

The Social Interaction Pattern in the Indonesian City of Medan's Deli Malay Coastal Community

Jehan Ridho Izharsyah, Jabal Tarik Ibrahim, Oman Sukmana, and Dadang Hartanto

ABSTRACT

The actualization of local culture in Indonesia is expected to maintain the existence and value of local identity, which has been the hallmark of this culture. Malay Deli is one of the local cultures in Indonesia that tries to maintain cultural values in conditions of very strong degradation. So it is necessary to look at the patterns practiced by the Malays in maintaining and mitigating this degradation. In Weber's sociological study, to maintain the value of interaction, it is necessary to have human action so that a pattern is formed that has an impact on society. This research wants to see how the patterns of social interaction in the Malay Coastal Community differ. This study uses an interpretative paradigm process, a qualitative descriptive approach, and a case study type of research. The research locations were in the coastal area of the Metar Bilad Deli Vocational School and the Percut Vocational Area. techniques of collecting interview data (interviewing, observation, and documentation), placing purposive sampling subjects, condensing data analysis techniques, presenting data, and drawing conclusions. techniques for the validity of the credibility test, using materials and member checks. The research results obtained showed that a new pattern was formed, namely harmonious structural wisdom, habitual bargaining culture, leader cooptation combinations, historical culture combinations, and action interaction plans. The recommendations given need to strengthen Malay cultural values through learning, such as regional-based local content, and increase the competitive value of Malay Deli coastal communities through high trust.

Keywords: Deli Malays Culture, Pattern of Action, Social Action.

Published Online: February 17, 2023

ISSN: 2736-5522

DOI: 10.24018/ejsocial.2023.3.1.390

J. R. Izharsyah *

Departemen Of Public Administration
Science, Universitas Muhammadiyah
Sumatera Utara, Medan, Indonesia.
Sociology Doctoral Program, Universitas
Muhammadiyah Malang, Malang,
Indonesia

(e-mail: Jehanridho@umsu.ac.id)

J. T. Ibrahim

Sociology Doctoral Program, Universitas
Muhammadiyah Malang, Malang,
Indonesia

(e-mail: jabal@umm.ac.id)

O. Sukmana

Sociology Doctoral Program, Universitas
Muhammadiyah Malang, Malang,
Indonesia

(e-mail: Oman@umm.ac.id)

D. Hartanto

Departemen Of Public Administration
Science, Universitas Muhammadiyah
Sumatera Utara, Medan, Indonesia

(e-mail: Dadanghartanto@umsu.ac.id)

**Corresponding Author*

I. INTRODUCTION

The word "society" itself refers to a group of people or individuals who live in close proximity to one another and engage in regular social interactions. The affiliation and unity of humans who coexist means that, as a result of their relationship, a relationship is established that comprises mutually beneficial relationships that impact one another as well as an awareness that supports one another (Kandioh *et al.*, 2016). The purpose of social contact, which is incorporated into both internal and exterior contexts, is the meaning of living together and the relationship between them. Humans are viewed from two perspectives in social interactions created by social groups: as biological beings and as social beings. In this instance, people are a component of the social order and institutions that already exist, which collectively establish a unity and culture. Socio-cultural interaction is a component of group contact in habit formation (Nahak, 2019).

The result of human reason and creativity is culture. Human reason and understanding based on needs create the meaning because routine acts form a culture. 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 (Zulaikha *et al.*, 2021) Culture is a trait or regional identity that has existed in Indonesia for a long time. Literally, culture is a way of life that arises within a population and is held by that population; it is then transmitted to the following generation through conventions, language, artistic creations, religious practices, and governmental structures. Local culture, in contrast, is the outcome of an understanding resulting from local wisdom that is still practiced in a particular area today and is still developing in society. This culture becomes a force that, from a social perspective, becomes a habit created by the local population as a foundation for social interaction. This meaning unquestionably results from an existence that has been carefully constructed. according to information gathered by the Data and Information (Monawati, 2000).

A reflection of the local Malay ethnic identity of the city of Medan is seen in the growth of the Deli Malay Civilization. As was already said, there are aspects of cultural heterogeneity, acculturation, and its role in all social strata (laypeople and aristocrats) in Malay culture. Malay ethnic identity is the foundation for Malay culture. The definition of ethnic group was previously defined in order to comprehend who the Malays are and who supports Malay culture. As stated by Narol in (Monawati, 2000). Explains that an ethnic group is a population that: (1) is biologically capable of reproducing and surviving; (2) shares similar cultural values and is aware of a sense of togetherness in a cultural form; (3) creates its own network of communication and interaction; and (4) decides on the traits of its own group that are recognized by other groups and can be distinguished from other population groups. In addition, the process of identifying an ethnic group must take into account a number of variables, including ethnoscience, or community opinions; the support of scientists and scientists from various disciplines; the cultural domain; issues with assimilation (integration), disintegration, personality, marriage, kinship, lineage systems, religion, and a number of other social factors.

In the research, efforts to preserve Deli Malay civilization are also explained (Dewi, 2018) a study of the Malay cultural landscape to strengthen Medan's identity. a weight of 0.159 and 0.115 for cultural activities. The suggested approach calls for designating each varying historical site and landmark as a cultural heritage area that represents the Malay cultural landscape in Medan City, constructing facilities in Malay historic sites as public spaces that can accommodate Malay cultural activities, and promoting cultural activities in Malay. The next plan of action is to enhance the Malay identity of Medan, especially in the area designated for protection (the Maimun cultural heritage area), by incorporating various Malay decorations and plants used for customary rituals and celebrations, such as betel nuts, gambir, betel, full (*Euryclides ambourensis*), and sidinding (*kalanchoe*).

