

IMPLEMENTATION OF CULTURE AND RELIGION: MALAY DRESS IN FORMAL EDUCATION IN RIAU

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ABSTRACT

Planting Malay cultural values, practicing Malay cultural values in society and implementing the use of Malay traditional clothing. The development and promotion of Malay cultural values in teaching, behavior and wisdom, as well as Malay dress procedures that exist in all walks of life. The use of comfortable and polite clothing is a measure of the success of a learning process. In Tanah Melayu, it is important to wear Malay clothes that are in accordance with Islamic law as an expression of love for culture and religion, especially for the nation's generation. This study aims to look at students' perceptions of the implementation of Malay clothing in the school environment as a development of cultural love that reflects religious values in formal educational institutions in Riau. This study surveys data using Google forms and the Mix approach approach (combined research) related to the action using both quantitative methods and qualitative methods in the application process of the same research. In this study, samples were taken from various junior high schools, high schools and universities in Riau. The sampling technique used is purposive sampling. The results of research with student-specific respondents indicate that the main factors that influence students to be interested in implementing Malay clothing are Malay traditional clothing according to Islamic law, then the supporting factors are comfort in dressing, knowledge of the rules for wearing Malay clothing, understanding of Malay clothing. while for universities, students respond well, it can be seen in the attached diagram that students feel the need to wear Malay brackets for one day on campus. Baju Kurung is also one of the works of art in the Malay world which was designed in 1999 according to Islamic customs and beliefs.

Keywords: *Culture, religion, Malay fashion, students and university students.*

INTRODUCTION

The diversity of cultures and ethnic groups that exist in Indonesia is certainly not just one. There are many differences among these cultures or ethnic groups because each tribe has characteristics such as language, clothing models, customs, environment. life, and so on. Many ethnic groups in Indonesia make the diversity very amazing. It is not only seen from the language of each tribe in Indonesia, but also from the customs of each tribe. Traditional clothes of a tribe are used as tribal symbols, so that they highlight the characteristics of the tribe, both everyday clothes and typical clothes used in carrying out traditional rituals of the tribe.

Malay is an ethnic group or nation that inhabits the Southeast Asian region such as Indonesia, Malaysia, Singapore, Brunei Darussalam, Thailand, Vietnam, and Philippines. Malay ties only appear in the history and identity of the nation. The development of Malay identity runs independently in each country without being tied to one another. In the end, Malay identity in each country is determined by past and present history.

Malay culture is attached to the material symbols of Malay society, such as clothes and customs that are easily recognizable. Baju Kurung has been used by Riau Malay community in official events as an identity. Malay symbols appear in identity media that are given Islamic values. One of the symbols that is most easily seen in Pekanbaru city is the use of the government building, Selembayung and Baju Kurung which are used by students and local officials. Baju Kurung is identified with the correct way of dressing according to Islam, covering the aurat and not revealing the shape of the body. Pekanbaru, whose people are identical with Malay culture, was a Malay life during the kingdom which had implemented Islamic values in government and people's lives at that time. To restore the glorious era, Islamic values need to be disseminated, so that cultural customs associated with Islam will always maintain the value of wisdom.

Malay culture is one of Malay families in the Malay Archipelago. They come from a district in Riau and spread to all districts in Riau. This article will explain how to apply a local wisdom-based learning development model based on Riau Malay culture in early childhood with the formulation of the problem, "how to apply Islamic clothing based on local wisdom as the implementation of learning models on education in Riau." One of the provinces that is in the process of showing proof of Malay identity is Riau. Riau Province is an area that is believed to have a strong Malay history in the Riau archipelago, Johor Malay, Malacca Malay, Singaporean Malay, and Minang Malay.

One of the local cultures found in Riau is the Kurung Labuh clothes used by Malays, for example in Riau. The special feature of Baju Kurung is the design, that is loose in the sleeves, stomach, and chest. When it is worn, the bottom of Baju Kurung is in a parallel position using the groin, but there is also another style which is parallel by using the knees. This Baju Kurung also has a collar and lace. Some parts are often decorated with golden embroidery. This clothing is known as the oldest type of Baju Kurung that exist until now. The shape of the clothes that is covered and long at a glance is almost the same as most of Baju Kurung. However, the bottom of the brackets is shaped to hang down to cover the user's knees. It is the same as Baju Kurung in general, in which the front of Baju Kurung has one botton by using collar stitching namely *Kerah Belut*. It makes this outfit look like confining a Malay woman or woman who wears it. The clothes worn as a symbol of Malay identity are Baju Kurung. The use of Malay attire is supported by Pekanbaru City Regulation No. 12 of 2001 concerning the use of Malay Clothes in the Implementation of Education by Civil Servants, Private/Regional Owned Enterprises (Pekanbaru 2001).

