

STUDY OF SOCIAL LIFE ETHNOGRAPHY IN THE MALAY COMMUNITY OF PETALANGAN PELALAWAN IN THE DIGITAL ERA

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ABSTRACT. Objectives of this study are, analysis of how the effect of digitalization on the change of Malay culture petalangan pelalawan riau, This research is motivated by the abandonment of the Petangan customs by the Petangan people. This Research This research is a qualitative descriptive study using an ethnographic research type. This research was conducted in the Petalawan community, Kerumutan sub-district, Pelalawan district, Riau. The subjects in this study used snowball sampling and accidental sampling. data collection techniques by observation, interviews and documentation. The data analysis technique in this study refers to the interactive model of Huberman and Miles. The results of research on the social life of the Petalangan Malay community are strongly influenced by digitalization because currently in the social life of the Petalangan community, the tradition of Basolang, which is a hereditary culture carried out by the Petangan Malay community.

KEYWORDS: Digital era, Malay culture petalangan, sosial life, basolang

1 INTRODUCTION

The development of technology in the digital direction is currently increasingly rapid. In this digital era, humans in general have a new lifestyle that cannot be separated from all-electronic devices. Technology has become a tool that can help most of human needs. Technology has been used by humans to make it easier to do any task and job. This important role of technology has brought human civilization into the digital era. The digital era has brought various good changes as a positive impact that can be used as well as possible. But at the same time, the digital era also brings many negative impacts, so that it becomes a new challenge in human life in this digital era. Challenges in the digital era have also entered various fields such as politics, economy, socio-culture, defense, security, and information technology itself. Setiawan, Wawan (2017).

The digital era was born with the emergence of digital, internet networks, especially computer information technology. The new media of the digital era has the characteristics of being able to be manipulated, network or internet. The mass media switch to new media or the internet because there is a cultural shift in the delivery of information. The ability of this digital era media makes it easier for people to receive information faster. With the internet, the mass media have moved in droves.

The more sophisticated digital technology today makes big changes to the world, the birth of various kinds of increasingly advanced digital technology has emerged. Various groups have made it easier to access information through many ways, and can enjoy the facilities of digital technology freely and in control. The digital era has also made the realm of people's privacy seem lost. Personal data recorded in the computer's brain makes internet residents easy to track, both in terms of surfing habits or hobbies. The digital era is not a matter of being ready or not, nor is it an option, but a consequence. Technology will continue to move like ocean currents that continue to run in the midst

of human life. So there is no other choice but to master and control technology properly and correctly in order to provide the maximum benefit. Setiawan, Wawan (2017).

The birth of a social networking site, which is a web-based service, allows users to create profiles, view a list of available users, and invite or accept friends to join the site. The connection between mobile devices and internet web pages via "social networks" has become the standard in digital communication. Friendship sites continue to grow MySpace, Facebook, IG, Twitter, Tik-tok, Whatapp and others. The digital revolution is the ability to easily move digital information between media, and to access or distribute it remotely.

Paperless is one of the trends of the digital era where the use of paper becomes less. We do not have to print the photos or documents needed on paper, but in digital form. Digital storage is safer than storing various documents in paper form. Digitizing paper documents into electronic files becomes easier to share, one of which is e-books. With e-books we no longer have to store books that are physically thick and require a large space. With digital files also documents become clearer and more concise which can be opened at any time via computers and mobile phones. Setiawan, Wawan (2017).

The development of various applications spreads along with the production of smart phones with operating systems (OS) which are getting closer to human life which are intended for the convenience and comfort of users. The development of the OS has also penetrated other digital devices such as smart televisions, smart washing machines, smart glasses, smart coffee makers, smart heart rate controllers, and so on. Behind its popularity, the era of digital technology holds various potentials and negative impacts that can harm humans. The ease of all work with various applications and technologies, actually makes a person move less, less physical activity, laziness appears and various diseases such as obesity and so on can appear. Excessive use of social media can backfire which has a negative impact on its users.