Such as studies carried out by (Alatas, 1989) that during colonial capitalism, there was a lazy attitude that deviated from the Malay people's character, creating a chasm for the indigenous people to be subjugated by the colonialists' image. Research also revealed the same result (Mujahiddin *et al.*, 2020) the government's lack of support for traditional institutions, the usage of the Malay language among Malays in Medan City has started to wane, and the socialization of Malay Deli culture in regional learning and public events has started to fall. The Malay Deli tribe in Medan City is experiencing transformations and cultural retribalism as a result of these difficulties and circumstances. In order to affect the continuation and survival of Malay delis in Medan. For instance, Mayor Baktiar Djafar's dedication and consistency in promoting Malay Deli culture from April 1, 1990, established Malay culture in public areas such as office buildings, green spaces, city parks, coastal Malay villages as destinations for culture and cuisine.

On the fringes of Medan City, in the seacoast region, lie the Metar Bilad Deli Vocational Area and the Percut Vocational Area. Acculturation led to a number of changes in regional development, particularly in the fields of education, health, and economics, as well as in terms of cultural status. A lot more needs to be done to move and retain other important industries. These two regions likewise experience issues, particularly those related to the ingrained cultural practices and established life patterns. Their incapacity to preserve their current existence as a result of the intense needs of life is what leads to the fall in social movement and engagement. Despite the urgent need for strategic initiatives, such as research, preventive actions and actualization have so far been rather insufficient (Mutiar *et al.*, 2018). Social networking is another example of the rational activities of Karangsang small fishermen, according to a study titled "Rational Actions and Strategies for Networking Small Fisherman Households". It can enhance the social character and familial aspect of the cheating baskets tactic used by the tiny fisherman of Karangsang in the coastal fishing area. This plan also aims to preserve their existence in terms of coastal residents' social, economic, and cultural traditions. Then (Pratiwi, 2016). He further explains this in his study, "Patterns of Interaction and Exchange Behavior of TPI Shrimp Jaya Fishermen Groups, Keburuhan Village, Ngombol District, Purworejo". The drive for social transformation and the religious leadership of two individuals Jazir ASP and Fanni Rahman as well as their skill in da'wah management in developing a pro-economic mode of communication with TPI fisherman groups, were found to be the main factors. Through the patterns of contact and conduct of these fishermen, this endeavour also serves as a means of preserving traditions and culture.

The researcher seeks to understand how the Deli Malay community, which resides in the coastal area of the Metar Bilad Deli Vocational Area and Percut Vocational Area, engages in activities and mitigation efforts in a study titled "The Social Interaction Pattern in The Indonesian city of Medan's Deli Malay Coastal Community."

II. PURPOSE OF THE STUDY

A. Main Purpose of the Study

Theoretically, the results of this study are expected to strengthen and integrate the social paradigm through the approach of Social Definition Theory or Social Action (Weber, 1964), The Concept of Social Interaction (Bonner, 1959), Herbert Spencer's Evolution Theory, The Meaning of Existence Soren Kiegegaard with (William, 1982), Culture, the Concept of Coastal Areas and the study of regional planning science with cultural studies (Ritzer, 2013).

Practically, The findings of this study are anticipated to be able to inform, comprehend, and interpret the strategies used by the Malay Deli coastal community to preserve culture despite widespread cultural degradation brought on by macro-development. These findings will then serve as notes and recommendations to the government for strengthening culture. employed as a grading system for character development in communities, especially in Medan City.

B. Previous Research

Theoretically, the results of this study are expected to strengthen and integrate the social paradigm through the approach of Social Definition theory or social action (Max Weber, 1964), The Concept of Social Interaction (Bonner, 1959), Herbert Spencer's Evolution Theory, The Meaning of Existence in (William, 1982), Culture, the Concept of Coastal Areas and the study of regional planning science with cultural studies (Ritzer, 2013).

Practically, The findings of this study are anticipated to be able to inform, comprehend, and interpret the strategies used by the Malay Deli coastal community to preserve culture despite widespread cultural degradation brought on by macro-development. These findings will then serve as notes and recommendations to the government for strengthening culture. employed as a grading system for character development in communities, especially in Medan City. As a source of study that offers great relevance and enhances the comprehension of the research undertaken, the researcher compiles and reviews a number of studies or earlier research. The researcher goes on to describe earlier studies in Table I.