The use of Baju Kurung is mandatory for students and staff in Riau. The wearing of these supporting clothes is not done every day, but only on Friday. Outside of these days, the wearing of Baju Kurung is carried out during competitions, commemorations or celebrations related to Malay culture. Baju Kurung is also a mandatory dress for traditional Malay processions both in government and community life. As an identity, Baju Kurung is easily recognized as traditional Malay clothes from year to year and its appearance reflects Malay identity. The design elements are the language of art to understand the creative aspects of a work of art. Therefore, Baju Kurung is also one of the works of art in the Malay world designed according to Islamic customs and beliefs.

METHODS AND DISCUSSION

This research analyzed the data by using google form and used a Mix method approach (combined research) which is action-oriented, using both quantitative methods and qualitative methods in the application process of the same research. Sugiyono (2014) revealed that mixed research methods are a collection of qualitative and quantitative research methods. Furthermore, Creswell (2010) revealed mixed research is a research approach that combines quantitative and qualitative research.

RESULTS AND DISCUSSION

A. Human Development in Responding to Culture

In the beginning, Indonesia has a very large cultural heritage from our ancestors. This makes Indonesians proud of themselves. Yet, Indonesian culture at the national level socialization has decreased slightly. There are so many people forget it now and they do not know what Indonesian culture is. Along with the development of globalization, the love for culture is decreasing and this has a big impact on the existence of local culture and indigenous people of Indonesia.

There are a number of driving forces for the socio-cultural development of Indonesian society. Basically there are two forces that bring the social change. The first is the power within the community itself (internal factors), such as changes in generations and various local inventions and modifications. Second, there are forces outside of the community (external factors), such as the influence of direct cultural contact and the spread of culture (elements) and environmental changes, which can stimulate social and cultural developments in society that need to be reorganized (Koentjaraningrat, 2015:191).

Ethnic and cultural patterns influence the development in terms of household composition, social and economic resources, the way members interact with each other, the food they eat, the games children play, the way children learn, how well children do things related to school, the careers that adults choose, and the way family members think and perceive the world (Parke in Papalia et al., 2009).

In the Questionnaire, students stated that they were happy to use the Malay Baju Kurung. There are 41.2% of the students stated that "I really hope our campus sets a day for Malay Baju Kurung Many students agree because they always wear Baju Kurung on Fridays. Current research is starting to focus on the influence of certain experiences, which are bound to time and place. From the perspective of students' perceptions, the average shows that many agree with the use of the Malay Baju Kurung at school. It can be seen in the results of the study, that only a few students did not agree with the use of the brackets at the university. This is an innovation and can preserve Malay culture.

B. Islamic Point of View on the use of Malay clothes

At the second level of understanding, Malay culture is tied to the material symbols of Malay society, such as clothing and customs, which are relatively easy to recognize. Baju Kurung is used as an identity by the Riau Malay community at official events. Local Government Buildings have also used headscarves to show regional identity. The traditional procession of the Malay community has long been running in the community and is further strengthened by processions in the local government using Malay customs and culture.

Symbolically, the Malays with Malay culture in Pekanbaru have materially manifested themselves in the image and rituals in the midst of society. The process of realizing Malay identity after the reformation is a step to renegotiate the status of the Malay community in Riau. The opening for expression in the reform era provides opportunities for Malay community to rebuild their ethnic identity. According to the questionnaire, the statement use is "Malay traditional clothes increase love for culture and faith in religion. It is stated by 46.5% students, while the students' statement "I feel the need to use Malay Baju Kurung at campus is 37%.

According to (Qs. Al-A'raf verse 26)

اَدَمُ اَنْزَلْنَا لَيْكُم لِبَاسًا اَرِي اَيْتِكُمْ اَللِبَاسُ التَّقْوَى لِك لِك اَيْتِ اللهُ لَعَلَّهُمْ - ٢٦

Meaning: "O children and grandchildren of Adam! Indeed We have provided clothes to cover your nakedness and for jewelry for you. But the clothing of piety, that is better. These are some of the signs of Allah's power, hopefully they will remember.