As a developing country, digital technology is able to encourage various advancements in Indonesia. In terms of infrastructure and laws that regulate activities on the internet, Indonesia is ready to live in the digital era. Indonesia's readiness in internet connection which is currently getting better in the 4G era with Electronic Information and Transactions (ITE). Indonesian people in general are enthusiastic about adopting a digital life, mainly triggered by internet penetration and the use of smart phones which continues to increase every year. The internet-based digital world makes all the activities of its residents unlimited by space and time. The legal umbrella to regulate all forms of these activities, such as the Electronic Information and Transactions Law (UU ITE) in 2008 continues to be refined. People's personal data needs to be protected in cyberspace, so parties such as Google or Facebook that have their users' personal data cannot use big data carelessly. Setiawan, Wawan (2017).

There have been many developments in the digital era by Indonesia, including the mass media in Indonesia, changing in conveying information. Online media (internet) in today's era has replaced conventional mass media. Although almost a decade Indonesia has been late in adopting communication technology, especially the internet. However, the digital culture of the Indonesian people is very quick to accept these technological developments. Globally, Indonesia is included in the digital culture that is needed to achieve positive growth in accordance with the progress of the era itself. (Setiawan, Wawan 2017).

The digital world not only offers great opportunities and benefits for the public and business interests. However, it also poses a challenge to all areas of life to improve quality and efficiency in life. The use of various technologies is indeed very easy to live, but the digital lifestyle will increasingly depend on the use of mobile phones and computers. Whatever it is, we should be grateful that all this technology makes it easier, it's just that of course every use requires it to control and control it. Because if we use this technology too much, we ourselves will be harmed, and maybe we will not be able to maximize it. The development of technology is so fast that it penetrates all lines of people's social life, changing the order of social and cultural life. (Setiawan, Wawan 2017).

Cultural development is an important aspect in the development of a civilization. Pranoto (2005: 236), writes that culture undergoes biological processes, experiences periods of birth, development, decline, and even disappearance altogether. Entering the 21st century, efforts to develop culture have become a hot topic of discussion. Especially concerns over the facts that arise as a result of the times in social aspects and human values. Talking about culture in Indonesia, Indonesian culture consists of a diversity of regional cultures that are supported by various ethnic groups. All regional cultures are an integral part of Indonesian culture. Esten (1999: 6), writes that the process of forming Indonesian culture does not go through a centralized process. Several cultural centers and pockets scattered in various regions must be grown and developed in order to foster the creativity of the nation and the cultural resilience of a pluralistic nation.

Therefore, the community must work hand in hand for the development of local culture, this becomes interesting to explore. One of them is the Malay community of Petangan who currently must continue to improve in re-developing a culture that has begun to disappear. In addition to carrying out development activities for Malay culture, the community must be able to communicate and persuade the public in general and the younger generation in particular so that the Malay culture of adventure is not lost by technological developments and modernization.

The cultural diversity in Indonesia is one of the prides of cultural heritage that has been passed down from generation to generation by various tribes and ethnicities. This is a wealth that cannot be underestimated, because culture can be created on the cultural background that exists in society. Culture can be inherited if it is studied and socialized properly to the community, both those who are directly related to that culture and people outside the local culture.

Inheriting and passing down cultural customs to the younger generation is very important because they will be passed on to the next generation. What would happen if one day our culture perished? The Malay culture that just disappeared from the earth is presumptuous and yellow? If this happens, our nation will become a nation without identity, without identity. Indonesia is a country that has a variety of arts and culture. In preserving culture, community participation should be developed and not only rely on the government. The younger generation who are still aware of and understand the rich culture should make various efforts to inherit it to the recipient generation. (Meilani 2014).

The development of communication technology has brought changes in various aspects of life. The community cannot prevent these changes, including the Malay community. They must accept and use the technology to the best of their ability based on the situation and culture. Mass communication technology, especially new media, is changing rapidly following the flow of modernization and the mass communication industry itself (Che Su Binti Mustaffa & Nan Zakiah Megat Ibrahim, 2014). Therefore, today's society is starting to change their mindset and activities following the needs and uses of developing technology.

