

The Prespective Of Batubara Scholars On The Practice Of Malay Culture, Indonesia (An Analysis Of Malay Practice In Batubara)

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Abstract: This dissertation was formulated in 3 (three) problems, namely: 1. What are included in the category of Batu Bara Culture of the Batu Bara Regency? 2. The views of the Majelis `Ulama of the Batu Bara Regency on the practice of Malay Culture in Batu Bara Regency? 3. How is the role and solution given by the Majelis `Ulama of the Batu Bara Regency to overcome the practice of Malay Culture that violates Islamic regulations? To obtain answers from the formulation of the problem, this study is directed to the method of field research / field study approach. That is, explaining the problem under study with the results of the research obtained in relation to the Malay Culture of the Batu Bara Regency, and the views of the Majelis `Ulama of the Batu Bara Regency on the cultures in the Batu Bara Regency. The results of the dissertation research are as follows: 1. That Malay culture found in Batu Bara Regency is classified into 7 major sections, namely: 1). Customes Relates to the Treatment of Malay method Batu Bara Regency and Trust to Jin, Ancestor Oath; 2). Indigenous Relation to Arts and Entertainment, and Speech Calls or Greetings; 3). Indigenous Marriage; 4). Other Provisions Regarding Proposal, Marriage; 5). Indigenous Relation to Mother and Child; 6). Habits Regarding Death, Inheritance, Testament. 2. Whereas the views of the ulema of the Batu Regency are towards the practice of Malay Culture in Batu Bara Regency. There are still many rituals or cultures of the Malay people of Batu Bara Regency that deviate from the rules of Islamic law. Although it is not whole. the reason the writer gets about wanting to maintain tradition, ignorance or other reasons. 3. Whereas the roles and solutions given by the Batu Bara District ulema overcome the practice of Malay Culture which violates Islamic regulations. Many challenges faced.

Keywords: scholars; malay culture; Batubara

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I. INTRODUCTION

Humans as beings who are constantly evolving and changing need religion as a guide and handle of life. Religion is the rules and obligations that must be carried out, all of which function to bind and require the person or group of people in relation to God, fellow human beings, and the surrounding environment.

As understood together, that Batubara Regency is an area well-known to the Melayunya population, although statistically the number of Malay tribes is the second most populous after the Javanese, which is 37.61%. Like the chart below:

Table 1: Ethnicity in Batubara

No.	sub-district	Ethnicity							Total (life)
		Malay (life)	Java (life)	Batak (life)	Minang (life)	Banjar (life)	Aceh (life)	Other	
1.	Tanjung Tiram	44.342	7.655	4.651	792	418	669	1.249	59.760
2.	Sei Balai	5.015	19.273	9.864	189	258	93	128	28.699
3.	Talawi	23.485	21.042	8.493	191	291	306	1.042	54.843
4.	Lima Puluh	30.301	41.301	11.296	299	334	214	1.780	85.574
5.	Air Putih	6.999	23.394	14.489	691	515	181	1.049	47.365
6.	Sei Suka	8.514	29.033	11.511	259	1.084	632	792	51.872
7.	Medang Deras	24.145	8.655	10.369	200	1.065	374	871	45.723

	Total	142.801	150.353	70.619	2.558	3.965	2.469	6.911	373.836
	Percentage (%)	37,61	39,60	18,60	1,04	1,04	0,65	1,82	100

However, this area is famous and known as the Malay region. Because other tribes are immigrant tribes. While the Malay tribe is an indigenous tribe from the district of Batu Bara itself. Then in religion, the majority of the people of Batu Bara Regency are Muslim, which is 85.44%, like the table below:

Table 2: Religion in Batubara

No.	sub-district	Religion						Total
		Islam	Protestant	Catholic	Buddha	Hindu	Other	
1.	Tanjung Tiram	53.681	4.688	264	1.057	23	0	59.760
2.	Sei Balai	31.303	3.339	155	10	13	0	28.699
3.	Talawi	48.237	5.085	1.357	107	10	0	54.843
4.	Lima Puluh	77.795	6.149	1.240	317	26	0	85.574
5.	Air Putih	35.843	8.366	2.313	756	40	0	47.365
6.	Sei Suka	40.004	9.163	2.540	82	36	0	51.872
7.	Medang Deras	37.544	7.076	629	420	10	0	45.723
	Total	324.407	43.866	8.498	2.749	158	0	373.836
	Percentage	85,44	11,55	2,24	0,72	0,05	0	100