The hadith commands Muslim/Muslim women to dress based on Qur'an and Hadith, is explained in the hadith of Umm 'Atiyah, as follows:

It means "From Umm 'Atiyah, she said, "Rasulullah SAW. Ordered us to go out on the Day of Fitri and Adha, both girls who have reached puberty, women who are menstruating, and women who are secluded. Menstruating women still leave prayer, but they can witness the goodness and da'wah of the Muslims. I asked, 'O Messenger of Allah, is there one of us who does not have a headscarf?' Rasulullah SAW. replied, 'Let her sister lend her her hijab.'" (H.R. Muslim).

Islam comes to regulate the community leading to a good and balanced life. Therefore, Islam do not come to destroy the culture adopted by a society. However, at the same time, Islam wants mankind to stay away from things that are not useful and bring calamity in their lives. So, Islam must straighten and direct the culture that develops in society into a civilized and advanced culture and raises the degree of humanity.

Religion is a field that can be distinguished from culture but cannot be separated. Religion has absolute value, does not change due to changes in time and place. Meanwhile, culture, even based on religion, can change from time to time and from place to place. Therefore, religion is a primary need while culture is a secondary need. Culture can be an expression of religious life. As a historical fact, religion and culture can influence each other because values and symbols are found in both. Religion is a symbol that symbolizes the value of obedience to God. Culture also includes values and symbols for humans to live in. Religion requires a system of symbols, in other words, religion requires a religious culture. This shows the close relationship between religion and culture.

The use of Malay clothes with a simple and elegant model can be seen in the designs that are encountered when someone wears Malay brackets. Not only that, the Malay clothes also cover the aurat where the shape of the clothes is the traditional Baju Kurung, which is loose-cut, has long sleeves, and is thick and wide at the bottom.

A. Baju Kurung and Cekak Musang at SMAN 4 Pekanbaru



The picture above is an example of Baju Kurung that is used every Friday which is applied by SMAN 4 Pekanbaru. The use of this clothe is not every day, only on Fridays. Outside of these days, the use of Baju Kurung is carried out in competitions, commemorations or celebrations related to Malay culture. Baju Kurung is also a mandatory attire in traditional

Malay processions both in government and community life. As an identity, Baju Kurung is easily recognized as a traditional Malay dress.

The results of research from other sources indicate that the two levels of meaning of Malay culture are a description of the level of understanding of the Malays. The understanding in the first layer is at the philosophical level, while the understanding in the second layer is at the surface (material). At the second level of understanding, Malay culture is tied to the material symbols of Malay society, such as clothing and customs, which are relatively easy to recognize. Baju Kurung is used as an identity by the Riau Malay community at official events. Local government buildings have also used headscarves to show regional identity. The traditional processions of the Malay community have long been running in the community and are further strengthened by processions in the local government using Malay customs and culture.



The picture above is an example of the Baju Kurung that is used every Friday which is applied by SMAN 4 Pekanbaru. Cekak Musang Malay clothes consist of pants, cloth, and songkok (traditional Malay hat/cap). These clothes are usually worn for family events.

Tanjak is a typical head covering that is a special feature of Malay society. According to the Malay language dictionary, tanjak means a cloth wrapped around the head. The songket cloth wrapped around the head becomes an element of clothing that has aesthetic elements in the form, motif and meaning of tanjak. Based on the questionnaire data distributed by using google forms filled out by 141 students and 60 students, the following results were obtained:

Table 1. Research Respondents

No	Respondent	Frequency
1	Student	114
2	Student	60

Furthermore, data collection through Google Forms and interviews were carried out on one male student and one female student. The sample for students was taken from four female students from the Department of Chemistry Education and three students from the Department of Islamic Education Counseling Guidance. The participant profiles are as follows:

Table 2. Profile of Research Participants

No	Institution	University
1.	MTSN 1 Kota Pekanbaru	UIN SUSKA Riau Pekanbaru
2.	SMP 46	UNRI Pekanbaru
3.	SMP 3 PasiR penyu	ABDURAB Pekanbaru
4.	MTS YPAIR	UIR Pekanbaru
5.	SMAN Binsus Dumai	STMIK Dumai
6.	SMAN 4	AMIK Dumai
7.	MTSN 1 Andalan Pekanbaru	STIA Lancang Kuning Dumai

Participants were selected based on schools and universities in Riau. This study focuses on high schools' students with some backgrounds such as gender, name, current level, school origin, and religion, while for university students are based on the data such as name, semester/department, and university.

