

The Use of Malay Language in Pekanbaru: An Ethnographic

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Abstract

This study aims to determine the use of the Malay language in the capital city of Riau Province, Pekanbaru. The problem of the study is to find out the factors that influence the use of the Malay language from positive and negative aspects according to the culture of the community. This study consults 5 informants: traditional leaders, youth leaders, intellectual figures, Pekanbaru City Government, and Riau Traditional Institutions in Pekanbaru City. This research uses a triangulation method to explain that facts cannot be checked with a degree of confidence with one or more theories. For this reason, the best step to take is to look for comparative explanations by parsing the pattern of relationships and including explanations that emerge from the analysis to find comparison themes based on the possibility of available data. The results of the analysis show that there is still a lack of awareness of the people of Riau to maintain the Malay language in the city of Pekanbaru because of the low sensitivity to cultural preservation, especially regional/local languages.

Keywords: Malay Language, Malay in Pekanbaru, Local Language

1. Introduction

The use of language, especially local languages, has a strong relationship with the culture of the community. This relationship has very strong reciprocity which will then affect the use of language, its meaning, and its connotation. According to EB. Taylor (1924) culture includes a very broad aspect, namely knowledge, belief, art, morals, and customs, and even all the habits that are carried out and owned by humans as members of society. The culture of each nation or society consists of large and small elements that are part of a unity that is as a unit. Some scholars have tried to formulate the basic elements of culture itself. For analytical and scientific purposes, it is classified into the main elements that are commonly known as a universal culture. Anthropologist C. Klukkhon (1953) in his work entitled *Universal Categories of Culture* has described the reviews of scholars regarding this matter that seven elements of culture are considered as universal culture, namely:

1. Equipment and supplies for human life, (housing clothing, household appliances, weapons, production equipment, transportation, and so on)
2. Livelihoods and economic systems (agriculture, livestock, production systems, distribution systems, and so on);
3. Social system (kinship system, political organization, legal system, marriage

system)

4. Language (oral and written)
5. Arts (visual arts, sound arts, motion arts, and so on)
6. Religion (belief system).

The population of Pekanbaru City in 2009 was 834,378 people with a population growth rate of 3.20 percent. The population growth in question is caused by migration factors rather than birth factors. From a large city to a metropolitan city, the relatively high population growth has both positive and negative impacts on city development, as well as in Pekanbaru.

According to the census that previously has been conducted, the percentage of ethnic groups in Pekanbaru consists of Malay (26.1%), Javanese (15.1%), Minang (37.7%), Batak (10.8%), Banjar (0.2%), Bugis (0.2%), Sundanese (1.0%), and other ethnic groups (8.8%). In addition, Pekanbaru is now an urban area like other big cities. Heterogeneous. With a high level of pluralism reinforced by a good economic magnet for macro and micro-entrepreneurs to enter, the very high flow of buying and selling causes the economic factor of this lucky city to be good. However, the people who enter the city of Pekanbaru by selling are able to influence the cultural structure in this city of Pekanbaru. It is proven by the number of Ampera cuisine restaurants scattered throughout the city of Pekanbaru. Not only that, even traditional markets have many business actors from the West Sumatra area who have participated in selling their goods, such as the jackfruit morning market and the arengka morning market. They have come in the morning, the majority from West Sumatra to sell their wares. And those who buy are people who live in the city of Pekanbaru. and they often mostly communicate using the Minang language not the Malay language, this phenomenon is also happening in Ampera restaurants scattered all over the city of Pekanbaru.

Diversity is such a great thing to happen in many places, however, it has directly impacted the local language preservation especially Malay or Melayu in Pekanbaru. Other negative impacts that stand out include the unemployment rate, slum settlements, homeless people and beggars, and other social upheavals when it does not also balance with proper city planning and governing.

Taking Pekanbaru City Vision 2025 into consideration, according to Pekanbaru City Regulation Number 1 of 2011 of the realization of Pekanbaru City as a Center for Trade and Services, Education and Malay Cultural Center, Towards a Prosperous Society Based on Faith and Piety. This is a big question mark for all of us. Will the Malay language which is the identity of Malay itself be allowed to erode in the capital of this Riau province? Based on the explanation of the background above, the authors are interested in conducting further research with the title "The Use of Malay Language in Pekanbaru: An Ethnographic Research".