Every ethnic group has its own traditions and cultural customs, so like other tribes in other regions, the Batu Bara Malay tribe also has its own customs and traditions, namely the Coal Malay Culture which is a characteristic of the Malay custom itself. The Batu Bara Malay community, apart from being devout Muslims, also practiced the values of Malay culture in almost all of their activities, such as the practice of marriage, marriage, and other herbs, such as other traditional cultural ceremonies that are often done daily, monthly, and also yearly in Coal.

In addition to custom, the human also has the need for religion. Religion is the need of every human being, because basically humans are homo-religious beings. With religion people will get peace. The greater the challenges faced, the stronger people will cling to religion. The same thing was also stated by Djamaluddin and Ancok that without having beliefs, ideals and beliefs of human beings cannot live their lives well or achieve something that is beneficial to humanity and civilization.

II. THEORITICAL REVIEW

2.1 Nature of Religion

Nottingham said that religion is a phenomenon that is so common everywhere. Religion relates to human efforts to measure the depth of the meaning of its own existence and the existence of the universe. Religion can awaken the most perfect inner happiness, and also the feeling of fear and horror, even though religion is focused entirely on a world that cannot be seen (afterlife) but religion also involves itself in the daily problems of this world.

A religion can be generically defined as a symbol system (eg words and gestures, stories and practices, objects and places) that are religiously functioning, that is, a participant is constantly used to approach and establish a right or right relationship with something believed to be absolute reality.

Opinion Robinson emphasizes that religion is a belief system adopted and reflects the actions of a group or society in interpreting and responding to what is felt or believed to be supernatural and holy. As a belief system, religion is different from belief systems or other understandings. Because the belief system in religion is based on sacred concepts and the unseen, different religions or contrary to the world are based on natural law.

Based on the views of the experts above it can be concluded that religion is a teaching, a system that refers to a collection of revelations or scriptures that govern the system of faith and worship to the Almighty God and the rules relating to human association with humans and their environment.

Especially for this Islam, Allah makes it the last religion which is filled with its own specificity and identity, which is certainly different from the previous religion, it does not mean that Allah is different from every revelation delivered to the previous Prophets, but this is only as proof that the Islam brought by Muhammad PBUH is a complete religion and the last religion that has perfected the previous religion. Interesting indeed, what was written by Dr. Muhammad Rashad Salim commented on the peculiarities (read: privileges) of Islam, at least in his book there are 6 things namely: First: that Islam is a common religion for all

nature and will continue until the Day of Judgment; Second: Islam is a comprehensive and perfect religion; Third: Islam is a religion that is in accordance with human nature itself; Fourth: Islam is compatible with reason (there is no contradiction between the teachings of Islam and reason); Fifth: Islam is an easy religion; Sixth: Islam is the most perfect religion, which Allah has perfected among previous religions.

2.2 Culture

As explained by Koentjaraningrat, that culture is the whole system of ideas, actions, and the work of human beings in the framework of the life of the community which is made by the human self by learning. The word culture itself has similarities with foreign words, namely culture. The word culture comes from the Latin colere word which means "to process, work", especially to cultivate the land or to farm. So from this then the meaning of culture develops as all human effort and action to process the land and change nature.

Culture has universal elements that can be found in all cultures of all nations. Kontjaraningra argues that there are at least 7 cultural elements found in the world, namely: language, knowledge system, social organization, living equipment and technology systems, livelihood systems, religious systems and arts.

III. METHODOLOGY

This research includes qualitative descriptive research, namely the problem-solving procedure that is being studied by describing and describing the objective situation at the present time based on the facts that appear and as they are. Descriptive research aims to describe in full the characteristics of a situation, personal behavior and group behavior, and to determine the frequency of a symptom. The research was carried out without a hypothesis.

IV. DISCUSSION

4.1 Malay Cultural Variety in Batubara

Regarding the role of adat in the Malays of Batu Bara Regency, the importance of adat in the Batu Bara Malay community is like the breath in the life of a human being, so often for those who violate adat or abstinence and prohibition in the customary rules, even though as understood together, there is no written customary law, and this is the difference between customary law and western law or other laws.