In this digital era, many cultural shifts have occurred, for example, in Javanese culture, the younger generation of the Javanese now feels increasingly distant from the superior Javanese culture, which organizes all human behavior so that it can run in harmony and peace. With the abandonment of Javanese culture, what happens is that many young people fall into negative activities, this can arise because Javanese culture that upholds good manners has faded. To anticipate this. Akhir Lusono, S.Sn., MM and Endah Supeni, summarize Javanese culture in terms of politeness in speaking, acting, dressing and respecting others. By mastering the superstructure, a person will behave and have noble character. when someone has mastered the traditional ceremony, it will have an impact on daily life, because they will know when, where and to whom to be polite. Especially instilling it in the younger generation, because while maintaining Javanese culture means helping to maintain local wisdom and helping to keep Yogyakarta special.

Subsequent research by Noor Efni Salam (2018) which examined the shift in communication practices in the Riau Malay community, the result was that the Riau Malay community carried out

more cultural activities in the academic realm such as seminars, discussions and dissemination of discourse through fatwas and statements in the mass media by stakeholders. custom.

Other research (Aditya Revianur 2020) Recent technological advances, such as digital photography, 3D scanners, and augmented reality, provide alternative ideas for preserving cultural heritage, such as buildings, artifacts and structures. The main point of this research is to continue the discourse on the benefits of digitizing preservation at several cultural heritage sites in Semarang. but most of the cultural heritage in Semarang Regency has been lost due to rapid modernization. The author and several local communities concerned with the preservation of cultural heritage created a project to digitize cultural heritage in Semarang to prevent further destruction and promote the importance of cultural heritage sites to the public through digital media.

The presence of new media in the flow of globalization and modernization has indirectly tried to influence the value system of society and the general culture of the Malay community (Ika Destiana, et al in Yusof & Hanafiah, 2015). In the life of the Malay community, it is famous for its value system such as a simple and gentle self-appearance attitude in every activity of action, conversation and intercourse. Attitudes, characters and personalities inherited from the learning process since the children who formed and gave birth to the Malay community have pure culture and values in their lives (Wan Norhasiah Wan Hussin, 2012). This pure value system has been assimilated with Islamic teachings since ancient times to form the strong identity and identity of the Malay community (Anwar Omar Din, 2008).

Riau Province is one of the provinces with the largest Malay population in Indonesia. Riau population data shows that the population of Riau in 2017 was 7,543,031 people, and the Malays were the largest ethnic group with a composition of 37.74 percent or 3,091,940 people. In addition, the Malay community is also very open to accepting immigrants from other regions. The openness of the Malay community makes them very easy to be influenced by other customs and cultures that blend into their lives. The currents of globalization and modernization which have recently been more intensely hit, it is feared that it will increasingly threaten the existence of the system of values, norms, customs, and culture of the Malay community.

Malay culture is very open to the outside world so that many ethnic groups come, mingle and integrate from generation to generation and give birth to a pluralistic society, according to Riau cultural expert Tenas Effendy. "This plurality causes the Malay community to always be open to all newcomers who then mingle and fuse into the Malay world," In addition, Malay customs also provide an opportunity for anyone to tie kinship ties through a traditional ceremony called "begito", which is claiming to be brothers. One of the openness of the Malay community is the existence of a number of Malay leaders who came from outside, such as the Sultan of Siak who since the 18th century mixed with Arabs to form a hereditary sultanate with the last sultan Sultan Syarif Kasim II who later became a national hero.

However, he admits, the openness of the Malay community has had a negative impact, such as the number of immigrants who do not want to socialize. "Many immigrants do not know themselves and do not want to mingle. Whereas as immigrants they must respect the Malays as those who are visited,". Bondan Kanumoyoso, a Malay researcher from the University of Indonesia, said that since the existence of the Malay people, the people like to have relations with the outside world and have an open nature. "The Malay world has maritime characteristics, namely the sea is the main means of cultural and economic exchange." very strong in Malay culture," As a result of having maritime characteristics a number of port cities of the Malays emerged as local ports that became centers of regional and international maritime trade activities.

