

Construction of Islamic Character Education in Deli Malay Culture in Medan City

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Abstract

Malay Deli is one of the Malay sub-groups who live in Medan City. This tribe has a wealth of cultural values which are used as a basis for the formation of the character of its people. Malay Deli is one of the tribes that combines tradition and teachings from Islam, this is in accordance with the philosophy in their lives "Adat Bersendi Syarak, Syarak Bersendi Kitabullah. Melalyu Deli people construct religious and cultural values through several stages, namely: (1) education; (2) Imitation; (3) Habituation; (4) Motivation; (5) Clarification and (6) Evaluation. The values constructed construct the character of the Deli Malay community in the form of: (1) Religious; (2) Honest, (3) Tolerance; (4) Suave; (5) Be humble; (6) extroverted; (7) Likes to Help; (8) Prioritizing manners; and (9) respect for guests. This character makes them different from other communities in the city of Medan.

Keywords: *construction, character education, culture, Malay Deli.*

I. INTRODUCTION

Indonesia is a nation that is rich in cultural values. Because Indonesia has thousands of ethnic groups living in various parts of the island. Indonesia has around 300 ethnic groups, each ethnic has a cultural heritage that has evolved over the centuries, influenced by Indian, Arabic, Chinese, European cultures, and including Malay culture.

Various ethnic groups certainly have noble values that can be used as a reference in character education. A big nation is a nation that has a strong character sourced from the values extracted from the culture of its people. The values of local wisdom are not obstacles to progress in the global era, but become an extraordinary transformational force in improving the quality of human resources as the capital of the nation's competitive and comparative advantage. Therefore, exploring the values of local wisdom is a strategic step in efforts to build the nation's character.

One of the tribes that inhabit the city of Medan is the Deli Malay tribe. Deli Malay is a sub-group of ethnic groups of East Sumatra Malays, which includes indigenous groups in North Sumatra. Most of Deli Malay is addressed to the Malay people who live in Deli Serdang Regency and Medan city (Deli Sultanate area) which is located not far from the east coast of Sumatra. In Deli

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Serdang, which has an area of 2,808.91 square kilometers, they inhabit 22 sub-districts. In 1984 it was noted that Deli Malay people lived together with various other ethnic groups, for example the Mandailing, Toba Bataks, Karo, Acehnese, Minangkabau and others. In the city of Medan, where they live now covers the districts of Medan Deli, West Medan, Medan Labuhan, Medan Denai, Medan Johor, Medan Sunggal, Medan Kota, Medan Tuntungan, Medan Baru, Medan Belawan and Medan Marelan.

Based on the preliminary study conducted, the researchers found the phenomenon that many of the Malays in Medan City still held fast to their culture even though they did not live in their original place, but some did not heed the moral values handed down from generation to generation. Inheritance of cultural values that carry characters for generations continues in everyday life, this can be seen from the kinship system, philosophy and social system. An interesting thing to study because the Deli Malay community shows a different identity with other tribes. So we need to know how the process of socialization, enkulturisasi and internalization of the two tribes in instilling moral values.

II. THEORY REVIEW

Review of Character and Character Education

Thomas Lickona (1991: 51) defines character as "A reliable inner disposition to respond to situations in a morally good way." Next Lickona added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior". According to Lickona, noble character (good character) includes knowledge about goodness (moral knowing), then raises commitment (intention) towards goodness (moral feeling), and finally actually does goodness (moral behavior). In other words, character refers to a series of knowledge (cognitives), attitudes, and motivations, as well as behaviors and skills.

Hidayat and Rafida (2019: 159) explain that character is a universal behavior of human values that includes all human activities, both in relation to God, with himself, with fellow human beings, and with their environment, manifested in thoughts, attitudes, feelings, words and actions based on religious norms, legal norms, social norms, and culture. From this character concept, character education emerges.

Whereas character education according to the Ministry of National Education (2010: 4) is education that develops and national character in students so that they have values and characters as their characters, apply these values in their lives, as members of society, and religious citizens, nationalist, productive and creative. On the other hand Donie Koesoema (2010: 194) revealed that character education is an effort carried out individually and socially in creating an environment conducive to the growth of individual freedom itself.