TABLE I: THE PREVIOUS RESEARCH

No	Title	Title
1	"Conceptualizing Coastal and maritime cultural heritage through Communities Of Meaning and Partisipation" (Ounanian <i>et al.</i> , 2021).	"Rational Actions and Networking Strategies for Small Fisher Households" (Mutiar <i>et al.</i> , 2018).
2	"Rural Communities And Schools- Vuing and Reproducing Local Culture" (Villa & Knutas, 2020).	"Representative bureaucracy, organizational strategy, and public service performance: An empirical analysis of english local government" (Andrews <i>et al.</i> , 2005).
3	"Coastal Cultural Heritage : A Resource To be Included In Integrated Coastal Zone Management" (Khakzad Sorna <i>et al.</i> , 2015).	"Patterns of Interaction and Exchange Behavior of TPI Shrimp Jaya Fishermen Groups in Keburan Village, Ngombol District, Purworejo" (Pratiwi, 2016).
4	"The Effect Of Guanxi Culture On The Voting Of Independent Directors : Evidence From China" (Li <i>et al.</i> , 2021).	"Representation of Characters in Asef Saeful Anwar's Novel Alkudus: A Study of Max Weber's Social Actions" (Widodo, 2021).
5	"Legacies Of Failure To Win The City Of Culture : Liminality, Civicism and Change" (Ryan & Pherson, 2022).	"The Role of the Argowayang Social Group in Instilling the Value of Environmental Awareness" (Andriani, 2019).
6	"Research On Countermeasure Of Local Culture-based Sustainability Of Urban Block Patterns" (Liu <i>et al.</i> , 2019)	"Patterns of Forming Social Solidarity in Social Groups among Students" (Saidang, 2019).
7	"New Media And Cultural Disconnect : A Study On The Lodha Tribal Community Of India"(Chattopadhyay & Mohanty, 2022).	"Implementation of Cultural Village Policy in Preserving Local Culture in Sendangmulyo Village, Minggir, Sleman"(Prasetyo Hadi, 2018).
8	"Empirical Measure Of Cultural"(Osman Adams, 2022).	"Strategy for Socio-Cultural Defense in Betawi Village Case Study of the Betawi Cultural Village (PBB) in Srengseng Sawah Village, Jagakarsa District, DKI Jakarta" (Widiastuti, 2020).
9	"Cultural Diversification, Human Resource-based Coordination, and Downside Risks Of Multinationality"(Sangcheol, 2022).	"Maintaining the Existence of Local Archipelago Culture in the Midst of Globalization Through the Preservation of the Gawai Dayak Sintang Tradition" (Suparno <i>et al.</i> , 2018).
10	"Fluid Space : Digitisation Of Cultural Heritage And Its Media Dissemination"(Jin & Liu, 2022).	"The Existence of 'Srawung' Culture in the Midst of Globalization" (Priliantini Anjang <i>et al.</i> , 2020).

C. Research Questions

How is the social interaction pattern in the Indonesian city of Medan's Deli Malay coastal community?

III. 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 connections to others, Max Weber explained the social definition paradigm. An interpretive knowledge of social activity is examined and emphasized in Weber's social studies and acts. Weber came to the following

1. Related to the approach used to the data.
2. Using a non-positivistic perspective.
3. The use of research logic that is “logic in practice”.
4. The fourth orientation of the qualitative method is the research steps that are non-linear in nature.

1. The Deli Malay Ethnic Community who live in the coastal area of Medan City which is in Medan Belawan District which is limited to (Sicanang Island and Belawan I Villages) While Medan Labuhan which is limited to (Pekan Labuhan Village and Nelayan Indah).
2. The Deli Malay ethnic community who live in the coastal area are at least 15 years old and have lived for 20 years in the coastal area.

1. Representatives from the Sultanate of Deli, at least representatives of the Sultanate or the Datatu of the Sultan of Deli.
2. King or Datukan of Vocational or territoriality on the object of research namely Medan Belawan (datuk or Wazir Urung Ten Dua Kuta) and king or kedadukan Medan Labuhan (raja Metar Bilad Deli).
3. Academics and observers of Malay culture who have competence and understanding of the development of Malay deli culture.
4. Leader of the Deli Indigenous Peoples Forum (FORMAD).

[illegible]

Based on the information above, a cycle is obtained as Fig. 2.

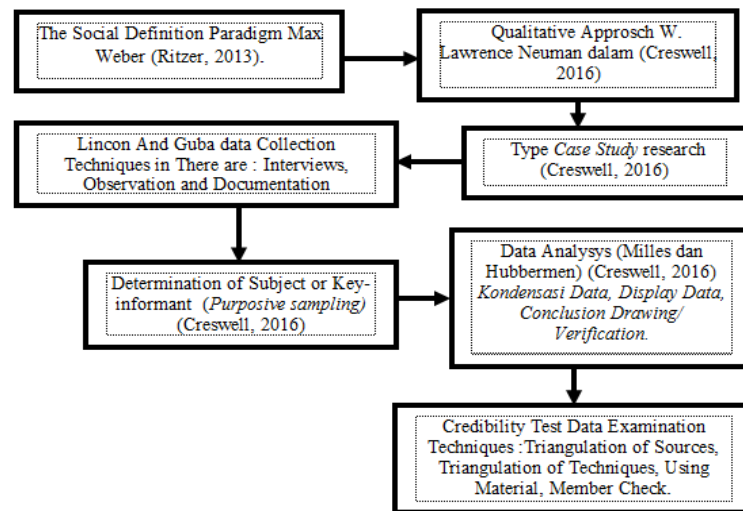


Fig. 2. Method Flow in Research.

