explains that folklore has the following characteristics:

- Dissemination and inheritance are done orally.
- Folklore is traditional.
- Folklore is anonymous.
- Folklore has a formulaic or patterned form.
- Folklore has been used.
- Folklore is pralogical.

2.4. Indonesian Malay Identity

The formation of the traits and character of an individual or a nation is influenced by many factors including natural factors, environment, experience, history and belief. However, the most important and dominant factor is the belief or religious factor. Abdullah (2009) explained that ethnic identity refers to the characteristics that distinguish a group of humans from other humans and the sense of individual enthusiasm in that group. Abdullah (2009) has described several characteristics in his study as follows:

- Have a common ancestor,

- Speak the same language,
- Practice the same culture.

For ethnic Malays, Islam is eternal as their identity and is a guide to the determinants of the Malay world of thought. The concept of Islam brings the concept of divinity, ethics, and morals as well as the same social so that whatever is inherited from the point of view of the religious system will soon be found adjusted in religion except for the principles that become pillars (Zainal 2008). This Malay term can be explained in different ways. If it is explained from a social and cultural perspective, then the term is not limited to the ethnic Malays who live in Malaysia but covers the entire region (Husin Ali, 2008).

2.5. Culture Value

The concept of cultural values used in this study is the concept of cultural values proposed by Djamaris (1993) as follows:

- The human relationship with God.
- Human relations with nature.
- Human relations with society.
- Human relations with other humans.
- Man's relationship with himself.

The Malay Archipelago community in Indonesia is a society that has traditions. Tradition is born in relation to the socio-cultural environment of the community. Habits that arise from the socio-cultural environment of the community. Habits that emerged from the environment gave birth to oral literature. Therefore, oral literature is a reflection of the social situation of the Malay Archipelago community in Indonesia.

3. Research Methodology

This research was conducted with the stages of data collection starting from literature study and observation. Furthermore, it is identified and processed and analyzed based on qualitative methods to find answers to the problems of this research. According to Lubis (2006), cultural studies and contemporary cultural studies are more interested in using qualitative methods in their research. Because this method considers the problem, cultural context, ideology, interests in explaining culture and its meaning. Data analysis techniques in the process of analyzing research data the steps carried out are as follows:

- Read all oral literature that is the object of research repeatedly in order to get a deeper understanding.
- Make a synopsis of the stories one by one.
- Mark the parts of the story that are related to cultural values or the identity of the Indonesian people or the subject of study.

4. Results

Mailin (2017), the community structure of Malay community life is generally divided into two groups, namely the aristocratic group and the people group. The nobility group has existed since the existence of the kingdom which then distinguished between the nobility and the people. It can be clearly seen whether a person's status is from the noble class or from the people, from the title in front of his name. Each title sequence is given based on its dignity and position in society, such as Tengku, Raja, Wan, Datuk. The title tengku is a title that is only used by the descendants of the Sultan and his relatives and descendants. Tengku itself can be interpreted with various meanings such as leader or teacher, both in morals, religion and customs. Meanwhile, in the context of nobility, a person can use the title tengku if his father has the title tengku.

The title of king given in Malay kinship is the status of a noble title that is passed down through blood relations, not as a position in government to lead a kingdom. By the Dutch the title of king was given either to those who had a wide area of legal administration or only headed a small village as chairman or chief. According to the statement of the Sultan of Deli, Tengku Amaluddin II, which was stated in his letter addressed to the Governor of East Sumatra in 1933, that if a woman with the title Tengku marries a person with the title Raden from Java or a person with the title Sutan from Pagarruyung, West Sumatra, then the title The king has the right to be used for descendants or children born from the marriage.

The title wan will be given to a Malay woman, if a woman with the title Tengku marries a person who is not a Tengku or with an ordinary person, then her children are entitled to use the title wan. Boys and their descendants have the right to use this title. As for girls, it depends on who she is married to. If her husband is lower than wan, then this title will be lost and her children and their descendants will not be entitled to use it, because her descendants will follow her husband's title. Datuk nobility title originally from the Aceh sultanate either directly or through the intermediary of the Sultan of Aceh in Deli. This title is given to someone who has the power of an autonomous government area that is limited by two rivers. The sons of the progenitors are entitled to the title of Datuk as well,

while the daughters of the daughters are entitled to the title only. The Sultan or the King can give the title of Datuk to someone who is considered meritorious for the kingdom.

5. Conclusion

From the description above, it can be concluded that the function and position of oral literature are, among others, as an educational tool for the younger generation, as a projection system that reflects the group's imagination, as a means of ratifying cultural institutions and institutions, as a means of coercion and supervision so that community norms are obeyed by everyone.

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