Based on the explanation above, it can be concluded that character education is a plus character education, which involves aspects of knowledge (cognitive), feelings (feelings), and actions (actions), without these three aspects, character education will not be effective and its implementation will also be effective. must be done systematically and continuously and be able to distinguish from one another.

Character education can also be interpreted as a planned effort to make students know, care, and internalize values so that students become our people. Character education can also be interpreted as a system of inculcating character values to school members which includes components of knowledge, awareness or willingness and actions to carry out these values both towards God Almighty, self, sesana, environment and nationality so that they become human Perfect.

Islamic Character Education Construction

Sehat Sultoni Dalimunte (2012: 297) states that moral education can change behavior, but not automatically with this education humans can be noble. People who learn Sufism do not all act like Sufis. All depends on the readiness, tendencies, and talents of practical behavior in everyday life.

Prophet Muhammad SAW. is the best model in character as well as in planting character among the people. The Prophet Muhammad succeeded in building the character of the Arab community to be turned away from the previous character, namely the previous jahiliyah (stupid and savage) to be Islamic (full of civilized Islamic values). This character building starts with building aqeedah of the Arabs for approximately thirteen years, namely when the Prophet was still domiciled in Mecca and continued with the formation of their character by teaching sharia (Islamic law) to equip their daily worship and muamalah for more or less for more or less ten years. With aqidah and sharia capital and supported by exemplary attitudes and behavior, the Prophet managed to build Arab society into a civil society (which has a noble character).

Aan Hasanah (2012: 134) explains that there are several steps in character education in Islam including teaching, habituation, modeling, motivating and enforcing rules. First, teaching. The teaching process requires interaction between educators who act as instructors and students who act as people who learn. Because teaching is an activity that absolutely requires the involvement of individual students. Conceptual understanding is still needed as a provision of the concept of values which then becomes a reference for the embodiment of certain characters. Teaching character means giving students an understanding of a particular value structure, its virtues and benefits. (Aan Hasanah, 2012: 135).

Second, modeling. Exemplary occupies a very important position. Educators must first have the character to be taught. Exemplary is not only sourced from educators, but from all people in the educational environment concerned, including families and communities. (Aan Hasanah, 2012: 135).

Third, habituation. Habituation is a practical effort in the formation and formation of students. This effort is done considering that humans have a forgetful and weak nature. (A. Mujib, 2008: 175). Habituation is one of the keys to success in educating someone. Habituation is something that is intentionally done repeatedly so that something can become a habit. Habit is actually about experience, which is something that is practiced. The habituation method is also used by the Koran in providing educational material through habits that are carried out in stages. In this case, including changing negative habits. Habits are placed by humans as something special. It saves a lot of human strength, because it has become an inherent and spontaneous habit, so that the power can be used for activities in various fields of work, producing and other activities

Fourth, motivating. Motivation is a force that drives human beings to do something. Motivation serves to encourage people to do something, determine the direction of human actions and then to select human actions themselves. Mc. Donald in Wasty Soemanto (1998: 203) argues, motivation is a change in energy within a person / person that is characterized by effective encouragement and reactions in an effort to achieve goals. So thus motivation is the giving of psychiatric impulses that exist in a person as a desire to do something and be kind in achieving certain goals desired from each individual.

Fifth, rule enforcement. Enforcement of rules is an aspect that must be considered in education, especially character education (morals). In the initial process of character education (morals) enforcement of rules is a limit setting where there are strict and clear boundaries which ones should and should not be done, which students may or may not do

From the various opinions above, it can be concluded that the formation of character in Islam starts from the transformation of values, modeling, civilizing, motivating, and enforcing rules.

Local Culture as the Base of Character Education

According to Qurais Shihab (1996: 321), the social situation with the value system it adopts, influences the attitudes and perspectives of society as a whole. If their value systems and views are limited now and here, their efforts and ambitions are limited to the same thing.