But when asked to the Malay people of Batu Bara Regency itself, what kind of culture is found in the Batu Bara Regency, then there are some cultures that exist or have existed and are lasting to be applied in the Malay community of Batu Bara Regency. Some of these cultures are known by Malay people in Batu Bara Regency itself, but not many people forget or don't know what culture is found in Batu Bara Regency.

Indeed there are still many Malay cultures that still exist, but not a few cultures, traditional rituals that cannot be seen anymore, this makes it difficult for researchers to be able to list them one by one. Therefore, some of those listed below are those that have been collected, and the author does not deny that there are still many more that the author might have missed. Therefore, to facilitate the Malay Culture found in the Batu Bara Regency, the authors classify it into several parts, namely:

- a. Custom relates to malay medical treatment of coal districts and trust in jin, ancestor oath;
- b. Custom relates to arts and entertainment, and speech calls or greetings;
- c. Customary marriage;
- d. Other provisions regarding proposal, marriage;
- e. Custom related to mother and child;
- f. Habits regarding death, inheritance, testament.

4.2 The View of Batubara Regency Ulama Against the Practice of Malay Culture

Table 3: Variety of Rituals, Customs and Malay Culture of Batubara Regency In the Classification of Faith, Worship and Mu'amalah

No.	Classification of the Ritual	Ritual	Related to the Akidah, Worship and Mu'amalah	Inf.
1.	Custom Relates to Malay Medical Treatment of Coal Districts and Trust in Jin, Ancestor Oath	a. Siri Medication; b. Trust in Bunian and Water Ghost Creatures/ Antu Ae; c. Visiting the Graveyard to Perform the Right and Request the Grave; d. Maintaining Jin, With Reason Heritage/	a. Akidah & Mu'amalah b. Akidah c. Akidah, Worship d. Akidah	

		<p>Puako; e. Sea Herbs; f. Water bath/ Ae Gobuk; g. Dedeng/ Acak Gedeng; h. Herbal Village / Totow Kampung And Herbal Home / Totow Home; i. Black Chicken chop After the existence of Family Death; j. Zikir Bardah; k. Debus; l. Ratib Kampung; m. Removing Chicken for Hajat Heals From Disease; n. Planting Animal Heads Inside the Newly Built House; o. Planting and Burning Frankincense Four Angles in the Field; p. Installing Pelito and Suluh on 27th Ramadan; q. Previous Alim People 's Tales; About Bunian; r. Ancestor's Oath.</p>	<p>e. Akidah & Mu`amalah f. Akidah g. Akidah h. Akidah i. Akidah j. Akidah, Worship, Mu`amalah k. Akidah, Worship, Mu`amalah l. Akidah, Worship, Mu`amalah m. Akidah & Mu`amalah n. Akidah o. Akidah & Mu`amalah p. Akidah q. Akidah & Mu`amalah r. Akidah & Mu`amalah</p>	
2.	<p>Indigenous Relation to Arts and Entertainment, and Call Speeches or Greetings</p>	<p>a. Betel Bet; b. Fresh Flour; c. Goghai; d. Hall; e. Revenge and Assistance Advice; f. Name of the Moon; g. Malay / Kampong Language; h. Naming Call in siblings; i. Barzanji, Fuqaha ', Writing with Arabic Malay Scriptures, Poetry and Reading Tells; j. Weaving, and Weaving Mats as the Expertise of Malay Girls, Coal Regency; k. Variety of musical instruments and arts; l. Variety of Games; m. CCooking</p>	<p>a. Mu`amalah b. Akidah & Mu`amalah c. Mu`amalah d. Mu`amalah e. Mu`amalah f. Mu`amalah g. Mu`amalah h. Mu`amalah i. Mu`amalah j. Mu`amalah k. Mu`amalah l. Mu`amalah m. Mu`amalah n. Akidah &</p>	