Society is a unit of human life that is interconnected with each other continuously bound by habits and shared identity. Community life can be said to be a social system because in society there are elements of a social system. Broadly speaking, the elements of a social system in society are people who depend on each other in a case whole. In this dependence, an integrated group of people is

more permanent and stable. As long as each individual in the community group is still interdependent and still has the same and balanced behavior, so long as the elements of the social system carry out their functions. While specifically and in detail, the social system in society is the status, the role of social differences from individuals who are interconnected in a social structure.

Digital developments have made a cultural shift in Riau, especially the Riau Malay ethnic group, which is the largest ethnic population in Riau Province. The total population of Riau in 2020 is 6,394,087 million people, and 3,967,395 people are ethnic Malays. Malaysian archaeologists state based on the latest evidence that the Malay population existed between 55,000 and 65,000 years ago. This statement is supported by research data from Zainuddin (2011) using mitochondrial DNA, which later proves that people on the mainland, the Malay Peninsula and Sumatra, have a common ancestor with the Orang Asli. (Masri, Yunus et al. 2016) This number has not been added to the Malay community living in Pelalawan, Kampar and Indragiri Hulu districts. With more than half of the total population of Riau and inhabiting most of Riau's area, the Malays consider it natural that the governance and governance of Riau is characterized by Malay culture.

The shift in cultural values and habits of the community is one of them caused by technological developments. The development of technology today is very fast and sophisticated, this has become an important component in people's social life. Currently, in conveying information in the form of messages, the communicator has certain goals and objectives. Globalization has a growing influence, it will certainly have a big impact on the social order of society. Starting from the life of urban communities to rural communities. The dissemination of this information has an impact on the abandonment of cultural values and customs for the Indonesian people globally, although of course there are still cultural values and customs that are still intact.

The content of messages through the media in people's daily lives sometimes causes ordinary people to follow and believe the messages conveyed sometimes follow the message (Hamidy, 2015: 21) This is a concern for the traditional Malay Petangan institutions and the people who care about the Petalangan Malay customs. Petalangan Malay traditional institutions and Petalangan Malay traditional stakeholders are worried that the Malay Petangan culture will be abandoned due to the currents of globalization and technology entering through sophisticated communication media.

The Petalangan people are one of the "original" tribes in Riau who live in the Pelalawan Regency. In the past, the Petalangan people fenced their village with "Talang" reeds and it was customary to take water using the reeds, so they were called "Talang Orang", and all of them were called "Petalangan People". The presence of indigenous peoples has always been a social reality. Indigenous peoples do not grow and develop with idealism. Their association is always based on the philosophy of life that they have determined, which is generally characterized by togetherness and kinship. (Syamsi 2012:11-17).

This description is closely related to the Petalangan indigenous people as a community residing in Pelalawan, Riau Province. The Petalangan community is a community group that has historical support and its existence is not in doubt. According to tombo (a genealogy that proves and describes the names of the main figures of the alliance who cleared the forest for the first time, so that in this evidence the location and boundaries of the alliance's territory can be known). They came from Johor by boat, and cleared the forest in their current settlement. They became subjects of the Kampar kingdom which is now better known as Pelalawan. Under the government of the Pelalawan Sultanate, they received recognition of their rights to their forest area (forest land perbatinan less than one thirty), which was led by a customary chief known as inner. The legal protection rights to customary law and customary land in the Petangan communities have gained legitimacy (Tenas Effendi, forest lands in the areas of the Petangan communities, seminar paper, Pekanbaru 1998, page 4) . This right is proven by the issuance of a certificate of land forest (grand sultan) for indigenous peoples who own Tombo or Terombo.

Outside culture that enters through the media causes the adventurer community to forget and leave their identity as a very cultured adventurer community and upholds traditional values in the social life of the community. (Hamidy, 2015:23) Coupled with the increasingly rapid progress of transportation flows, then followed by transmigration that has occurred in Riau where people outside Sumatra have moved to Sumatra, one of which has moved to the Pelalawan district of course this will bring changes in the social system of the migrant community. . One thing that cannot be left out is that the field community is open and gladly accepts people who come from outside the field of expertise to live and settle in the area of petangan. (Hamidy, 2015:27).