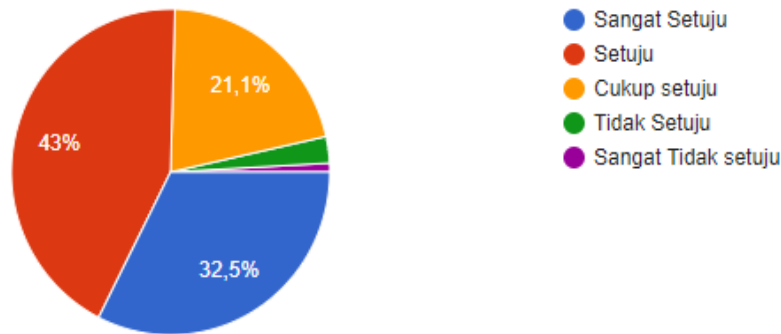


Diagram 1. Questionnaire for statements one: "I like wearing Malay clothes." The survey results show that the respondents' answers who agree to wear Malay clothes are 43% of junior high and high school students.

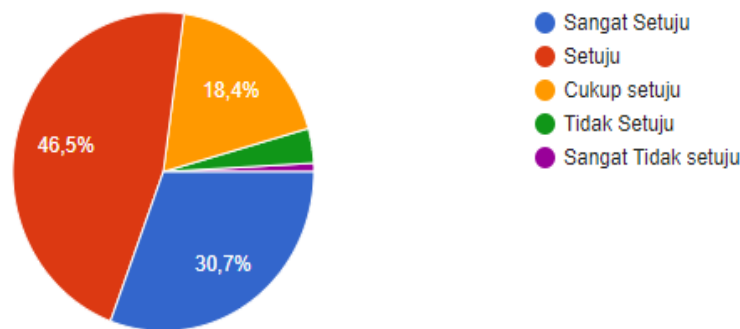


Diagram 2. Questionnaire for statements two "I am getting to know the local culture in traditional clothing, especially in Malay clothes." The survey results show that the

respondents' answers who get to know about local culture from traditional clothing are 46.5% of junior and senior high school students

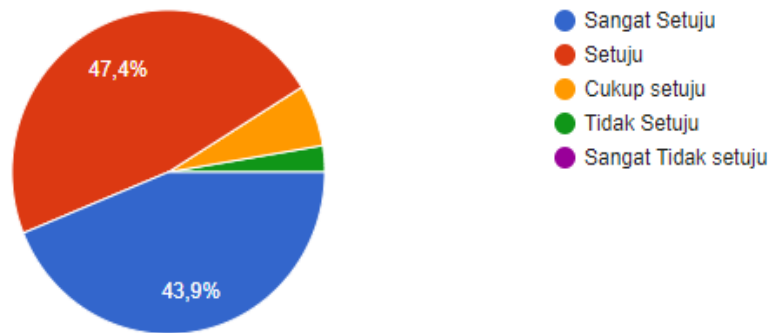


Diagram 3. Questionnaire for statements three “Malay clothes that I use reflect Islamic clothing very well.” The survey results show that the respondents' answers who agree the above statement are 47.5% of junior high and high school students.

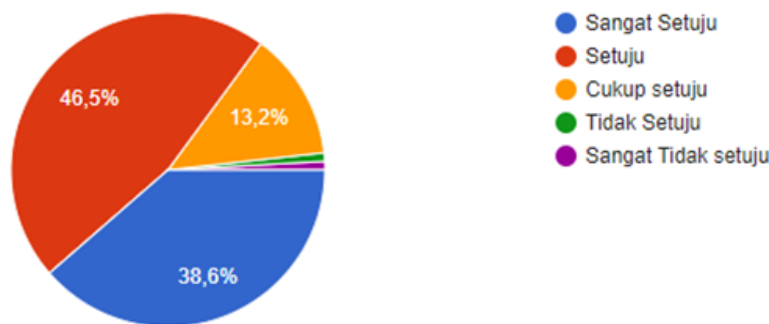


Diagram 4. Questionnaire for statements four “Using traditional Malay clothes increases love of culture and faith in religion.” The survey results show that the respondents' answers, who agree with the statement are 46.5% of junior high and high school students.