		<p>Typical Malay Cuisine; n. Humming, and Pet Like a Mother's Baby; o. Poetry and Poetry and Humming When Taking Air Nira; p. Single House; q. Lime Shower When Towards Ramadan.</p>	<p>Mu`amalah o. Akidah & Mu`amalah p. Mu`amalah q. Akidah, Worship</p>	
3.	Customary Marriage	<p>a. Whispering; b. Physical; c. Jamu Sukut; d. Deliberation Establishes Hantaran and Prints Days; e. Customary Shopping Spending; f. Berinai Customs; g. Bathed; h. Indigenous Majlis Are Live in Direct Days; i. Marriage Ceremony Ceremony; j. Customary Match; Before Conjoining, When the Bride Comes Second Time After the Marriage Contract To Be Paired In The Aisle: 1). Hempang Batang; 2). Hempang Pintu; 3). Hempang Kipas; k. Customs Worship Father and Mother; l. Broken Indigenous Customs and Do`a; m. Eat Icip-Icip; n. Indigenous Eat Rice Face; o. Adat Ornamental Bath / Lead Bath; p. Adat Adat; q. Custom Borrowing Bride and Visit / Event of Giving Bridegroom; r. Exchange Goghai; s. Giving Cemetuk; t. Open the First Night Mouth; u. Fresh flour in the morning; v. Call Meal; w. Shop, consist of: 1) Family Obstacle;</p>	<p>a. Mu`amalah b. Mu`amalah c. Mu`amalah d. Mu`amalah e. Mu`amalah f. Mu`amalah g. Mu`amalah h. Mu`amalah i. Worship, Mu`amalah j. Worship, Mu`amalah 1) Mu`amalah 2) Mu`amalah 3) Mu`amalah k. Worship, Mu`amalah l. Akidah & Mu`amalah m. Mu`amalah n. Mu`amalah o. Mu`amalah p. Mu`amalah q. Mu`amalah r. Mu`amalah s. Mu`amalah t. Mu`amalah u. Akidah & Mu`amalah v. Mu`amalah w. Mu`amalah</p>	

		2) Visiting Family / Delivering Plate (Mue Cake).	1) Mu`amalah 2) Mu`amalah	
4.	Other Provisions Regarding Proposal, Marriage	<p>a. Ridha's Sign For Marriage, With One Of The Other Clothes Or Signs Belonging To The Bridegroom;</p> <p>b. Abstinance for Candidates for Bridegroom and Father and Their Mothers to Present at the Process of Pinangan;</p> <p>c. Customary Sanctions for Violators of Marriage Agreements;</p> <p>d. Kabul Ijab Process That Separates Men and Women from Kabul;</p> <p>e. Kabul Ijab Process, Where Women Are In the Room;</p> <p>f. Bridegroom Repeated;</p> <p>g. Separating the Bridegroom with His Wife After the Legal Marriage Agreement;</p> <p>h. Putting a White Cloth Pedestal During the First Night Tummy;</p> <p>i. Juxtaposing Brother Who Is Stepped By His Sister In A Wedding;</p> <p>j. Meal for Wedding Guests / Bejombo;</p> <p>k. Breaking Glass and Dishes When Wedding Party, For the Reason of Party Must Be Sacrificed;</p> <p>l. Visiting the Marriage or the Other Person Who Is Not Invited, But the Bride Can't Eat or Drink at All;</p> <p>m. New Bride Brings Singles.</p>	<p>a. Mu`amalah</p> <p>b. Mu`amalah</p> <p>c. Mu`amalah</p> <p>d. Mu`amalah</p> <p>e. Mu`amalah</p> <p>f. Mu`amalah</p> <p>g. Mu`amalah</p> <p>h. Mu`amalah</p> <p>i. Mu`amalah</p> <p>j. Mu`amalah</p> <p>k. Akidah & Mu`amalah</p> <p>l. Mu`amalah</p> <p>m. Mu`amalah</p>	
5.	Custom related to mother and child	<p>a. Melenggang;</p> <p>b. Bertangas;</p> <p>c. Shaving and Swinging Ceremonies of New Children Born;</p> <p>d. Sweeping a Little First First Baby in the Baby's Forehead;</p> <p>e. Installing Pelita Near Ari-Ari Planted;</p>	<p>a. Akidah & Mu`amalah</p> <p>b. Mu`amalah</p> <p>c. Mu`amalah</p> <p>d. Akidah & Mu`amalah</p> <p>e. Akidah &</p>	