IV. RESULT

A. Descriptive Research Area

The Malay Deli Kingdom in Medan City contains a number of territories that make up its own boundaries. The region's position has been decided by decisions made by a number of sultanates, which earlier chose the territorial administration based on the conflict and rulers in power at the time. The Malay Deli Sultanate is geographically divided into the Kedatukan Songgal Serbanyaman, Kedatukan Sinembah, Kedatukan Kali Dua Kuta, Negeri Padang Deli, Negeri Bedagai, Metar Bilad Deli Vocational, and Percut Vocational areas. Wazir Urung Ten Dua Kuta, led by Datuq Adil Haberham, SE; Wazir Urung Serbanyaman, led by Datuq Saffi Ikhsan; and Wazir Urung Sukapiring, led by Datuq Saffi Ikhsan are three Deli Malays with territorial rights.

B. Coastal Region I (Belawan District)

According to (Badan Pusat Stastitik Kota Medan, 2020) To the north, the Malacca Straits, to the south, Medan Labuhan Sub-District, and to the west and east, Deli Serdang District are all in close proximity to Medan Belawan District. One of the subdistricts in Medan City, which covers an area of roughly 21.82 km², is the Medan Belawan District. There are roughly 23 km² between the sub-district office and the office of the mayor of Medan. The Belawan Pulau Sicanang sub-district in Medan Belawan has the largest area, measuring 15.10 km², while the Belawan Bahagia sub-district has the smallest, measuring 0.54 km². The Belawan sub-district office, Pulau Sicanang, and Bagan Deli have the greatest distances from the Medan Belawan sub-district, according to the distance between the sub-district office and the sub-district office.

C. Coastal Region II (Medan Labuhan District)

According to the Central Bureau of Statistics for the (Badan Pusat Statistik Kota Medan, 2020) To the south, Medan Belawan District, to the north, Medan Marelan District, to the west, and Deli Serdang Regency, to the east are all directly adjacent to Medan Labuhan District. One of the subdistricts in Medan City, which covers an area of roughly 41.275 km², is the Medan Labuhan District. About 18 kilometres separate the sub-district office from the office of the mayor of Medan. The Sei Mati sub-district of the Medan Labuhan sub-district, which has a total size of 12,870 km², is the largest, while the Pekan Labuhan sub-district is the smallest, at 3,600 km². The Tangkahan and Nelayan Indah sub-district offices are the furthest away from the district office based on the distance between the district office and the sub-district office. Therefore, using the provisions of the coastline area in both regions, it is possible to decide which area is the research object (coastal area I, namely Medan Belawan, consisting of Belawan, Sicanang Island, and Belawan I, and coastal area II, namely Pekan Labuhan and Nelayan Indah). Table II provides the following details:

TABLE II: REGION AND OBJECT OF RESEARCH

No	Ward	Wide km ²	Percentage to Area Subdistrict (%)	Region
Belawan District				
1	Belawan Pulau Sicanang	15,20	69,20	Research and Observation Location
2	Belawan I	1,10	5,04	Research and Observation Location
Medan Labuhan District				
1	Pekan Labuhan	3,60	8,72	Research and Observation Location
2	Nelayan Indah	4,80	11,63	Research and Observation Location

V. DISCUSSION

A. *Patterns and Social Interaction of Deli Malay Coastal Communities*

The Malay deli community, which resides in the seaside region of Medan, is responsible for the patterns and interactions detailed in this case through its actions and initiatives. This behavior also establishes a distinctive pattern and habit that the Malay Deli coastal population follows in living a hegemonic existence that has taken on a significant social dimension. According to Santoso Slamet's book "Social Group Dynamics," the following variables affect social interaction:

1) *Social situations*

The behavior of individuals, who must adjust to the situation at hand, influences the interpretation of the meaning of acts and interactions. In this position, the Deli Malay people themselves encounter group dynamics, a decline in self-assurance, and other dynamics brought on by the social circumstances of those who find it challenging to leave the comfort zone that is deemed by some Deli Malay people who reside in coastal locations.

2) *Power of group norms*

Strong group norms have a powerful influence on meaning and interaction. The influence of the family and the surrounding community, which evolved into routines and unique activities practiced by members of the group, gave rise to this power. In the middle of issues with cultural acculturation brought on by peer pressure and other external causes, social dynamics and dialectics emerge. At the moment, the influence of ancestors' conventions and practices acts as social capital to preserve the harmony of Malay deli culture in Medan's seaside region. This is seen in a number of social actions that uphold the authority of norms. Due to the current level of personal economic necessities, there is occasionally still social pushback.

3) *Personal goals of each individual*

The fact that each person's personal ambitions will impact his behavior in social interactions is occasionally the most challenging element that emerges from social dynamics. In this instance, the coastal Malay Deli community has a great ambition and aspiration to raise social life standards, particularly the family economy, to meet other demands. However, occasionally these individual objectives lead to the development of an egocentric mindset, which can undermine more effective connections.