It can be said that the Malay community of adventure in Pelalawan district is still lacking in socializing customary values to the community, this has resulted in weak knowledge of the customs of adventure coupled with freedom of the press and electronic media as well as print media that are under the auspices of communication media to conveying these messages and messages sometimes contradicts the traditional values themselves, such as: blaspheming leaders and anarchic actions that are often broadcast on television, social media and digital media in general. (Hamidy, 2015:31).

At this time, communicating, persuading and socializing the petalangan customs is the joint task of the community, customary holders, ninik mamak and Petangan Malay traditional institutions as well as the petalangan community who care about customs. So that the values of traditional life in the form of morals, behavior, etiquette, manners and others are maintained and will become the basic values of the life of the adventure community that cannot be separated between customs and social values of the community. In the customary language it is said, "Like black eyes and white eyes" it means that the social life of the community is very close to traditional values. (Syamsi 2012:7)

2. METHODS

This research is a qualitative research that seeks to provide an overview of the situation that occurs, known as descriptive research. Descriptive research is research that provides a systematic description of the facts or characteristics of a particular population in a factual and accurate manner (Rakhmat, 2004:25). Definitively, Kirk and Miller define that qualitative research is a particular tradition in science that fundamentally depends on human observations both in its area and in its terminology (in Moleong, 2005:4).

Denzin and Lincoln (in Moleong, 2005:5) state that: "qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods." According to Jane Richie, there are several advantages to using qualitative research. These advantages can be felt seeing social reality, and its perspective in the world, in terms of concepts, behaviors, perceptions, about the human being studied (in Moleong, 2005:6). In general, this research is to describe and understand the problem as a whole. In this case, the researcher tries to describe the actual situation of how the ethnographic study of the social life of the Malay community goes to Pelalawan by collecting data and information in the field.

Types of Research, This type of research is an ethnographic study. An ethnographic study has a specificity that does not exist in other types of qualitative research, such as case studies, phenomenology, ethnomethodology, text studies, and character studies. One of the advantages is a very deep description of the cultural portrait of a community group, because the data acquisition process is very long so that adequate data is obtained. In addition, a deep understanding of ethnographic studies will increase knowledge of the origins and value of the characteristics of qualitative research.

Ethnography emphasizes the meaning (meaning) of an event rather than the truth (truth) for the subject. Over time, a number of theories and methods of ethnographic studies have continued to develop, including appropriate concepts and approaches to describe social groups such as motorcycle-

riding (gang) groups, juvenile delinquents, social situations such as in classrooms, courtrooms. , and also public spaces such as in street corners, terminals, stations, markets, hospitals and so on.

3. DISCUSSION

Ethnographic Studies

Communication ethnography is a study of the communication patterns of a cultural community. On a macro level, this study is part of ethnography. The term ethnography comes from the words *ethno* (nation) and *graphy* (to describe), so ethnography in question is an attempt to describe culture or aspects of culture (Spradley, 2011:13). Ethnography is a writer's activity to understand how people interact and work together through the observed phenomena of everyday life. In other words, the writer is directly involved with the object of writing in making meaning or interpretation of the writing done.

Subjective meaning is constructed through human cognitive processes. Meanwhile, the meaning of consensus is constructed through processes of social interaction. The two meanings are essentially meanings that indicate social reality. The assumption is that reality is socially constructed through the words, symbols, and behaviors of its members (Liliweri, 2003: 134).