		f. Swinging Children With Poetry Song; g. Pairing Chains and Bracelets to Babies; h. Dikhitan After Concerning the Qur'an; i. Village Circumcision; j. Lifting Children.	Mu`amalah f. Mu`amalah g. Akidah & Mu`amalah h. Worship, Mu`amalah i. Mu`amalah j. Mu`amalah	
6.	Habits Regarding Death, Inheritance, Testament	a. Takziah, Night 1, 2, 3 And Then Continued At Night 40, 100, And 1000; b. Large House Ownership; c. Distribution of inheritance after both parents die; d. Distribution of inheritance / Far ± i according to Shafi'i school law; e. Breaking Glass and Dishes When Distributing Assets, on the Ration of Disputes.	a. Akidah, Worship, Mu`amalah b. Mu`amalah c. Mu`amalah d. Mu`amalah e. Akidah & Mu`amalah	

Table 4: Variety of Rituals, Customs and Malay Culture of Batubara Districts in the Classification of Faith, Mu`amalah and the Good or Not According to the Coalition District Ulema

No.	Ritual Classification	Ritual	Its Relation to Aqidah, worship and Mu`amalah	Contrary to		Good / No
				Aqidah	Islamic law	
1.	Custom Relates to Malay Medical Treatment of Coal Districts and Trust in Jin, Ancestor Oath	a. Siri Medication;	a. Akidah & Mu`amalah	a. Yes	a. Yes	a. No
		b. Trust in Bunian and Water Ghost Creatures / Antu Ae;	b. Akidah	b. Yes	b. Yes	b. No
		c. Visiting the Graveyard to Perform the Right and Request the Grave;	c. Akidah, Worship	c. Yes	c. Yes	c. No
		d. Maintaining Jin, With Reason Heritage/ Puako;	d. Akidah	d. Yes	d. Yes	d. No
		e. Sea Herbs;	e. Akidah & Mu`amalah	e. Yes	e. Yes	e. No
		f. Water bath/ Ae Gobuk;	f. Akidah	f. Yes	f. Yes	f. No
		g. Dedeng/ Acak Gedeng;	g. Akidah	g. Yes	g. Yes	g. No
		h. Herbal Village / Totow	h. Akidah	h. Yes	h. Yes	h. No

		<p>i. Barzanji, Fuqaha', Writing with Arabic Malay Scriptures, Poetry and Reading Tells;</p> <p>j. Weaving, and Weaving Mats as the Expertise of Malay Girls, Coal Regency;</p> <p>k. Variety of musical instruments and arts;</p> <p>l. Variety of Games;</p> <p>m. CCookin g Typical Malay Cuisine;</p> <p>n. Hummin g, and Pet Like a Mother's Baby;</p> <p>o. Poetry and Poetry and Humming When Taking Air Nira;</p> <p>p. Single House; Lime Shower When Towards Ramadan</p>	<p>h. Mu`a malah</p> <p>i. Mu`a malah</p> <p>j. Mu`a malah</p> <p>k. Mu`a malah</p> <p>l. Mu`a malah</p> <p>m. Mu`a malah</p> <p>n. Akid ah & Mu`amalah</p> <p>o. Akid ah & Mu`amalah</p> <p>p. Mu`a malah</p> <p>q. Akid ah, Worship</p>	<p>h. N o</p> <p>i. N o</p> <p>j. N o</p> <p>k. N o</p> <p>l. N o</p> <p>m. N o</p> <p>n. N o</p> <p>o. N o</p> <p>p. N o</p> <p>q. N o</p>	<p>h. N o</p> <p>i. N o</p> <p>j. N o</p> <p>k. N o</p> <p>l. N o</p> <p>m. N o</p> <p>n. N o</p> <p>o. N o</p> <p>p. N o</p> <p>q. N o</p>	<p>h. G ood</p> <p>i. G ood</p> <p>j. G ood</p> <p>k. G ood</p> <p>l. G ood</p> <p>m. G ood</p> <p>n. N o</p> <p>o. N o</p> <p>p. G ood</p> <p>q. G ood</p>
3.	Customary Marriage.	<p>a. Whispering;</p> <p>b. Physical;</p> <p>c. Jamu Sukut;</p> <p>d. Deliberation Establishes Hantaran and Prints Days;</p> <p>e. Customary Shopping Spending;</p> <p>f. Berinai Customs;</p> <p>g. Bathed;</p> <p>h. Indigeno us Majlis Are Live in Direct Days;</p>	<p>a. Mu`a malah</p> <p>b. Mu`a malah</p> <p>c. Mu`a malah</p> <p>d. Mu`a malah</p> <p>e. Mu`a malah</p> <p>f. Mu`a malah</p> <p>g. Mu`a malah</p>	<p>a. N o</p> <p>b. N o</p> <p>c. N o</p> <p>d. N o</p> <p>e. N o</p> <p>f. N o</p> <p>g. N o</p>	<p>a. N o</p> <p>b. N o</p> <p>c. N o</p> <p>d. N o</p> <p>e. N o</p> <p>f. I ya</p> <p>g. I ya</p>	<p>a. G ood</p> <p>b. G ood</p> <p>c. G ood</p> <p>d. G ood</p> <p>e. G ood</p> <p>f. N o</p> <p>g. N o</p>