Image 1:
Micro Design of Character Education Development
(Ministry of National Education, 2010: 14)

Based on the grand design of macro and micro character development above, it can be seen that character education will not be able to run effectively and efficiently if it does not involve three institutions, namely family, school and community. The family is the earliest and most effective place to carry out the function of instilling values. If the family fails to teach honesty, enthusiasm, the desire to be the best, and master basic abilities, it will be very difficult for other institutions to fix their failures. Failure of the family in forming the character of a child will result in the growth of a society that is characterized by bad or uncharacteristic. Therefore every family must have an awareness that the nation's character is very dependent on children's character education at home.

Sumadi Suryabrata (2006: 360) states that socio-cultural factors participate in shaping one's character, as for the following factors:

1. Society has a series of signs (codes) that are the objective of determining the children who live in them. For example, in Indonesian society accepting and giving something to others with their left hand is considered rude. So through a variety of habituations people incorporate this to children. This is a requirement process.
2. Communities through various institutions (especially families) bring children to actualize their energy. Indicates which forms of canalization are allowed and which are not.
3. Communities with rewards and punishment can turn impulsive impulses into encouragement that is more acceptable to society. But the impulses that are suppressed do not disappear, at one time they may reappear.
4. Society can influence the perceptual and cognitive processes of its members in such a way that they will learn and think according to the

norms of that society. As such they tend to get similarities in attitudes and feelings (to some extent).

Doni Koesoema A (2011: 187) states that character education is not just understanding the community as a place where eventually character education should be present, but also becomes a pedagogical tool for people outside so that they also become one shoulder to shoulder to foster behavior and values that meaningful and useful for the community itself. Therefore, any character education program will not be able to break away from the order of values in the local community that is a source of cultural enrichment for character education programs in schools.

Culture is defined as the whole system of thinking, values, morals, norms, and beliefs of human beings produced by society. Systems of thought, values, morals, norms and beliefs are the result of human interaction with each other and their natural environment. Systems of thinking, values, morals, norms and beliefs are used in human life and produce social systems, economic systems, belief systems, knowledge systems, technology, art, and so on. Said Hamid Hasan, et.al, (2010: 3) explains that humans as social beings become producers of systems of thought, values, morals, norms, and beliefs; but also in interactions with fellow humans and the natural world of life, humans are governed by systems of thought, values, morals, norms, and beliefs that have been generated.

Said Hamid Hasan, et.al, (2010: 3) explained that when human life continues to develop, then what actually develops is the social system, the economic system, the belief system, science, technology, and art. Education is a planned effort in developing the potential of students, so they have a system of thinking, values, morals, and beliefs that are inherited by their communities and develop the legacy in a direction that is appropriate for present and future life.

III. RESEARCH METHODOLOGY

This research uses a method known as ethnography or participant observation. This method is also called the naturalistic qualitative method. This method is used to examine the ongoing process of cultural and social systems in the Deli Malay community in Medan. This research focuses on the values that develop in the Deli Malay Community in Medan City, the process of forming the character values that makes the Deli Malay community character in Medan City different from other community characters in Medan City.

To achieve the above purpose, the researcher participates directly in the activities of religious life and community activities at the time of traditional events and religious events. The people that are the focus of attention are treated as research subjects not as objects.

Research procedures are research steps used by researchers in order to describe the situation that actually happened. Therefore the researcher divides

several settings (research descriptions) including: conducting theoretical studies, conducting preliminary studies and making research designs.

The instruments or data collection tools used in this study are: Observation, interview and document study. The newly obtained data consists of field notes obtained through observation, interviews and document studies related to the Deli Malay-based character education in Medan City analyzed by arranging linking and reducing data, data presentation, drawing conclusions during and after data collection.

IV. RESEARCH RESULTS AND DISCUSSION

Get to know the Melalyu Deli tribe

Deli Malay is a Malay tribe originating from North Sumatra, precisely they inhabit the Deli Serdang district and Medan City. The Deli Malay tribe can also be found in the east coast of North Sumatra, the riverside of Deli and Labuhan rivers. In the city of Medan, Malay Deli tribes occupy many suburbs. Deli Malay population is estimated at more than 650 thousand inhabitants.