Ethnography of communication is an early approach and framework for analyzing the basic unit of sociolinguistics-communicative events (Giglioli, 1972: 20). The term ethnography of communication (*ethnography of communication*) is a development of the ethnography of language (*ethnography of speaking*). The six scopes of communication ethnographic studies according to Hymes (Syukur in Kuswarno, 2008: 14), namely:

1. Patterns and functions of communication (*patterns and functions of communication*)
2. (*nature and definition of speech community*)
3. Ways of communication (means of communication). communicative competence)
4. Components of competence communicative (component of communicative competence)
5. Relationship of language with world view and social organization (relationship of language to world view and social organization)
6. Universe and linguistic and social inequalities (linguistic and social universals and inequalities)

Ethnography of communication uses ethnography as a basis and communication as a range and type of complexity (Hymes in Sumarsono, 2012: 311). Communication ethnography wants to add speech or communication as topics worked by anthropologists to their ethnographic descriptions, and develop linguistic work - by linking the structure of linguistic components to how speakers use these structures (Sumarsono, 2012: 311). Ethnography of communication explains communicative competencies such as rules for communicating, mutually recognized rules for interaction, cultural and knowledge rules as the basis for interaction, context, and content of communication events and the interaction process. The focus is on what speakers need to know to communicate properly in a particular speech community and how speakers learn; how communication in the speech community is patterned and organized as a system of communicative events; and how these communicative event systems interact with other cultural systems.

Communication ethnography helps researchers find valuable information on the language behavior of people in a community. Communicative events can provide motivation for speakers to choose certain linguistic choices in interaction (Sumarsono, 2012: 314). Ethnography of communication is research based on ethnography and communication. This study tries to describe the use of language in the context of certain situations, so that it can be clearly observed patterns of speech activity that cannot be separated from grammar (as is done by linguists), about personality (such as psychology), about social structures (such as sociology), about culture. (such as anthropology), and so on. In this regard, a researcher cannot establish language, or even speech, as a narrow frame of reference. Researchers must take the context of a community (*community*), or network of people, then examine the communication activities as a whole, so that each use of communication channels or codes is always part of the community repertoire that speakers take when

needed.

Social Life

Kimball Young and Raymond W. Mack argue that social interaction is the key to all social life, because without social interaction there would be no life together.² Furthermore, John J. Macionis stated that social interaction is a process in which individuals behave and react in relationships with other individuals. Based on this definition, it can be concluded that social interaction is a reciprocal relationship between two or more human individuals, where the ideas, views and behavior of one individual influence, change or improve other individuals, or vice versa. This formulation accurately describes the reciprocal continuity of social interaction between two or more human beings. This reciprocal relationship can take place between individuals and individuals, between individuals and groups, and between groups and groups to achieve a goal.

Social interaction is the basis of social processes, *this understanding refers to dynamic social relationships*. Or in other words, social processes are ways of relating in people's lives that can be seen when individuals and human groups meet each other and determine the systems and forms of these relationships. So when two people meet, social interaction begins when they greet each other, shake hands, talk to each other, or maybe an argument occurs with each other. Such activities are examples of other forms of social interaction. Soleman B. Taneko added that the characteristics of social interaction include: (1) the presence of two or more actors, (2) the existence of a reciprocal relationship between actors, (3) the process begins with social contact, either directly (primary social contact or primary social contact), or indirectly (secondary social contact), (4) the existence of time dimensions (past, present, and future) that determine the nature of the ongoing reciprocal relationship, and (5) the purpose of each actor.

Conditions for Social

Interaction Social interaction does not just happen, but there are certain conditions for social interaction to take place. These conditions are the existence of social contact and communication. Social Contact Social contact is a direct social relationship between individuals, such as by touch, conversation, or face to face. However, in this modern era, social contact can occur indirectly. For example, people can communicate with each other by telephone, telegraph, radio, letters, and so on. These technological devices do not require a physical relationship to realize a social interaction, so it can be said that physical relationships do not need to be the main requirement for social contact.

Customs

Adat is the core or nucleus of Malay civilization or civilization. It can be interpreted that this custom in Malay culture has existed since Malay humans existed. Adat is always associated with how humans manage themselves, groups, and human relationships with nature (both real and supernatural or supernatural), and human relationships with the Creator. Thus, adat has a meaning that is "synonymous" with culture.