	i. Marriage Ceremony; Ceremony;	h. Mu`amalah	h. No	h. No	h. Good
	j. Customary Match; Before Conjoining, When the Bride Comes Second Time After the Marriage Contract To Be Paired In The Aisle:	i. Wors hip, Mu`amalah	i. No	i. No	i. Good
	1). Hempang Batang;	j. Wors hip, Mu`amalah	j. No	j. No	j. Good
	2). Hempang Pintu;	k. Wors hip, Mu`amalah	k. No	k. No	k. Good
	3). Hempang Kipas;	l. es	l. Yes	l. Yes	l. No
	k. Customs Worship Father and Mother;	4) Mu`amalah	m. No	m. No	m. Good
	l. Broken Indigenous Customs and Do`a;	5) Mu`amalah	n. No	n. No	n. Good
	m. Eat Icip-Icip;	6) Mu`amalah	o. No	o. Yes	o. No
	n. Indigeno us Eat Rice Face;	k. Wors hip, Mu`amalah	p. No	p. No	p. Good
	o. Adat Ornamental Bath / Lead Bath;	l. Akidah & Mu`amalah	q. No	q. No	q. Good
	p. Adat;	m. Mu`amalah	r. No	r. No	r. Good
	q. Custom Borrowing Bride and Visit / Event of Giving Bridegroom;	n. Mu`amalah	s. No	s. No	s. Good
	r. Exchange Goghai;	o. Mu`amalah	t. No	t. No	t. Good
	s. Giving Cemetuk;	p. Mu`amalah	u. Yes	u. Yes	u. No
	t. Open the First Night Mouth;	q. Mu`amalah	v. No	v. No	v. Good
	u. Fresh flour in the morning;	r. Mu`amalah	w. No	w. No	w. Good
	v. Call Meal;	s. Mu`amalah	No	No	Good
	w. Shop, consist of:	t. Mu`amalah	No	No	Good
	1) Family Obstacle;	u. Akidah & Mu`amalah			
	2) Visiting Family / Delivering Plate (Mue Cake).	v. Mu`amalah			
		w. Mu`amalah			
		3) Mu`amalah Mu`amalah			

4.	Other Provisions Regarding Proposal, Marriage	a. Ridha's Sign For Marriage, With One Of The Other Clothes Or Signs Belonging To The Bridegroom;	a. Mu`a malah	a. N o	a. N o	a. N o
		b. Abstinence for Candidates for Bridegroom and Father and Their Mothers to Present at the Process of Pinangan;	b. Mu`a malah	b. N o	b. Yes	b. N o
		c. Customary Sanctions for Violators of Marriage Agreements;	c. Mu`a malah	c. N o	c. Yes	c. N o
		d. Kabul Ijab Process That Separates Men and Women from Kabul;	d. Mu`a malah	d. N o	d. N o	d. Yes
		e. Kabul Ijab Process, Where Women Are In the Room;	e. Mu`a malah	e. N o	e. N o	e. Good
		f. Bridegroom Repeated;	f. Mu`a malah	f. N o	f. Yes	f. N o
		g. Separating the Bridegroom with His Wife After the Legal Marriage Agreement;	g. Mu`a malah	g. N o	g. Yes	g. N o
		h. Putting a White Cloth Pedestal During the First Night Tummy;	h. Mu`a malah	h. N o	h. N o	h. Good
		i. Juxtaposing Brother Who Is Stepped By His Sister In A Wedding;	i. Mu`a malah	i. N o	i. Yes	i. N o
		j. Meal for Wedding Guests / Bejombo;	j. Mu`a malah	j. N o	j. N o	j. Good
		k. Breaking Glass and Dishes When Wedding Party, For the Reason of Party Must Be Sacrificed;	k. Akidah & Mu`amalah	k. N o	k. Yes	k. N o
l. Visiting the Marriage or						