4) *Interpretation of the situation*

The way people are able to calculate each situational action that will be taken is the meaning of this interpretation. Most persons and groups can occasionally become mired in the incorrect understanding. This contact is also anticipated to develop into social capital in one's self-preparation, both in the context of the family and even in the biggest organizations. The Malay Deli community, which resides in coastal regions, considers the current situation to be secure, yet their presence and devotion are not necessarily acceptable in this circumstance. As a result, it is envisaged that the Malay Deli community in the coastal region may enhance initiatives that can preserve the stability and benefit of groups in a wide-ranging social environment. Based on the circumstances that prevailed prior to the development of a social culture dimension, the way that people and groups within the Malay Deli coastal community cooperate and interact can be explained as follows:

- a. The Malay Deli coastal community's efforts to develop ukhuwah and social interaction that is carried out with a pattern of harmony and mutual collaboration in the community are an example of a pattern of harmonic structural knowledge. The purpose of this activity is to maintain high ethnic values, cultural contacts, and cultural values themselves. Examples include interactions during marriages and circumcisions, religious rituals, bestowing traditional titles, and other events that foster a sense of brotherhood.
- b. The Malay Deli coastal community engages in specific activities, such as exchanging traditional dishes at religious holiday celebrations, marriages, and religious holiday remembrances, as part of its bartering habit culture pattern. The pattern of contact created by outsiders on the outside, such as selling fish catches and other activities, is another social context.
- c. Combination Diagram A leadership style called "leader co-optation" combines with currently prevalent conventional patterns. For instance, even while group norms are still highly powerful, the outcomes of political elections and the new leadership show that their votes are still regarded as a single entity. This indicates that coastal towns still place a high priority on community. For instance, we do know that Aulia Rahman is the son of a Malay Deli in the election of Bobby Nasution, the mayor of Medan, and Aulia Rahman, who would serve as his deputy. Therefore, the majority of the Deli Malay population in Medan City's coastal sections supports Aulia Rahman for deputy mayor.
- d. A mix of historical meanings is used to implement a new pattern in a combined historical-cultural pattern. combining the routines and circumstances of the present with those of the past. Sometimes it is impossible to distinguish between the meanings included in the behaviors and meanings of the

Malay coastal deli population in Medan City. As a result, until a decision is made, this encounter still adapts how cultural values become fundamental principles in acting and behaving.

- e. The interaction pattern that is carried out with thorough planning is known as the interactional plan action pattern. The whole significance of this planning is that it has assessed how the stages are up to the impact that will occur and that there is a type of strength in carrying out the interaction in its entirety. The coastal hamlet of Malay Deli may have learned a lot from the past about how drastically their lives have changed. As a result, their efforts and deeds are supported by solid and quantifiable calculations.

Based on the information provided above, it is possible to see how the Malay Deli coastal community in Medan City exhibits a pattern of social interaction and collaboration.

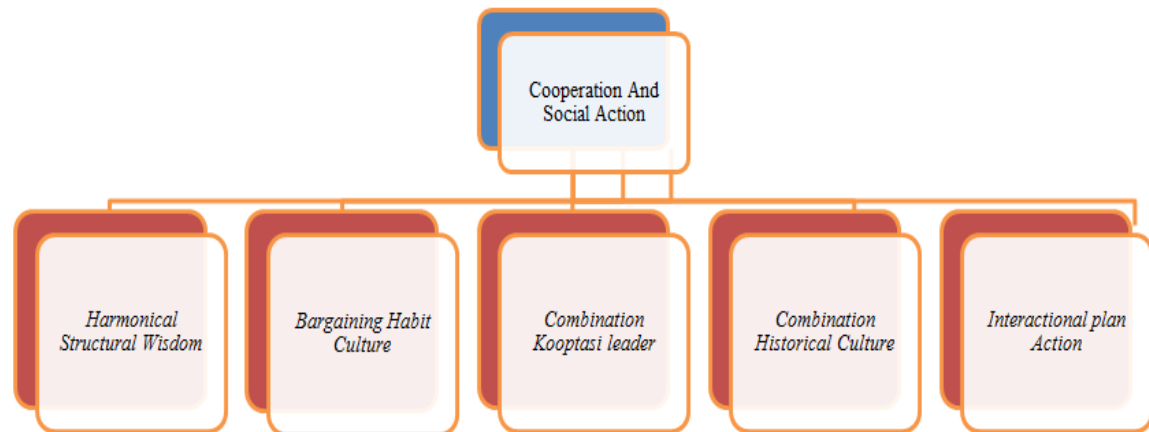


Fig. 3. Forms of Cooperation in the Social Interaction of Deli Malay Coastal Communities in Medan City.

Keywords that can be seen substantively in the explanation above include:

- a. Structure of local balance of power,
- b. Interaction with habits,
- c. Combination with the influence of customary norms,
- d. Cultural and historical influences,
- e. Measurable planning patterns.

VI. CONCLUSION

A new pattern, known as Harmonic Structural Wisdom, was developed from the actions, collaborations, and interactions of the Malay Deli coastal community. This pattern refers to the activities of the Malay Deli coastal community in establishing ukhuwah and social interaction carried out with a pattern of harmony and mutual cooperation within the community. According to the Bargaining Habit Culture pattern, the Malay Deli coastal population participates in unique activities including bartering traditional dishes at religious holiday ceremonies, weddings, and religious holiday commemorations. Combination leader co-optation, or the practice of merging leadership with already-existing conventional patterns Combination historical culture, for instance, is a pattern where historical meanings are mixed to produce a new culture, despite the fact that group rules are still quite strong when it comes to picking leadership.

VII. RECOMMENDATIONS

There are a number of ideas and proposals that can be used as recommendations or ideas based on the data and findings from this study, including the following: First and foremost, it is essential to uphold the local cultural values that already exist in Medan, such as teaching students about Malay culture as an ethnic cultural history through local content subjects (MULOK), as has been done in the past. This is done to foster a deeper appreciation for the existing historical and cultural values. Second, to foster a strong sense of enthusiasm and optimism about the future, the government can focus on improving the quality of life in coastal areas through community empowerment initiatives and programs in addition to creating a competition of ideas.