According to (bin Jilin Syahrial) Customs are regulations that are implemented (practiced) from generation to generation in a society, so that they become laws and regulations that must be obeyed. Meanwhile, customs are rules or ways of doing things that are accepted as customs. Customs and customs have a close relationship, and are seen as a tool that seeks to regulate people's lives, the goal of which is to achieve prosperity and harmony in life. Customs shape culture, which then elevates the dignity of the people who practice it. Human groups are also forced to compile a social and cultural system that regulates their relationship in the context of responding to nature as a source of earning their living. Without this effort to act together and systematically arranged, humans will face life problems. Therefore, behaviors that become habits emerge, and sociological relationships in the form of groupings. All of this gave birth to norms, customs, and laws to guard, regulate, and harmonize the power of all individuals involved in the activities of these human community groups.

The importance of adat in the life of the Malay community is that it functions to regulate

almost all aspects of life, providing direction and foundation in all activities, from the big things to the smallest things. Customs teach people to be civilized human beings, polite, tolerant, respectful, self-aware, mutual help-in order to create an atmosphere of harmony and peace in the life of society, nation and state. In addition, Malay customs originate and refer to Islamic teachings. Therefore, adat is used as the identity of every Malay person. In accordance with the teachings of Malay customs, if you want to know the glory of the people, look at their customs, language shows the nation, customs show the people.

Four categories of Malay customs

In order to determine the policy and direction of Malay civilization, the Malay community bases it on a generic institution called *adat*. In order to face and fill globalization, the Malay community has made its cultural strategy. This strategy is directed in Malay custom. Malay custom is based on the teachings of Islam, which is conceptualized as *adat bersendikan syarak — and syarak bersendikan kitabullah*. What is meant by Islamic law is Islamic law or *civilization*. On the other hand, kitabullah means the Holy Book of Allah (Al- Qur'an), or referring further and deeper is the revelation of Allah as a guide for man in filling his culture.

In carrying out their cultural direction, the Malays decided to apply four areas (variety) of custom. According to Lah Husni (Tondi and Iryani 2018) customs in the Malay ethnic group are included in four types, namely: (1) the actual customs; (2) customary customs; (3) customary customs, and (4) customs. These four areas of custom synergize with each other and go hand in hand in controlling the polarization of Malay culture in general. Whatever the Malays do should be based on these customary teachings.

Petalangan Community Culture

People live in Pelalawan Regency, Riau province. The residential villages of the Petalangan people are located about 60-95 kilometers from the city of Pekanbaru. Most Petalangan people make a living from rubber forests, palm oil and as fishermen. The term Petalangan comes from the word gutter, which is a type of bamboo. This tribe also refers to themselves as land people. According to tombo, the Petalangan people came from Johor by boat, and cleared the forest in their current settlement. They later became subjects of the Kampar Kingdom, and then Pelalawan. Under the government of the Sultanate of Pelalawan they received recognition of the rights to their forest area (Forest Land Perbatinan Less Satu Thirty), which was led by a customary chief known as the inner. Petalangan people sell forest products and services to the Pelalawan Sultanate. With the independence of Indonesia, the life of the Petalangan people underwent a change. The Pelalawan Sultanate was incorporated into the Republic of Indonesia, and the traditional government by the inner was replaced by a village head appointed by the Republican government.

In the adat of the Petalangan, marriage between members of a matrilineal clan (tribe) is prohibited. The recommended marriage is the so-called return to bako. On returning to the bako a man marries the daughter of his maternal uncle. A married man lives in a house near his wife's parents. Although marriage between members of the same clan is prohibited, the Petalangan people prefer marriage to people from the same village (endogamy).

Ninik-mamak plays an important role in planning a wedding. The male ninik-mamak submit an application to the female family, which is then followed by negotiations with the female ninik-mamak. They then decide the time and place of the wedding celebration. The Petalangan tribe adheres to Islam. But they also have their own belief system, which assumes the presence of spirits in animals and plants. However, this belief is not considered contrary to Islam. The Petalangan people use the Minang dialect. Indonesian is sometimes used by village heads or to communicate with outsiders. Other adjacent languages and dialects that influence are: Pelalawan, V Koto Kampar, Kuantan and Minangkabau. The literary forms known to the Petalangan people include traditional speech (capable of adat), rhymes, and long singing, mantras (monto), belian, and tasting.