		the Other Person Who Is Not Invited, But the Bride Can't Eat or Drink at All; m. New Bride Brings Singles.	l. Mu`a malah m. Mu`a malah	l. N o m. N o	l. Y es m. N o	l. N o m. G ood
5.	Custom related to mother and child	a. Melengg ang; b. Bertanga s; c. Shaving and Swinging Ceremonies of New Children Born; d. Sweeping a Little First First Baby in the Baby's Forehead; e. Installing Pelita Near Ari-Ari Planted; f. Swinging Children With Poetry Song; g. Pairing Chains and Bracelets to Babies; h. Dikhitan After Concerning the Qur'an; i. Village Circumcision; j. Lifting Children.	a. Akid ah & Mu`amalah b. Mu`a malah c. Mu`a malah d. Akid ah & Mu`amalah e. Akid ah & Mu`amalah f. Mu`a malah g. Akid ah & Mu`amalah h. Wors hip, Mu`amalah i. Mu`a malah j. Mu`a malah	a. N o b. N o c. N o d. Y es e. Y es f. N o g. Y es h. N o i. N o j. N o	a. Y es b. N o c. N o d. Y es e. Y es f. N o g. Y es h. N o i. N o j. N o	a. N o b. G ood c. G ood d. N o e. N o f. G ood g. N o h. G ood i. G ood j. G ood
6.	Habits Regarding Death, Inheritance, Testament	a. Takziah, Night 1, 2, 3 And Then Continued At Night 40, 100, And 1000; b. Large House Ownership; c. Distributi on of inheritance after both parents die; d. Distributi	a. Akid ah, Worship, Mu`amalah b. Mu`a malah c. Mu`a malah	a. N o b. N o c. N o	a. Y es b. Y es c. Y es	a. N o b. N o c. N o

	on of inheritance / Far ± i according to Shafi'i school law;	d. Mu`a malah	d. N	d. N	d. G
	e. Breaking Glass and Dishes When Distributing Assets, on the Ration of Disputes.	e. Akid ah & Mu`amalah	e. N	e. Y	e. N

V. CONCLUSION

Malay culture found in Batubara Regency is classified into 7 major sections, namely: 1). Adat Relates to the Treatment of Malay Alms Coal District and Trust to Jin, Ancestor Oath; 2). Indigenous Relation to Arts and Entertainment, and Speech Calls or Greetings; 3). Indigenous Marriage; 4). Other Provisions Regarding Proposal, Marriage; 5). Indigenous Relation to Mother and Child; 6). Habits Regarding Death, Inheritance, Testament.

The views of the ulema of the Batubara Regency are towards the practice of Malay Culture in Batu Bara Regency. There are still many rituals or cultures of the Malay people of Batu Bara Regency that deviate from the rules of Islamic law. The author does not deny that this is not a whole thing, but a small part of it, and even then with the reason of wanting to maintain tradition, ignorance or other reasons. The roles and solutions given by the Batu Bara District ulema overcome the practice of Malay Culture which violates Islamic teachings. Many challenges faced by the Coalition District scholars in interacting with customs rituals that are not in accordance with Islamic teachings. Because of this noble task the scholars communicate it in every opportunity in the lecture, whether it is recitation, major Islamic events held in Batu Bara, personal religious counseling, and also provides good examples of faith and Islam among the community. The Batu Bara District Ulema also existed and concentrated on preaching to strengthen the faith of the Malay Muslim people of Batu Bara Regency in the maximum possible way to educate children, as well as the potential successors of the young generation of Islam, in the classes. Because as understood together, that some resource persons were interviewed in addition to being an ulama in the community, also as a teacher or cleric in the formal education environment. When looking at munkar, the ulama will not hesitate to remind even down to stop all forms of disobedience, and this is an important point in itself, so that the Malay people of Batu Bara Regency do not underestimate the teachings of Islam.

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