Malay Deli is a sub-group of ethnic groups of East Sumatra Malays, which includes indigenous groups in North Sumatra. Most of Deli Malay is addressed to the Malay people who live in Deli Serdang Regency and Medan city (Deli Sultanate area) which is located not far from the east coast of Sumatra. In Deli Serdang Regency, which covers an area of 2,808.91 square kilometers, they inhabit 22 sub-districts. In 1984 it was noted that Deli Malay people lived together with various other ethnic groups, for example the Karo Batak people, Toba, Aceh, Minangkabau and others. In the city of Medan, where they live now includes the districts of Medan Deli, West Medan, Medan Labuhan, Medan Denai, Medan Medan, Medan Johor, Medan Sunggal, Medan Kota, Medan Tuntung, Medan Baru, Medan Belawan.

Deli Malay people are Muslims. It can be said that only Islam is recognized by Malays. Therefore in the community it is often said that if someone has converted to Islam, that person has become a Malay. Before the entry of Islam into this area, Malay beliefs were animistic. They believe in the existence of gods or jinns that do not originate from humans. Because gods, jinn and supernatural are considered to be able to influence human life, they must be worshiped, among other things through certain ceremonies.

Traditional ceremonies performed are related to one's life cycle. The ceremonies include ceremonies from the period of pregnancy and childbirth to marriage and kamatanian ceremonies. But now Deli Malay people rarely carry out these ceremonies according to rules like in the past. Moreover, most Malay Deli people live around urban areas which have been influenced by other outside cultures.

The Deli Malay community is famous for its famous Malay guided art today. In chanting it is used to express their hearts, because Malays are generally

reluctant to state something openly that they must use the cues, parables or figures of speech manifested in the poem. The Deli Malay tribe also has a traditional theater, namely Makyong, unfortunately this traditional Malay Deli theater is now rarely heard. In addition there is the dance of Main Lukah Menari dance, a kind of dance that is magical by using Lukah (a kind of scarecrow) and singing a song that contains spells.

The Deli Malay people apply a level in society, consisting of 2 groups based on status, namely: first, the Aristocracy Group. Consists of: King and sons of the king (Tengku), and descendants of magnifying Daeran (Wan, Orang Rich, Datuk Muda). And second, the People's Group, consisting of: The descendants of the authorities in the village, the group of scholars, Cleverly clever, and commoners.

Ethnic customs in Malay ethnic are covered in four types, namely: first, Adat which is actually customary is if according to time and condition, if reduced it will damage, if exceeded it will be wasteful (in vain). This process is based on: (a) the conscience of the wise man, reflected in customary teachings: Golden bananas carry yachts; Cook a grain in a crate; Gold debt can be paid; A debt of gratitude is brought to death. (b) truly sincere truth, based on: doing because God is not because of doing; (c) commensurate decisions, based on: leaning, bananas bundled together, eaten together. the right must be justified, the wrong is blamed. The custom of magpie chirping, it's impossible to uncover. The custom of the ox reveals, it is impossible to sing. This customary custom according to the concept of Malay ethnics is: full not abundant, containing no less, big being raised, respected old people, little loved, sick treated, stupid taught, right given, strong not struck, high not Squeeze, the smart do not cheat, live properly, eat well. So in summary, life should be harmonious, both including oneself, the whole country, and the environment. There is no life to breathe. This is a custom that must not change. (Lah Husni 1986: 51).

Secondly, the custom which is adhered to is that adat operates on a certain basis, according to the consensus of the inhabitants of the area - then its implementation is left by the people to those they trust. As the adat holder is a king or prince. The implementation of this custom is for the happiness of the population, both physically and mentally, the world and the hereafter, at that time and in the future. Each country has a different situation from other countries, different depths of fish different fields of grasslands. Differences in the conditions, places and progress of a country bring its own customs and customs, which are in accordance with the wishes of its people, inherited from their ancestors. The difference is only in its birth, not in its essence. This mandated custom is something that has been accepted to be a habit or regulation which is made together with consensus according to appropriate and correct size, which can be modified in such a flexible manner. The basis of these traditional customs

is: full, not abundant, containing no less, floating not drifting, submerged not wet (Lah Husni 1986: 62).