Every society has a system. The importance of the system is absolute. Because, if a community system is not formed, there will be clashes of duties and interests among fellow citizens. It is inconceivable how a society if it does not have a system, then with the existing system, the pattern of relations between citizens can be arranged in a social structure or arrangement. In a similar concept, we can also see how the community system is in the field. In the past the field area was

under the auspices of the Pelalawan Kingdom (Hamidy 1983).

In building a good relationship pattern, the field community also places the ulama as one of the most important positions in society. This is not surprising, in the Petangan community, although adat has regulated the relationship between human beings so that it can be harmonious, the value system is still seen as imperfect. All human actions are essentially not always right, because what is made and regulated by humans is not eternal. Customary leaders are aware that only the values of religion and the word of Allah SWT are eternal in their truth. Customs and Islamic religion have become interrelated values in the life of the field community (Hamidy 2004).

New media and digital media

The new media era is marked by what is called media convergence. Structurally, media convergence means the integration of three aspects, namely telecommunications, data communication, and mass communication in one medium (Jan Van Dijk, 2006:7 in Nasrullah, 2014:15). In new media, the audience has the authority to construct the text and use the medium. New media also gives audiences the freedom to transform themselves to take advantage of other audiences.

Computer Mediated Communication (CMC)

One aspect that has emerged from the development of new media that brings together individuals or groups in the virtual in communicating is computer-mediated communication. Computers, mobile phones or other connected devices are basically not just media that mediate the distribution and circulation of messages, but also as a medium like aspects and environments in face-to-face communication. It's just that communication that occurs in cyber media depends more on text, both text in the real sense and symbols, icons, or other markers that represent the intent of the message. (Nasrullah, 2014:79).

The real form of the new media is: the internet. The internet can be accessed through various media, for example: mobile phones, and computers. Through the internet network, everyone can be connected anywhere, anytime and in any way. New media technology also provides a lot of convenience and efficiency in terms of budget. Many people no longer feel they have to spend a lot of money to be able to meet (red: communicate) with people in any part of the world. Flew (2005) defines new media with a terminology to describe the convergence between digital communication technologies that are computerized and connected to the network. The ability of the internet to be able to connect everyone in such a large and wide network was unthinkable before the presence of this new media.

One type of new media that is very popular among the world community today is Social Media. Social media has even become a source of reference for many people when they want to know any information that is happening around the world. The rapid flow of information makes the position of social media today so important. Many policies and decisions in an organization are communicated through social media. The rapid flow of information through social media requires good skills from its users. Because through social media various frauds, drug trafficking, trafficking, hoaxes and other criminal crimes threaten everyone who uses social media. Kotler & Keller (2012) define social media as a means for consumers to share text, image, video and audio information with each other and with companies and vice versa. This social media is in the form of a web-based social networking site. In almost all over the world, people are very fond of social media, and Indonesia is no exception.

4. CONCLUSION

Research study of social life ethnography in the malay community of Petalawan Pelalawan in the digital era In regulating the social life of the petalangan community in the Kerumutan sub-district, Pelalawan Regency, by using customary socialization and customary seminars, it is something that is carried out by traditional stakeholders, the government and the customary institutions of the Petalawang which is one way to revive customary values and customary law. In addition, the supporting strategy is psychodynamic, the strategy used is a sociocultural persuasive strategy where family and environmental factors also greatly influence the audience and society to participate in

maintaining the customs and culture of the field. Furthermore, the meaning construction strategy where through this strategy is centered that knowledge can change behavior, through parables in explaining something which essentially makes it easier for the audience to understand the real meaning. The persuasive communication strategy was very well responded to by the Petangan community and supported in reviving customary law and customary values in maintaining and preserving Petangan customs.

The role of community leaders in regulating the social life of the Petangan community in the Kerumutan District, Pelalawan Regency. In this study, the researcher concluded that the role of community leaders was still lacking in terms of socialization and only some people really knew about the customs of adventure. In this study, the role of community leaders plays a role when problems arise in the community and there are no efforts and initiatives to prevent them at this time.

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