Table 3. Questionnaire for Students

1	Nama	Bagaimana pendapat anda tentang pemakaian baju ku	Menurut anda, pemaka	Bagaimana menurut anda, pakaia
2	Syarifah A'ini	Cocok	Yaa	Yaa
3	Rahma Joya Utami	Sangat bagus	Iya	Sudah
4	Nova Fitri Yanti	setuju, itu hal yang bagus untuk di lestarikan.	Iya	Sudah.
5	Hendra	Baik untuk mengingat identitas budaya	Iya saya setuju	Iya
6	Nabilah husna Bestari	Bagus	Benar	Sudah
7	Rizka	Sangat bagus diterapkan	Iya	Sesuai
8	Nabilah salsabila	Menurut saya bagus	Iya benar	Sudah memenuhi
9	Ratih Wulandari	Saya setuju karena baju kurung melayu sopan	Ya karena ciri khas me	Ya.
10	Wulan Indriyani	Bagus, karena melambangkan tanah Melayu	Ya sangat bener	Sudah
11	Muqarrmah saputra	Tidak ada masalah	Tidak sama sekali	ya
12	Raja Bani Firmansyah	Bagus sebagai pengingat budaya daerah	Iya	Sudah
13	Dhea sari aulya albalqis	Sangat bagus	Iya	Iya

From the table above, it can be seen that students filled out questions about wearing one-day Malay clothes at campus. From the response given, it shows that the use of Malay clothes a day on campus is responded well. Clothing that is used as a symbol of Malay identity is the Baju Kurung. As an identity, Baju Kurung is easily recognized as traditional Malay clothing. The display that represents the Malay identity is ultimately used to show a person's

Malayness. In many situations, the researcher finds that the use of Baju Kurung also shows the existence of the Malays who are displayed in strategic public spaces such as government offices, airports, and field actions.

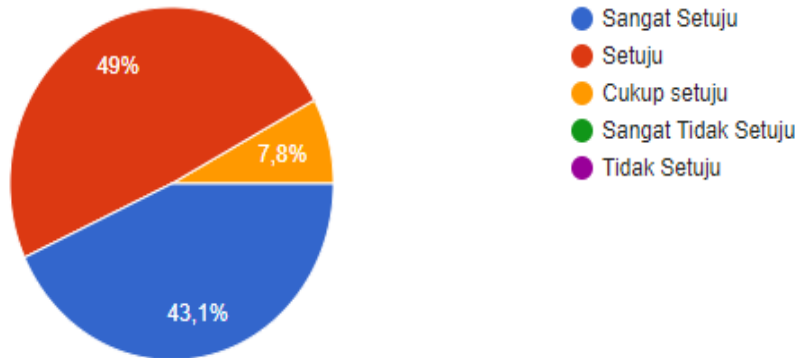


Diagram 5. Questionnaire for statement five "I feel the need to wear the Malay clothes at campus." The results of the survey show that the respondents' answers who agree with the statements are 37% of students.



Diagram 6. Questionnaire for statement "I am willing if the campus sets a day to wear Malay clothes." The result of survey shows that the students who agree with the statement are 41.2% of students say.

Qualitative researches were conducted by using surveys, observations, and referred to literature studies & conducted experiments on clothing patterns using the zero waste method which was inspired by the Malay clothes. Students reach for ideas based on the Malay clothes because the basic pattern of the shirt has the potential to optimize the use of materials because it has a geometric pattern. It is hoped that using this research can motivate young designers to build fashion products that can optimize the use of materials but still keep up with the times so that the production of clothing according to Islamic law can be optimized by increasing the use of Islamic clothing in line with preserving culture.

CONCLUSION

Based on the results of this study, it can be concluded that junior high school students, high school students and college students agree to wear Malay clothes at school and at universities. This can preserve the culture in Indonesia, especially the Malay culture. One of them is by wearing Malay clothes. It is not only worn at schools but also in various educational institutions or work institutions in Riau.

Baju Kurung is identified with the correct way of dressing according to Islam, covering the aurat and not showing the shape of the body. The material approach is generally understood as a statement of Malay identity. Conditions are the quickest and most practical way to share regional identities. The effort to incorporate Islamic values into the life of the Pekanbaru Malay community is actually an attempt to restore the Malay way of life in the past. The life of the Malays during the reign is believed to apply Islamic values in government and people's lives. At that time, Malay society is believed to reach its peak. To restore the Day of Glory, Islam must be the basis of Malay life today. The results of the diagram also show the height of those who agree to use the Malay clothes.

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