ACKNOWLEDGMENT

The researcher would like to thank all parties engaged in the study, including the Sultanate of Deli, the Deli Indigenous Peoples Forum (FORMAD), resource people and informants, Muhammadiyah University of North Sumatra, and financial support from the Badan Riset Republik Indonesia (BRIN).

CONFLICT OF INTEREST

The researcher clarified that this study lacked an element of interest. This study was carried out as a sort of capstone project on the findings of lectures as a doctoral candidate in sociology at the University of Muhammadiyah Malang.

REFERENCES

- Andrews, R., Boyne, G. A., Meier, K. J., O'Toole, L. J., & Walker, R. M. (2005). Representative bureaucracy, organizational strategy, and public service performance: An empirical analysis of english local government. *Journal of Public Administration Research and Theory*, 15(4), 489–504. <https://doi.org/10.1093/jopart/mui032>.
- Andriani, S. (2019). Peran Kelompok Sosial Argowayang Dalam Menanamkan Nilai Kesadaran Lingkungan. *Jurnal Civic Hukum*, 4(1), 51–58.
- Badan Pusat Statistik Kota Medan. (2020). Kecamatan Medan Belawan Dalam Angka 2022. In Badan Pusat Statistik Kota Medan (Ed.), *Kecamatan Medan Belawan Dalam Angka 2020* (p. 87 hlm). CV. Mandiri Lestari.
- Badan Pusat Statistik Kota Medan. (2020). Kecamatan Medan Labuhan Dalam Angka 2020. In Badan Pusat Statistik Kota Medan (Ed.), *Kecamatan Medan Labuhan Dalam Angka 2020* (p. 84 hlm). CV. Mandiri Lestari.
- Creswell, J. W. (2016). *Research Design: Pendekatan Metode Kualitatif, Kuantitatif dan Campuran*. Pustaka Pelajar.
- Fajarni, S. (2020). Integrasi Tipologi Paradigma Sosiologi George Ritzer dan Margaret M. Poloma. *Jurnal Sosiologi Agama Indonesia (JSIA)*, 1(2), 132–147. <https://doi.org/10.22373/jsai.v1i2.554>.
- Dewi, H. (2018). Kajian Lanskap Budaya Melayu Untuk Meningkatkan Identitas Kota Medan. *Jurnal Lanskap Indonesia*, 10(2), 71–80.
- Bonner, H. (1959). *Group Dynamics: Principles and Applications*. Forgotten Books.
- Alatas, H. (1989). *Mitos Peribumi Malas (Imej Orang Jawa, Melayu dan Filipina dalam Kapitalisme Penjajah)*. Dewan Bahasa Dan Pustaka Kementerian Pendidikan Malaysia Kuala Lumpur.
- Raco, J. R. (2010). *Metode Penelitian Kualitatif (Jenis, Karakteristik, dan Keunggulannya)* (J. B. S. Anita L (ed.)). PT. Gramedia Widiasarana Indonesia, Jakarta, 2010.
- Jin, P., & Liu, Y. (2022). Fluid space: Digitisation of cultural heritage and its media dissemination. *Telematics and Informatics Reports*, 8, 100022. <https://doi.org/10.1016/j.teler.2022.100022>.
- Ounanian, K., Van Tatenhove, J. P., Hansen, C. J., Delaney, A. E., Bohnstedt, H., Azzopardi, E., Flannery, W., et al. (2021). Conceptualizing coastal and maritime cultural heritage through communities of meaning and participation. *Ocean & Coastal Management*, 212, 105806. <https://doi.org/10.1016/j.ocecoaman.2021.105806>.
- Kandioh, F. B., Lumolos, J., & Kaunang, M. (2016). Eksistensi Kelompok-Kelompok Sosial Dalam Melestarikan Nilai-Nilai Budaya Di Desa Kemangta Kecamatan Tombulu Kabupaten Minahasa. *Jurnal Ilmu Sosial & Pengelolaan Sumber Daya Pembangunan*, xxi(Maret-April). <https://ejournal.unsrat.ac.id/index.php/jurnalilmiahociety/article/view/12451/12023>.
- Chattopadhyay, K., & Mohanty, S. (2022). New media and cultural disconnect: A study on the lodha tribal community of India. *Asian Journal of Social Science*, 50(2), 137–146. <https://doi.org/10.1016/j.ajss.2022.01.006>.
- Khakzad, S., Pieters, M., & Van Balen, K. (2015). Coastal cultural heritage: A resource to be included in integrated coastal zone management. *Ocean & Coastal Management*, 118, 110–128. <https://doi.org/10.1016/j.ocecoaman.2015.07.032>.
- Liu, Y., Xu, S., Li, G., & Liue, W. (2019). Research on Countermeasures of Local Culture-based Sustainability of Urban Block Patterns. *Energy Procedia*, 157, 312–322. <https://doi.org/10.1016/j.egypro.2018.11.196>.
- Weber, M. (1964). *The Theory Of Social And Economic Organization*. Martino Fine Books.
- Monawati. (2000). Penataan dan pengembangan obyek wisata pantai purwahamba indah di kabupaten tegal. *Penataan Dan Pengembangan Obyek Wisata Pantai Purwahamba Indah Di Kabupaten Tegal*.
- Mujahiddin, Triadi, R., & Chairunnisa. (2020). The Existence of Malay Language in The Flow of Modernization in Medan City. *Proceeding International Conference on Culture, Language and Literature IC2LC*, 1(1), 229–234.
- Nahak. (2019). Upaya Melestarikan Budaya Indonesia Di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 165–176.
- Adams, O. (2022). Empirical measure of cultural sustainability. *Applied Geography*, 145, 1–10.
- Hadi, P. (2018). Implementasi Kebijakan Desa Budaya Dalam Melestarikan Budaya Lokal Di Desa Sendangmulyo, Minggir, Sleman. *Media Wisata*, 16(1), 662–672.
- Pratiwi, H. (2016). Pola Interaksi Dan Perilaku Pertukaran Kelompok Nelayan TPI Udang Jaya Desa Keburuhan Kecamatan Ngombol, Purworejo. *Jurnal Analisa Sosiologi*, 5(1), 51–61.
- Priliantini, A., Bioka, A., Faishal, A., Rahma, A., Suci, E., Poernama, G., Arif, M., Nur, N., & Chalida, M. (2020). Eksistensi Budaya 'Srawung' di Tengah Globalisasi. *Jurnal Pariwisata Dan Budaya (Cakra Wisata)*, 21(2), 39–48.
- Mutiari, I. R., Sumarti, T., & Satria, A. (2018). Rational Action and Networking Strategy of Small Fisherman's Household. *Sodality: Jurnal Sosiologi Pedesaan*, 6(1), 32–39.
- Ritzer, G. (2013). *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*. Raja Grafindo.
- Ritzer, G. (1975). Sociology: A Multiple Paradigm Science. *American Sociological Association*, 10(3), 156–167. <https://www.jstor.org/stable/27702185>.
- Ryan, A., & McPherson, G. (2022). Legacies of failure to win the city of culture: Liminality, civicism and change. *City, Culture and Society*, 31, 100488. <https://doi.org/10.1016/j.ccs.2022.100488>.
- Saidang, S. (2019). Pola Pembentukan Solidaritas Sosial dalam Kelompok Sosial Antara Pelajar. *EDUMASPUL (Jurnal Pendidikan)*, 3(2), 122–126.
- Zulaikha, S., Hadi, N., & Gita Purwasih, J. H. (2021). Melemahnya Budaya Jamu Cekok Di Kelurahan Pare. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(1), 47. <https://doi.org/10.25077/jantro.v23.n1.p47-57.2021>.
- Sangcheol, S. (2022). Cultural diversification, human resource-based coordination, and downside risks of multinationality. *Journal of Business Research*, 142, 562–571.
- Suparno S., Alfikar, G., Santi, D., Yosi, V. (2018). Mempertahankan Eksistensi Budaya Lokal Nusantara Ditengah Arus Globalisasi Melalui Pelestarian Tradisi Gawai Dayak Sintang. *Jurnal Pekan*, 3(1), 43–56.
- William, S. M. (1982). *Soren Kierkegaard: The Meaning of Existence and the Nature of Truth*. George Fox University.