Third, the most populous customs are habits that gradually or quickly become customary. In accordance with broken: once the flood, once the bank moved, once the age circulated, once the custom revolves. Despite the changes in adat, the core of adat will not disappear: the custom of ups and downs, the custom of hot fire, in a balanced movement, between morals and knowledge. The changes only occur in the form of variety, not in the original and original purpose. For example, if people used to use a skull or headband in an event, then now they wear kupiah to be the most populous clothing. If it used to be run-down or accompanied by accompaniment, now it's no longer. If in the past only the king could use it, now anyone can use it (Lah Husni 1986: 62).

And fourth, Customs is a collection of various customs, which are more understood focused on special ceremonies such as custom: marriage, coronation of the king, and the burial of the king, sea herbs, Syafar baths, fresh flour, mulal nukal, mulaka ngerbah, gebik, and others -Other, every ceremony in Malay culture always involves elements of traditional performing arts and poetry, such as pantun, gurindam, nazam, and others. Other meanings, if the term is used only adat, then the tendency of understanding is as a set of laws, for example: customary law, human rights, etc. The four categories of Malay customs above, are the essence of Malay culture in general. Adat gives direction to all Malay characters to fill their lives, and direct themselves in the world and the hereafter. Adat is a set of rules, norms, and value systems that serve as a guide in life, and functions to achieve internal integration and consistency in Malay culture.

Construction of Character Education in Deli Malay Culture

Deli Malay cultural values are constructed through several stages, namely: *first*, education. Education is the process of transferring knowledge (transfer of knowledge) and internalizing good values (transformation of value) to students. The education process of Deli Malay cultural values is carried out at weddings, thanksgiving and even death events. These cultural values are conveyed through rhymes, gurindam, advice, song poems.

Pantun and Malays are two inseparable identities. With Pantun Malay people build their history and civilization, through dexterity in thinking and the beauty of sound in their language. Pantun is advice, advice, instruction, teaching instruction, and it can also be that the rhyme is a joke, for example "*buah kedak buah kedekik, emaknya pekak ayah betungkik.*"

For the Deli Malay people, pantun and the proverb are not only a means of expressing their thoughts, attitudes, and culture, but also as a reflection of the way of thinking and the desire of the community to instill norms in society, such as customs, culture and religion. Therefore, as one form of literary works, rhymes and proverbs have long been rooted in the life of the Deli Malay community.

Pantun and the proverb can be used at any time in daily life. Pantun can be inserted in conversation or conversation, in singing or joking.

Besides through traditional events religious and cultural values are taught through family and community life. So that these values are embedded in the soul of each individual.

Second, Imitation. Imitation is a social process or an act of someone to imitate others, both appearance attitude, lifestyle, even what they have. Imitation first appeared in the family environment, then the neighborhood and the community. One positive aspect is that imitation can encourage someone to obey the rules and values that apply. The imitation factor plays an important role in social interaction.

Parents can shape the character of children by giving good habituation. Habituation is a starting and basic tool in character formation. This habit can be applied to children who do not understand and understand the good and bad things, which in turn will bring up positive reflexes for children to behave. Habit is important for character building and also for changing character.

On the other hand, the existence of parents as the main model (role mode) must also be supported by the role models carried out by the teacher and the community. Parents, teachers and the community must be able to set an example for students, ranging from their thoughts, speech, behavior, even to their clothes; all of it will be a medium for children to imitate. Every day children who go from home to school, on the road he will see and find a variety of values that develop in the community.

If the values he encounters on the road are not in accordance with the values taught at home or at school, then it is conceivable that the child will experience a continuous intellectual confusion. Unfortunately, if the child finally is more interested and chooses the values of the streets rather than the values that are inculcated at school or at home. This is where the role of parents and school becomes very important. Therefore, parents and teachers today besides having a strong character, must also be broad-minded and keep abreast of the times to be able to rival and win the battle of values in front of their children.