This research has several objectives to be achieved, namely:

1. To find out the condition of Malay language usage in Pekanbaru City.
2. To find out the factors that cause the Malay language to be less used in the daily life of the people in Pekanbaru City.
3. To find out the efforts made by stakeholders in maintaining the existence of

Malay as a common language in Pekanbaru City.

Additionally, this research is expected to have benefits that can be realized, namely:

1. Provide information about the condition of Malay culture (Malay language) to the general public and academics, in particular, to make it a reference for research related to Malay culture in the city of Pekanbaru.
2. Provide contributions and suggestions to the community and government in welcoming the era of competition and globalization in order to be able to compete.

1.1 Research Questions

According to the background of the study above, research question that the researcher would like to answer is: how the use of Malay language positively and negatively impacts the culture of the community in Pekanbaru.

2. Review of Literature

2.1 Malay Culture and Language as a Cultural Concept

The concept of culture in the opinion of A.I Kobert and Abdul Kadir, according to Muhammad (2004) revealed that "culture has universal elements such as organizational systems, livelihood systems, technology, arts, religion, and language."

Based on the various opinions above that were put forward by the experts, the author can draw the conclusion that culture is the result of human creativity in the form of ideology, technology, literature, art, livelihood, and language. Therefore, if we relate it to culture in terms of language, it is a fairly interesting study to study because the phenomenon of language degradation is very clear in the city of Pekanbaru.

2.2 History of Malay

Malay belongs to the branch of the Nusantara languages which has the most languages, which is about 200 to 300 languages. The form of Malay spoken in the Malay Archipelago in ancient times was known as Old Malay and is very different from modern Malay. The form of the Old Malay language can only be seen through the impression of historical remains such as inscribed stones.

2.3 Malay dialect

Pekanbaru as we know was formerly part of the Siak Kingdom, and a border country between coastal Riau and inland Riau so the traditional culture of mainland Riau was mixed here, especially when the city of Pekan was opened by the Sultan of Siak. Because under the auspices of the Siak Kingdom at that time, which moved the center of government to Senapelan, then of course all Siak culture, customs, traditions, and culture developed in Senapelan, Pekanbaru. Yes, the Malay language and traditions in Pekanbaru spoken by the native people of Pekanbaru are very similar to the native languages of Siak, Perawang, and Gasib.

2.4 Social Change Theory

Social change is a process in which there is a change in the structure and function of a social system. These changes occur as a result of the inclusion of reform ideas adopted by the members of the social system concerned. The process of social change usually consists of three stages:

- a. Invention is the process by which new ideas are created and developed
- b. Diffusion is the process by which new ideas are communicated into the social system.
- c. Consequences, namely changes that occur in the social system as a result of the adoption or rejection of innovations. Change occurs when the use or rejection of a new idea has consequences.

Selo Soemardjan expressed an opinion about social changes that occur in social institutions in a society, where these changes affect the social system. The social change in question includes the values and patterns of behavior among groups. This definition emphasizes changes in social institutions, which in turn affect other aspects of the structure of society. Social institutions are elements that regulate social life to achieve order through norms.

2.5 The Process of Socio-Cultural Changes

Harmony in society (social equilibrium) is a desirable condition for every society. Community harmony is intended as a condition in which the main social institutions actually function and complement each other. In such circumstances, the individual psychologically feels there will be peace because there is no conflict in norms and values. Social change is not a process that happens by itself. In general, there are several factors that contribute to bringing about social change. These factors can be classified into internal factors and external factors.

3. Methods

The type of research used by the author here is a qualitative research, because its nature is in the form of a case. Qualitative means something related to aspects of quality, value or meaning behind the facts. Qualities, values or facts can be expressed and explained through linguistics or language. This method also emphasizes the observation method in the field, because the data obtained are data found directly in the field, namely in the city of Pekanbaru, Riau province, which will discuss the problem of the existence of Malays in the city of Pekanbaru.

3.1 Research Location

Research location is the main requirement in conducting a research. In the absence of a research location it will not be carried out as it should. Therefore, research must have a place or a location that will be used as a place to be researched, namely in Pekanbaru City, Riau Province. This location was taken to be used as research material on the existence of the Malay language in Pekanbaru City, Riau Province.