- Villa, M., & Knutas, A. (2020). Rural communities and schools – Valuing and reproducing local culture. *Journal of Rural Studies*, 80, 626–633. <https://doi.org/10.1016/j.jrurstud.2020.09.004>.
- Widiastuti, N. P. A. (2020). Strategi Pemertahanan Sosial Budaya Di Kampung Betawi Studi Kasus Perkampungan Budaya Betawi (PBB) di Kelurahan Srengseng Sawah Kecamatan Jagakarsa, DKI Jakarta. *Indosocius (Jurnal Ilmiah Penelitian Pendidikan Dan Sosiologi)*, 4(1), 76–90.
- Widodo, W. A. (2021). Representasi Tokoh Dalam Novel Alkudus Karya Asef Saeful Anwar: Kajian Tindakan Sosial Max Weber. *Bapala*, 8(3), 202–2019.
- Li, Y., Tian, G. G., & Wang, X. (2021). The effect of Guanxi culture on the voting of independent directors: Evidence from China. *Pacific-Basin Finance Journal*, 67, 101524. <https://doi.org/10.1016/j.pacfin.2021.101524>.



Jehan Ridho Izharsyah, S.Sos., M.Si Born in Totap Majawa January 17, 1992. Graduated from the undergraduate program in the state administration study program, Faculty of Social and Political Sciences at Universitas Muhammadiyah Sumatera Utara, Indonesia in 2014. Graduated from the master's program in regional and rural planning at the graduate school of the University of North Sumatra, Indonesia in 2016. Currently he is pursuing a doctoral program in sociology at the University of Muhammadiyah Malang in East Java, Indonesia.

