

Managing Maritime Connection Culture Legacy: Islamic & Malay Heritage for Global Shariah Tourism

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Abstract: The legacy of maritime connection culture of Strait of Malacca from pre-colonial to post colonial is the heritage of Islam and Malay in North Sumatra of Indonesia. Now in globalization era, such legacy has a great role in the creative economics of global shariah tourism. This paper presents the current situation of North Sumatra Province in managing the invaluable cultural heritage in terms of global tourism. Managing the maritime connection culture to be marketable shariah tourism is a big issue that gives economic growth. This field study on the development of a global religious and cultural tourism industry based on the results of the research paper on managing hybrid Islamic & Malay heritage for shariah tourism reported the foundation for government policy and tourism industry in facing ASEAN Economic Community and globalization is still weak. Obtained data showed that various Islamic carnivals and cultural festivals as 'living tradition' in coastal towns of North Sumatra which regarded as the realization of Islamic and Malay's social values have not been managed in an integrative system. Managing the potential of shariah-based cultural heritage tourism has the potential economic growth of North Sumatra Province and shariah system has a good chance if the government's synergic management with entrepreneurs and social scientists (university) works in harmony.

1 INTRODUCTION

North Sumatra Province is benefited from the legacy of maritime connection culture due to its geographical position in the Strait of Malacca (Andaya, 2008). That position makes this province as the hub of international sailing track in Asia Pacific Rim. As a result, the maritime culture has been many years as an intervening factor in the creation of a hybrid culture of Islam and Malay (Matondang, 2015) which now owns a great role in the growing global shariah tourism (if the government, scientists and entrepreneurs have a new strategic action to reconstruct the shared memory). This paper explores the shariah tourism services and products with halal compliances and opens the mind of Islamic Community (Ummah) to recall and reconstruct the heritage culture of Islam and Malay for developing the economic benefits of tourism industry. The important role of research results as a scientific capital to predict the potential local cultural products in the context of the regional of Association of South East Asian Nations (ASEAN) and global shariah tourism. In this context the results of the research become urgent to get those remaking in a strategic

way such as public policy and repackage model shariah tourism industry of North Sumatra.

Reconstruction of Islam and Malay culture heritage (Matondang, 2015) needs the systematic action to make the useful potential tangible and intangible heritage tourism to sustain and grow (Kaufman, 2013). Until now, many managerial problems found that need to be handled systematically either in public policy of local government or the research reports of the database of ritual activities, carnivals and cultural festivals. For instance, the systematic model of Medan Municipality of North Sumatra Province for tourism industry is not yet available. Additionally, the scientific formulation which becomes the umbrella of the body of knowledge about shariah tourism is not adequate. For the development of applied sciences in the field of tourism culture of North Sumatra, the accessible digital data is not yet available body of knowledge significantly (Matondang and Butsi, 2016).

In addition to the body of knowledge pertaining to religious and cultural values in social practices that are represented through 'Islamic liturgy and ceremony', this paper proposes the managing

problems of tourism industry in North Sumatra. Therefore this contribution serves as a scientific means to produce a strategic idea to elevate the situation local culture products to promote to international market in global heritage tourism. North Sumatra Province which is rich of potential cultural heritage for the development of shariah tourism industry now needs a future systematic managing model to compete with other neighbor countries.

2 RATIONAL STUDY OF SHARIAH TOURISM

There are three fundamental reasons why the research report on managing the Islamic & Malay Heritage for Sharia Tourism is very urgent to be implemented, namely:

- 1) It was found that management of data from scientific activities, such as record, map, observation and documentation of events event rituals, carnivals and cultural festivals of North Sumatra Province which originally was a legacy of maritime connection culture is still loosely administered.
- 2) Management of ritual and cultural events data that should be stored systematically in the database, and then can be used for the development of cultural tourism is very weak.
- 3) The management of 'gap of cultural knowledge' between religious performances and Malay tradition conducted by ethnic groups who have been residing in the coastal towns of North Sumatra Province, within management capacity of the provincial government, has not been resolved.

The above management problems of the potential cultural heritage of North Sumatra Province indicate that loosely managerial system become weaknesses of this province. In other word, there are many cultural performances (Performing arts) that are rich of Islam and social values, nonetheless, those are not yet accompanied by the management of culturally qualified activities (Matondang and Butsi, 2016). Make those weaknesses into important issues of tourism policy and obstacles in the development of tourism industry to the global level bring the malaise of economic growth in tourism shariah industry. Related to the religious and social values of the ethnic groups in North Sumatra, the ethnological studies and other disciplines in the development of heritage tourism (Matondang, 2016a), it is necessary to

manage the shifting of the values of the Islamic philosophy and culture into economic one, in which those useful factors uplift the shariah tourism business sectors. In other words, as far as the data management of scientific research has not integrated in the government formulations are not yet available in conceptual constructions for reference and study, the potential heritage of North Sumatra does not give economic benefits for North Sumatra. Now it requires a deep local government policy and an integrative managing culture system which should be applied

3 THEORETICAL REVIEWS AND PREVIOUS STUDIES

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Global shariah tourism industry (Halal Compliances) as a new subtopic of Socio- Humanities the concept and practice of this topic discussed embrace a multi-discipline framework. It is necessary to note that a multi-discipline approach to apply. For our understanding of heritage here are some important theories, which underlying the projects of potential cultural tangible and intangible heritage for enhancing the future tourism industry.