3.2 Research Subject

The technique of taking the subject of this research is to use purposive sampling, namely the sampling technique based on the desired objectives of the researcher. The subjects of this research are several stakeholders, namely:

1. A traditional figure, namely H. Abdullah who is a community leader in Kampung Bandar Village, Senapelan District, Pekanbaru City. Because the Kampong Bandar Village was once the seat of the Siak Kingdom government. Therefore, he knows very well how the history and conditions of Malay culture in Pekanbaru City are.
2. The chairman of the Riau Malay Customary Institution in Pekanbaru City, namely Drs. H. Dastryani Bibra.
3. The Pekanbaru city government, in this case the researcher focuses on the Pekanbaru City Tourism and Culture Office. Tengku Ida.
4. Riau Malay scholar, namely Mr. Emrizal Pakis as chairman of PERAN MR.
5. Young Malay figures, namely Syuib as Chairman of the Riau Malay Young Scholars.

3.3 Data collection techniques

The data collection techniques used by the author in this writing are:

- a. Observation: Observation is one way of collecting data in the field by making direct observations in the field regarding various phenomena related to this research. Like seeing the regulation of the existence of the Malay language in Pekanbaru City in the family through a general view and paying attention to figures who have the potential to be used as informants.
- b. Interview: An activity carried out by researchers in collecting data by directly asking respondents in depth about the things that are needed regarding the respondent's research here, namely how the role of the family in carrying out the existence of the Malay language in Pekanbaru City and also interviewing several key informants. Which has been determined by the researcher.
- c. Documentation: Documentation is a technique of collecting, researching and analyzing data obtained through notes, pictures related to research. Researchers can take pictures or photos of respondents to strengthen the results of the research carried out.

3.4 Types and sources of data

a. Primary data

Primary data is data that can be obtained directly from the research location through observation and interviews with respondents or sources directly at the research location. The primary data included are respondent characteristics which include name, age, address, religion, education, number of children, total income and type of work and ethnicity.

b. Secondary Data

Secondary data is data supporting the results of the study in accordance with the research objectives, and these data include: Location and geographical condition of the research location, data on the number of residents in the

urban village of Bandar based on age group, documentation, important books, mass media and important data other.

3.5 Data analysis

Analysis of the data used in this study is data obtained from observations and direct interviews. Where this data is then analyzed by examining all data obtained from various sources, such as observations and in-depth interviews. Then the data that has been collected will be presented descriptively in qualitative form.

4. Findings and Discussion

The Existence of the Malay Language in Pekanbaru City

4.1. Conditions of Socialization of Malay Cultural Inheritance in the Family

Seeing the condition of the people of Pekanbaru City which is multicultural, where Pekanbaru is a city that has many overseas people, who come from various regions, with the plurality of immigrant communities from year to year, the Malay cultural values in the family are no longer visible in life. Family day to day. According to the census conducted, the percentage of ethnic groups in Pekanbaru consists of Malay (26.1%), Javanese (15.1%), Minang (37.7%), Batak (10.8%), Banjar (0.2%), Bugis (0.2%), Sundanese (1.0%), and other ethnic groups (8.8%). So this becomes a challenge for families and communities in maintaining the existence of Malay culture in Pekanbaru City, which is nicknamed the Sorcerer City. The family is the first teacher in educating humans. In this case, it can be seen from the growth of a child starting from a baby, learning to walk, to being able to walk. Everything was taught by the family. As Mr. Udin said, introducing Malay culture to children, starting from Malay history, language, art, customs, values, norms, and habits was first received from the family and also through informal, formal and non-formal education. In the inheritance of Malay culture in the family, Malay language communication is used as a daily language, but outside the family environment, Malay is not used as a daily language, as Pak Dahlan said, we in the family use Malay language every day and outside the family environment no, we use Indonesian.

The development of Malay values in the family is more emphasized on the use of the Malay language which is used as a mandatory language for family members to communicate with each other. Malay language is used not only between husband and wife, but also their children. All communication activities between family members always use the Malay language. This is done to preserve the Malay culture, especially the Malay language. Because, by using the Malay language, the children will know and know the culture of their area of origin. However, the use of Malay language outside the family, namely in the surrounding environment, is adjusted to the needs, because the home environment does not only come from Malay ethnicity. As shown by Mr. Adin's family, when there are guests or shop buyers who cannot speak Malay, they will only use Indonesian in their daily lives.

4.2. Factors Affecting the Socialization Function

Inheritance of Malay Culture in the Family The first social environment that an individual recognizes from birth is the family. Father, mother and other family members are the social environment that is directly related to the individual. Socialization experienced by individuals intensively takes place in the family. The introduction of values, norms, and habits for the first time is received from the family. The influence of socialization that comes from the family has a very large influence on the formation and development of individual personalities. With the plurality of society in the city of Pekanbaru, the family as a means of inheritance of Malay culture can be stifled and reduced.