Third, Habituation. Habituation is the process of creating situations and conditions (persistence life situation) that allow children everywhere to get used to behaving according to values and have become their own character. Habituation must be applied in the daily life of children, so that what is accustomed especially related to good morals will become a perfect personality. For example if parents enter the house always say hello. If the child enters the house does not say hello, then the parents remind that when entering the house or any room should say hello.

Habituation indeed needs to be applied in shaping the character of a child because by making habituation of something good about himself, he will always try to interact and do good habits that we try to apply to him.

Fourth, Motivation. Motivation means the urge that arises in a person consciously or unconsciously to take an action with a specific purpose. Motivation can also be interpreted as an effort that can cause a person or group of people to move to do something because they want to achieve the desired goal or get satisfaction with their actions.

Motivation aims to make the motivated person obey or carry out what is motivated. Besides being given to individuals, motivation can also be given by individuals to groups, groups to groups, and groups to individuals. Parents, teachers and community leaders should be the pioneers in providing motivation to children so that they become the next generation who have good character. Encouragement from various parties to children to behave well will certainly affect the development of the child's character.

Fifth, Clarification. Clarification means clarification, explanation and return to what is actually. values clarification approach aims to raise awareness and develop children's ability to identify their own values and the values of others.

Giving positive feedback and reinforcement in the form of oral, written, gestured, or gift to the child's attitude is a step in the formation of character. With this feedback the child will know which values are compatible with religion and culture and which values are also contrary to religious and cultural values. This is the task of parents, religious leaders, traditional leaders and community leaders in dealing with attitudes taken by the community.

Sixth, Evaluation. Evaluation is the process of comparing existing situations with agreed values, having certain criteria in order to obtain information and using it to prepare assessments in order to make decisions. The evaluation process is carried out by parents, teachers and the community through two things, namely giving rewards to children / community members who have good character and giving punishment to children / community members who have bad character.

Character Forms of Deli Malay Community

The Deli Malay community has several forms of character that distinguish it from other tribes that live and settle in Medan City. The shape of the character are:

First, Relegius. According to Luckman S. Basarshah (2005: 31-37) Malay people are known as a tribe that has a religious character, that is, someone is called Malay when they are Muslim, speak Malay and have Malay customs. As for the Malay custom, namely "Adat with syarak, syarak with surahullah", prioritizing law enforcement for security, order and prosperity of the community as the saying goes "Let the child die rather than die the custom", prioritizing the mind and language like the adage "Obey the adherents , faithful to oaths, death to promises, destitute to favor ". Malay people prioritize education and science as the saying goes "The provision of knowledge is disgusting, the provision of faith

saves", is concerned with the culture of shame as the saying goes "Speaking is not rude, dressed to cover up genitalia, keep abstinence of prohibitions and sins and to die rather than bear the shame of himself or his family, because can bring down the inheritance of the opposite, not by harshly embarrassing others, "deliberation and consensus of the social life of the Malays, friendly and open to guests and against if pressed.

Malay elders say: "beautiful people with good language, beautiful people with strong faith, beautiful people with love"; which basically emphasizes the glory of morals and manners, prioritizes faith and devotion to God, and lives with compassion, grace and tolerance. In the traditional expression, the adherents also say that "if life is to be saved, the world is sought after the hereafter"; or it says: "if life is to prosper, knowledge and faith are equal".

The above expression reflects the advice that teaches people to balance worldly life with *ukhrawi*, balance science and technology with the principles of faith and devotion so as to realize harmonious integration, which can bring prosperity in life and social life, nation and state, even to the principles to life in the afterlife. Typically, the basic values inherited from the children of Malays are the noble values of religion, culture, spirituality, religious values that they profess.