Maestas (2011) with the Applied Anthropology made an ethnographic observation to reveal the characteristics of ethnic culture and explore the traditions of each ethnic group in order to synergize with the global order. Donald Getz showed variety models of research on ritual and cultural performances in the context of the global tourism industry Getz (2010). Thus, Getz mentions the theoretical foundations generally referring to ritual and cultural processions which identify the actualization of the ideology, social values, identity and sustainability of ethnic groups that celebrate important momentum (Getz, 2010: 2). Those two ideas display the local cultural studies for global tourism, namely through fieldwork which rely upon the scientific procedures require for the qualified capacity building in managing the heritage tourism industry.

Development of heritage tourism thus is in line with the UNESCO recommendations of 1972 ratified in the 2003 Safeguard of Intangible Cultural Heritage (ICH) Convention. Additionally, in Western Europe, Bendix et all pioneered the adaptation of UNESCO's ratification for the sustainability of the object's cultural heritage. The cultural heritage project of Regina F Bendix et all made the selected and

observed local living traditions and as well as those that would be extinct, and still be conserved (2012: 13). In essence UNESCO convention is capacity building in the form of ability of ethnic group, researchers, educators and government to make sustainability of tradition with renewal. The potential Islamic and Malay cultural heritage of North Sumatra Province that has not been managed and scientifically structured in global challenges, the inspiration of Regina F Bendix et al (2012) a new insight for the cultural research needed to find the potential 'living' of Islamic and Malay culture. Managing the scientific capital and new methods that can be utilized in the development of religious tourism industry and a global culture (Matondang, 2016c) contributes to the concept and practice of shariah tourism industry in North Sumatra.

Globalization process from West (America) to East and vice versa is not only in an economic system but it has blended with cultural practice. Consequently, North Sumatra is inseparable from "Global Turn" or round of globalization. Facing the global turn, the cultural heritage of ethnic groups as inheritance must be highly prospective in a global context (if the North Sumatrans' social values would be developed to provide economic benefits and the welfare of the people). The coastal towns of North Sumatera in a –multi-cultural analysis should be linked to the global one. British Sociologist, named Roland Robertson created the concept of 'glocalization'. It made that interactive cultural phenomena between global and local cultures be highly 'reciprocal'. A wave of awareness of the strength of ethnic culture emerged and the efforts of ethnic groups to bring local culture to the global scene (post-colonial comes back) is a model of future development of the coastal towns culture of North Sumatra. In practice, global and local connectivity is in the dialogue of globalization and local tradition over a decade and the birth of new cultural phenomena. Moreover, Robertson (1995) was describing the interactive interaction between local culture and globalization which has given rise to a new cultural paradigm. Thus, the 'Glocal': Globalization and Localization as a buzzword in economy and socio-cultural discussions.

Thus, cultural management within tangible and intangible heritage already was developed rapidly. Meskell (2013) provides an explanation of cultural heritage project currently which entering on micro-analysis has been influenced by global current. Further Meskell (2013: 484) posited that the data collection, creation of cultural diversity databases, educational materials and preparing materials for

scientific seminars and publications are related to the mandate the 2003 UNESCO Convention for the Guarding of Intangible Cultural Heritage practically give a new path. Idea of revival of Islamic and Malay values as cultural heritage cannot be separated from the global flow. In addition to those, Manuel Castells calls 'the power of identity' (2010) after investigating the Spirit of Confucius in the modernization of the State of China is getting stronger in the global currents. In line with religiously and ethnically revived, Giordano cites the example of the process of 'ethnification of past experience in present' (2005 and 2009) countries of Eastern Europe that have far-reaching impacts on socio-cultural.

It is noted that the UNWTO promotes documentation and cultural research of non-objects (2013). If the ritual events, carnivals and cultural festivals of North Sumatra Province that serve as the reconstruction of identity appear, so the managing of commemoration, cultural innovation, entertainment, and tourism attraction on the Islamic and Malay values basis, the managing of maritime connection culture which have socio-cultural materials and traditions needs to be remade in a systemic model.