As stated by Mr. Atan, the factor influencing the socialization of Malay cultural inheritance in the family is the lack of knowledge about Malay culture which is controlled by parents and other adults who should be able to become protectors, and teachers in inheriting Malay culture itself. There are several factors that can influence:

- a. The lack of public awareness to maintain local culture is now minimal. People prefer foreign cultures that are more practical and in accordance with the times.
- b. Learning about the culture at this time reaches children, adults who have considered it no longer important to learn their own local culture.
- c. Cultural changes and globalization have resulted in some cultures being marginalized. Change from a closed society to an open society.
- d. Lack of government attention to culture itself

4.3. Efforts Made by Families in the Process of Disseminating Malay Cultural Inheritance

Socialization is the initial process in which a child's personality is determined through social interaction. The main agent in this relationship is the family, and the first contact of the child is almost only with the members of this group. Every society should teach the child to be a responsible member, and above all through the family. Here the child learns to accept social norms, attitudes, values and behavior patterns to be predictable by other members of the community. Language, religious beliefs, manners and the placement of various cultural elements are also handled through the family.

In the family and community environment, the process of socializing Malay cultural inheritance is carried out formally and non-formally.

1. Formal (Educational Institutions)

If in the family and community environment cultural inheritance is carried out informally, in schools the process of inheriting cultural elements is carried out formally. In essence, the process of civilizing socio-cultural values and norms is officially, planned and sustainable by the government through teachers who are entrusted with educating their students. In cultural inheritance, schools have the following functions:

1. Introducing, maintaining and developing cultural elements

2. Develop the power of reasoning
3. Strengthen personality and character
4. Fostering the spirit of nationalism
5. Cultivate human development

At school, children can interact with their peers, as well as those who are easier and older, ranging from kindergarten to college. Schools have taught children to maintain and manage cultural elements, develop mind power, enhance character, strengthen national spirit, and so on. The role of the teacher is needed to teach appropriate behavior patterns by students. That way, schools can create human resources who have a strong national identity against the Malay culture itself.

2. Informal

Inheritance of non-formal Malay culture introduced by families to their children from birth, children to adulthood. The process of socializing Malay cultural inheritance through non-formal, as said by Mr. Atan, families will introduce cultures to children until they reach adulthood, among others as follows::

1. Instill a sense of pride in the culture itself
2. Introducing and learning culture from childhood or early
3. Love the culture
4. Applying in everyday life, such as, discussion, norms, customs, arts, traditions and others.

Efforts made by families in passing down Malay culture to children, as stated by Pak Udin, are:

1. The introduction stage, the introduction stage is carried out by the family by inviting children from an early age to love the Malay language, arts, norms by applying them in everyday life in the family and society.
2. The stage of explaining, explaining the history of Malay, Malay language, and culture, arts and customary norms that apply in everyday life.
3. The teaching stage, teaches children how to love culture, language, arts and customary norms that apply in the order of life in a Malay family.

This Malay cultural inheritance, apart from daily education such as in the nuclear and inner household, is also a place where a Malay person is active and works. This Malay cultural education occurs naturally, naturally, and as it is. As Pak Amin said, for example, a Malay who wants to learn the tradition of silat, a martial art genre, then comes to a silat teacher, then sees, imitates, and practices silat movements. On the other hand, the tradition of silat is passed on to younger fighters or those who are just learning the silat.

5. Conclusion

The multicultural condition of Pekanbaru city where the people come from various places, and various tribes, with the plurality of immigrant communities from year to year, may be the cause of the erudition of Malay cultural values in the family. According to the census conducted, the percentage of ethnic groups in Pekanbaru consists of Malay (26.1%), Javanese (15.1%), Minang (37.7%), Batak (10.8%),

Banjar (0.2%), Bugis (0.2%), Sundanese (1.0%), and other ethnic groups (8.8%). There are several factors that can affect the socialization of Malay cultural inheritance in the family, including:

1. Lack of family awareness, the community to maintain local culture is now fairly minimal.
2. Families and society prefer foreign cultures that are more practical and in accordance with the times.
3. Learning about culture at this time reaches children, adults who already think it is no longer important to learn local culture on their own.
4. Cultural changes and globalization have resulted in some cultures being marginalized.
5. Change from family and closed society to open society.
6. Lack of government attention to culture itself. In the family and community environment, the process of socializing Malay cultural inheritance is carried out formally and informally.

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