Malay Culture is a culture that is integrated with the teachings of Islam. Islamic values are very dominant and become the basic reference of Malay culture. Malay culture integrated with Islam is reflected in the idiom of *adat*, the *syariah*-based tradition, the *syariah*-based scripture of Islam, the saying of *syarak*, the custom of wearing; legitimate word *syarak*, true word custom, if indigenous customs with *sharak*, erect *sharia*. However, it does not mean that Malay culture rejects a society that does not have a creed, even on the contrary advocates for a life of mutual respect, respect, mutual tolerance, help, and so on. This value has long been able to realize harmony between religions in the Malay world.

Second, Trustworthy. Muhar Omtatok (Malay Culture) in North Sumatra Dialogue: Behind the History of Malay Deli which was broadcast on TV National Metro TV on February 13, 2020, stated one Malay expression that is to make the stomach not broken in the mouth, because the eyes are narrowed, the stomach is narrowed. This sentence shows that the people through the community including those who can keep a secret (can be trusted). Then there is another expression, "If rice says rice, don't we win it over, if it says so, don't wait for it later." The above poem reflects allusions to the public to keep their promises, not to make promises and sell grandiose promises.

Third. Tolerance. As a people who live near the port, who face and interact with various nationalities and cultural backgrounds every day make Malays very accepting diversity and tolerance for differences. Deli Malay is very tolerant to other ethnic groups, even the Malayness of Deli Malay has been taught by their sultanates since ancient times who were open and friendly to other religions and tribes. The Malay phrase "if life is tolerant, the bitter sweet is felt, if life is felt,

then all disputes cross". In another phrase "if life is tolerated, happy and difficult to feel the same", this expression shows the view of Malay people upholding togetherness, distance social inequality, income distribution and increased unity and unity of the community.

Fourth, Suave. Meek means being willing to accept existing limitations and difficulties without venting our annoyance with others. That means showing gratitude for the simplest treatment we receive and tolerating those who don't treat us well. That means patience with troublesome people especially noisy, noisy children; because being nice to children is a hallmark of kind and gentle people. Meek means to keep talking calmly and softly when instigated. That can mean taking a stand; because calm is often the right response to harsh words.

Shafwan Hadi Umry (2010: 116) states that the Malay proverb says "The first beginnings of a nation, Both of them have many thousands of laksa, The three assemblies are sweet, face, the four languages." This poem means, first, the customs of the nation must be maintained. Second, the supporting community as bodyguards of Malay culture has a majority. Third, uphold the friendship of fellow human beings. Fourth, language understanding as a Malay identity needs to be maintained in a civilized and civilized context.

Fifth, humble. One of the praiseworthy qualities in other Malay cultures is the humble nature. This attitude is hereditary in their lives as identity. That said, the term "Malay" was also derived from "withering" oneself, that is humbling, being gentle, and being polite. Therefore, Malays generally avoid arrogant nature, avoid arrogant and arrogant, avoid saying rude, and do not want to exaggerate themselves.

The Malay phrase says: What is the sign of Malay identity, gentle and humble behavior, Gently any character, He respects fellow believers, Abstinence for him to raise himself, His character is not high-hearted, His tongue is soft, never upward. Any sign of Malay is spelled out, His heart is low, his breasts are roomy, Manners are polite to people, His budding is refined. What are the signs of auspicious Malay, said modestly, Sweet face, even a low heart, Arrogant he never boasted, Soft heart, proficient modest, know to care for feet and tongue.

Sixth, extroverted. The Deli Malay community is known as a community that is open to newcomers. The Malay proverb says, "if we don't copy enough palms we lay it out, if we don't spread enough pages we spread it," meaning other tribesmen are free to come to the Malay country as long as they respect each other, because for people with other tribes it is Semenda (part) from the Malays.