His current activity is as an academic and lecturer in the public administration study program, Faculty of Social Sciences and Political Science Universitas Muhammadiyah Sumatera Utara. Was entrusted with being the secretary of the Public Administration Study Program, Faculty of Social Sciences and Political Science, Universitas Muhammadiyah Sumatera Utara. He as for other activities as regional and technocratic

planners in several government agencies in North Sumatra. There are several chapter books that have been written including: global & contemporary issues, analysis and field facts of Umsu press publishers, Building Regions in the macro and micro perspective of Unisma press publishers, and Media and Campus Relations (UMSU FISIP track record in managing higher education in the industrial era 4.0 and during the covid 19 pandemic) publisher Umsu press. The focus of research conducted with the theme of policy and regional planning (regional and rural planning). As this time the author is in the Indonesian Association For Public Administration (IAPA). Has eight intellectual property rights registered with the Director General of Indonesian intellectual property rights, has been published in national and international papers and conferences for example: International Conference On Language, And Literature And Culture 1 in 2020, International Conference on Communication, Policy and Social Science (InCCluSi 2022) at the publisher atlantis, IAPA 2022 Annual Conference of Indonesian Association for Public Administration Volume 2022 and so on. the author has also received research funding at the Student Creativity Program (PKM) event by the Republic of Indonesia's Ministry of Education and Culture in 2022.



Prof. Dr. Ir. Jabal Tarik Ibrahim, M.Si born in Probolinggo July 16, 1966. Undergraduate education in the field of socio-economic development at the University of Brawijaya, then continued his master's degree at the Malang Muhammadiyah University with a concentration in rural sociology and then resumed his doctoral program at the Bogor Agricultural Institute in the field of development extension science.

Currently the author holds a functional professorship at the University of Muhammadiyah Malang. focus on courses and research with the theme of agricultural development, agricultural sociology, community development and human resource management. As for several written works in the form of books produced, for example: rural sociology in 2003 at the UMM Press publisher, Agricultural socio-economic agriculture methods at the UMM press publisher in 2020, Agricultural development strategy: a thought by Bantul publishers: Lappera Pustaka Utama, 2003 and many others.

Prof. Ibrahim is also active in national and international activities including: Agriecobis: Journal of Agricultural Socioeconomics and Business 2019, International Journal of Economics and Management Studies in 2020, International Journal of Humanities, Social Sciences and Education 2021 and so on.



Prof. Dr. Oman Sukmana, M.Si born in Sumedang February 9, 1966. Graduated from the Department of Social Welfare Science, Faculty of Social Sciences and Political Science, Padjadjaran University, Bandung in 1991, then continued his master's program at the Psychology Study Program, Main Study Field of Social Psychology, Postgraduate Program at Padjadjaran University, Bandung, in 1997 and continued his doctoral program in Sociology, Postgraduate Program, Faculty of Social and Political Sciences, Gajah Mada University in 2016.

Lecturer in PNS DPK. At the Faculty of Social Sciences, University of Muhammadiyah Malang. Currently, the author is entrusted with becoming head of the Masters and Doctoral Sociology Study Program at the University of Muhammadiyah Malang. The author actively writes books and media literature with the themes: Concepts and Theories of Social Movements in Intrans Publishing, Mozaik of Indonesian

Democratic Thought: One Package of Many Flavours (Team) Book Litera, Several Thoughts on the Development of Social Welfare (Team) UMM Press and so on. the author is also entrusted to be chairman of the Indonesian Social Welfare Education and Social Work Association (ASPEKSI).

Prof. Sukmana also actively writes and participates in national and international activities including: Convergence between Resource Mobilization Theory and Identity Oriented Theory in the Study of New Social Movements Reflective Sociology Journal, Ecotourism City Environmental Development Model Humanity Journal, The Role Of Local Leader In Social Movements Against Injustice (The Case Studies on Social Movements Lapindo Mud Disaster Victims in Sidoarjo, East Java, Indonesia) 1st UMM International Conference on Pure and Applied Research (1st UMM ICoPAR 2015), NGOs Advocation and Government Intervention in the Process of Social Rehabilitation for Lapindo Mudflow Disaster Victims in Sidoarjo, East Java, Indonesia The UUM International Conference on Governance 2014 and others.



Irjen. Pol. Dr. H. Dadang Hartanto, SH, S.IK, M.Si born on November 24, 1971 in Surabaya, East Java. He is a high-ranking officer (Pati) of the National Police who graduated from the Police Academy in 1994.

The author has served as Protocol Liaison Officer (Pabungkol) of the Sripim Polri. Then in 2009, Dadang was entrusted with the position of Subang Police Chief. Two years later, in April 2011 to be precise, he served as the Cianjur Police Chief. Not long from there, he was transferred to become Wakapolrestabes Bandung in 2012. then became the Private Secretary (Sespri) of the National Police Chief. In 2014, Dadang's position again shifted to become the Main Assessor of the Competent Unit Robinkar SSDM Polri. Then, Dadang, who has the rank of Police Chief Commissioner (Kombes Pol), served as Coordinator of the National Police's Personal Staff (Koorsripim). In 2016, he was transferred to become an Associate Policy Analyst in the Criminal Investigation Unit of the National Police. A year later, he was promoted to the positions of

Kapolrestabes Medan and Deputy Chief of Police for North Sumatra and Widyaiswara Main Police Level I Sespim Lemdiklat Polri

Apart from being active in the police, the author took academic studies at the College of Police Science 2022, master program at the University of Indonesia 2005 and doctoral program at the University of Indonesia 2015.

Dr. Hartanto is currently entrusted with becoming a lecturer at the Muhammadiyah University of North Sumatra to teach courses in public leadership, social anthropology and law and the ethics of the legal profession in the public administration study program, the faculty of social sciences and political science. the author also actively writes in several national and international scientific articles including: Transforming Government: People, Process and Policy 2021, 1st Aceh Global Conference (AGC 2018) in 2019, Digital Policy, Regulation and Governance 2021 and others.