4 A CASE STUDY OF DEVELOPMENT OF TOURISM INDUSTRY OF MEDAN MUNICIPALITY

The coastal towns' development with religious tourism industry and culture in North Sumatra Province until now has not become the main attention of planners, government and scientists. So that given coastal area of North Sumatra with a unique cultural character and strategic geographical location has not been relocated in terms of Maritime economic and socio-cultural growth. Globalization should be an opportunity for the development of global tourism industry, which has not been conceptualized and elevated. North Sumatera Province is a cultural and industrial center in the Strait of Malaka. The geographical existence of Medan which is not far geographically from Penang, Melaka (Malaysia), Singapore and Bangkok could be a global heritage tourism destination. Refer to Chhabra's (2010) idea about various cultural events in the context of religious holidays, cultural ceremonies, national holidays and people's entertainment, North Sumatra is the potential location of global shariah tourism. The North Sumatrans' rituals, carnivals and cultural festivals basically have a wealth of tradition that can

be studied scientifically and managed systematically for the development of religious and cultural tourism and creative economic. The empowerment communities on the basis of the cultural traditions of North Sumatra Province lead the growth and development of shariah tourism industry along with the creation and adaptation of local culture with the linkages of regional and global economy.

Managing the Islam and Malay cultural tradition of North Sumatra Province is influenced by the historical setting this province. Historical record of Serdang Noble named Tengku Luckman Sinar (2005), the Medan town is originated from Haru Kingdom turned into Deli Kingdom (16th century); then became the center of the Dutch East Indies for the East Coast of Sumatra (in late 1800 to independent Indonesia); after the Independence of the Republic of Indonesia Medan Municipality of North Sumatra Province became the Central Government of East Sumatra Province, and at present the Capital of North Sumatra Province.

The legacy of maritime connection reflected in the Haru and Deli Kingdoms. In history of Haru Kingdom is noted to have a strategic port in the Strait of Malaka since the 1200s. The harbor location of the Haru Kingdom now called the Chinese Town is located between the Estuary of the Deli River and the Chinese Buluh. From the harbor center of the Kingdom of Haru, there is highly trading and cultural contacts of Malays and foreign ones. These trading and cultural contacts had been continued with its dissemination and adaptation in society of North Sumatra. Such contacts led to the influences of Portuguese, Indian, Chinese and Arab through intercontinental voyages made the process of adaptation of foreign culture to local creativity. Further, by the time the Dutch opened a tobacco plantation in the Deli Royal land concession in the 1860s, the Dutch recruited garden workers from Java, India and South China. After the Medan town became large various ethnic came to Deli to wander, trade, study and transit. So the city of Medan has the distinct religious and cultural traditions which actually appeared from maritime connection.

Other maritime connection culture results in the development of Medan as the center of government and trade in the Dutch colonial era were related to; a). the composition of the population of the Medan town changed drastically. Anthony Reid (1979) notes the Medan dominated immigrants and ethnic Malay, Karo and Simalungun as indigenous minorities; b). the hybrid Islamic and Malay values created the cultural heritage; c). the eastern coastal area towns of North Sumatra have been culturally in the Melaka

Strait connecting to a regional concept e.g.; ASEAN (Chheang, 2013) and global culture (Arizpe and Amescua, 2013).

Managing Blended Islamic and Malay values in the shariah tourism industry of North Sumatra Province plays an important role due to the distinctive cultural character of this province; its potential tradition values to become a hybrid Islamic and Malay cultural tourism location. Idea of glocalization (Robertson's thought) for North Sumatra is a new challenge for anthropologists, sociologists, economists, distinguished figures and governments and tourism businessmen. It should bear in mind that local values for global tourism created new models of tourism industry. For example, Jonathan Friedman in Honolulu, Hawai'i, proposed a model which embraced the world tourist destination, the pattern of local cultural interaction that leads to cultural globalization (Friedman, 2000). The potential Islamic and Malay cultural heritage of North Sumatrans' religions and traditions has the great power to uplift the shariah tourism for the global taste. There is a potential heritage value of North Sumatra that should be managed in integrative system.

5 CONCLUSION

The management of the legacy of maritime linkage culture is great benefit for religious and cultural tourism of North Sumatra in the future. Managing legacy of maritime connection culture with a new modern effort, to be useful for the people of North Sumatra and the world, is very central when researchers and stakeholders are aligned. Many carnivals and festivals as cultural activities for sacred and secular momentum have a traditional power for Islam and Malay ethnic group. Data showed that the North Sumatra carnivals have been increasingly diverse and filled with creative and contextual performances. The results of the cultural projects indicated the cultural carnivals in the North Sumatera Coastal towns move toward the innovative combination of local culture (Malay) with Islam and modernization of Europe. North Sumatra coastal towns' carnivals and festivals play an important role in the global era as prototypes in the development of shariah tourism models. Making the coastal towns of North Sumatra, like Medan as a religious and cultural tourism destination requires government management that has a synergic system with the empirical obtained data of heritage of Islamic and Malay values.

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