Associating with many nations automatically makes Malays easily adapt to their environment. The Malay Deli community is also known to be able to accept and accommodate input and culture from outside its ethnicity. This is seen, for example, in culinary and arts that are accommodating to cultures from outside. For example Malay curry cuisine that accommodates from South Indian cuisine and hardah art which accommodates South Arabian art. Malay and Javanese gave

birth to a very distinctive art, namely ketoprak bam which is only found in North Sumatra. "This is in accordance with the Malay philosophy that teaches the science of life awareness in the midst of people who are cultured and multi-talented so that they value mutual respect and live in peace upholding togetherness,"

Seventh, Like to Help. Deli Malay community is known for its people who like to help. This is evident that many people who come from outside the city of Medan are given shelter by the Malay Deli community. One proof of the gift of the Deli Malay Community with newcomers is the granting of a plot of land for the burial of the Mandailing community located in the Sei Mati Village, Jalan Berigien Katamso Medan. The Malay phrase states "the custom of life to help, the shari'a is hammering, life needs to help help, so does religion." This expression is a call to live helping each other.

Eighth, Prioritizing manners. Deli Malay culture has values to maintain mutual relations between individuals and groups. This value teaches and makes us aware that life keeps each other politely and politely both personally and socially. Everyone must maintain good relations, maintain morale, avoid blasphemous, blasphemous, insulting, insulting, slandering, slandering, and so on behaviors that can cause disgrace and shame for people and themselves. The Malay customary expression says that the mark of life is as strange as being shy, the bad being thrown away, the muddy being the same clear, the tangled the same resolved; big wrong scaled down, small wrong killed. Furthermore it is said also do not expose shame, shame do not be revealed, also do not say the shame of people, the shame that we examine ourselves.

Then there is the Malay traditional expression which says: "adat uses on what is appropriate, adat sits on the exquisite, adat stands on self-know". The phrase contains a very deep meaning, which essentially gives a clue, that every human being is required to put things in their place, behave according to the plot and place. One example is how to dress. According to the customs of the Malays, in terms of dress should refer to the principle of "in accordance" that is according to the clothes, according to those who wear them, according to how to wear them, according to the place to wear them, according to also the customary provisions imposed in this matter about dressing.

Referring to the above expression, the Malays always choose clothing that suits themselves and their position, try to wear clothes properly and correctly, and try not to violate any "prohibited" in clothing and also try to show good behavior in daily life. the day.

And ninth, respecting guests. Honoring guests is seen as an obligation that must not be abandoned. Apparently it has become a habit, in entertaining guests, they do not want to be alone. The brothers and their neighbors are invited to welcome by eating together. Each person entertaining his guests will come dozens of people invited to eat together. It has become a habit of the Deli Malay community to pick up (invite) people to eat at their homes. People invited to eat

were usually close relatives who had just come from far away, close acquaintances who had just met after a long time apart, and other close friends.

Furthermore, another custom performed by the Deli Malay people if they receive a guest of honor is to carry out a dance offering and betel meal. In line with the accompaniment of songs and dances performed, then one of the temple experts accompanied him by reading the poetry as follows: Eating betel betrothed not, Betel eaten by the ancients, Eating betel mengenyang not, Indigenous Malay resam tribe. Other rhymes relating to eating betel and often also delivered in the form of verbal and singing as contained in the presentation of betel pat in the Malay Malay customary procession are as follows: Deli River water is calm, Pedaling while singing, We really feel happy, We say welcome, Diukuk sunny morning sun, Not flattering not praising, It is not over after we wait, May the master safe to come here.

The idea contained in the rhyme of the Offering Dance is that the reception through the dance is a traditional Malay Deli procedure performed to respect guests. Respect for guests through traditional symbols, in the form of betel pat brought by one of the dancers to be submitted to the guests present. Submission of betel to guests is a form of sincerity and acceptance of the family in accepting the family coming. This acceptance is at the same time an expression of hope, so that family relationships continue to grow closer.

V. CONCLUSIONS

Culture in the Deli Malay community occupies a very important position in life. Cultural and religious values are internalized in life so that they foster identity. The internalized values also make the Deli Malay people have a specialty compared to other communities in the city of Medan. The Deli Malay community grew and developed by combining religion and tradition as a guide.

Deli Malay people construct religious and cultural values through several stages, namely: education, imitation, habituation, motivation, clarification and evaluation. The values constructed construct the character of the Deli Malay community in the form of: religious, honest, tolerance, suave, humble, open, helpful, giving priority to courtesy and respect for guests. This character makes them different from other communities in the city of Medan.

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