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TENGGU LUCKMAN SINAR STEPS IN WORKING AND BENEFICIAL TO THE ACADEMIC WORLD

*This paper, entitled *The Footsteps of Tengku Luckman Sinar, his Work and Contribution to the Academic World*, aims to get to know Tengku Lukman Sinar (TLS), his work, especially in the field of history, and his usefulness in the academic world. The method used is descriptive qualitative through a historical approach consisting of steps, heuristics (collection of data relevant to the topic of study, both primary and secondary), verification (criticism of external and internal sources), interpretation and analysis, and writing (historiography). The results show that TLS was the son of Sultan Sulaiman Shariful Alamsyah, a Malay aristocrat from the Fifth Serdang Sultanate. He is known as a cultural figure because he was involved in typical Malay cultural activities. TLS believed that Malay is a broad entity covering the region of Indonesia, Malaysia, Singapore, Thailand, Philippines, Oceania, to New Zealand, and Madagascar. Malay civilization has values to frame ethnic groups in the archipelago in the form of a unity with different diversity, and if combined culturally has tremendous potential. TLS was a resource person in various scientific forums, both local, national, and international. In actualizing his thoughts, TLS wrote and published papers and books, especially in the socio-cultural field, including the field of history. Various historical works have been published, both independently, by publishers, by the Provincial Government of North Sumatra, and Deli Serdang Regency. The existence of TLS provides a comprehensive, factual, and accurate picture of a figure or culturalist with special characteristics, especially working in the field of history, from which academics can use as inspiration and reference in writing scientific works such as scientific articles, theses, dissertation, as well as a legacy that can be processed into a new vital force in the millennial era according to the present.*

Keywords: *Footsteps, History, Usefulness of TLS*

Introduction

“Remember to teach. Remember the trust and advice. Good at following the past steps. Good at reading traces of the past. Good at imitating the already. The wisdom of reading that has not yet arrived”

(Tengku Luckman Sinar).

A person's journey and development is strongly influenced by the social life that is digested, assimilated, and exists within him. This means that the result of his thinking is a manifestation of his surroundings. The relationship between a person's background can be understood as a life context to be able to see and examine the results of one's work. The study of a person's background and introduction allows us to understand his thoughts through works produced in social, cultural, economic, historical, and political contexts, because they have a relationship with the development of one's nationalism. One more thing that is interesting in this regard is to see and examine the role and usefulness of a person in various fields, both as an observer of the behavior patterns of the community and its historical development.

The footsteps and efforts of Tutus Lumus as the traditional head of the Serdang Sultanate of North Sumatra, Tengku Lukman Sinar succeeded in bringing North Sumatran Malay identity into the Malay world through published works, both at local, national and international levels. Accurate research and analysis of the problems of socio-cultural life and various fields of Malay, especially North Sumatra, has led him to actualize his work through published writings. His thoughts on the Malays with their Malay identity and identity were able to produce hundreds of works on the culture, social life, economy, politics, and history of the Malay community, as a culture full of pluralism, since the colonial era, the independence period, to the reform era. Various circles have used his works as inspiration and a source of writing for connoisseurs of his distinctive reading about Malay culture and history. To get to know more deeply about Tengku Luckman Sinar, the works he produces, and the usefulness of his work for the community or the general public, students and especially researchers and academics, the following is the discussion.

Discussion

A. Getting To Know Tengku Lukman Sinar

Tengku Luckman Sinar (TLS) was born at the City Palace of Galuh Bandar Setia Perbaungan, North Sumatra on July 27, 1933. He is the fourth son of Encik Zahara and Sultan Sulaiman Shariful Alamsyah (a Malay noble from the Sultanate of Serdang). Since infancy, TLS was raised and brought to Medan by Tengku Lailan Syafinah (daughter of Sultan Abdul Azis Langkat or wife of the Crown Prince of the Kingdom of Serdang) and was given the name Timangan Tengku Cik Laki. Entering school age, TLS received education at Hestel LagereSchool, continued to Middlebare Uitgebereid Lager Onderwige equivalent to Meer Uitgebred Lager Onderwijs or MULO until 1953. He

studied at the Faculty of Law, University of North Sumatra until 1962, and military education (1963), then to the Faculty of Law and Social Sciences, Jaya Raya University, Jakarta and obtained a bachelor's degree in 1969. His passion and talent for writing was evident during his school days as seen in several writings in magazines and articles in newspapers published in the city of Medan. In 1959 he succeeded in writing a book entitled *Tuan Sri Paduka Gajah Pahlawan*, and continued to write various articles on history and culture, particularly of the the Malays. He was active in various youth organizations such as the Youth for Children of East Sumatra (PASTi) and served as secretary general. In 1964 he joined the Pemuda Marhaenis organization, the Indonesian Malay Student Youth organization, and became chairman of the Indonesian Malay Cultural Customary Council (MABMI).

Entering university, TLS started researching and writing about Malay culture, with the aim of deepening and enriching his knowledge, as well as preserving the customs of his ancestors, because he is a person who really loved Malay culture, especially Sumatran Malay. To look for the track record of the Malays during the colonial period, he conducted research abroad, to find out about Sumatran Malays, especially those materials written by Western researchers. It was in this research activity that he succeeded in collecting historical records of Indonesia and the world. Among the books he obtained were entitled *Indonesia Possible Dream* by Howard Parfley Jones, *Wedloop met de Moeson* by G F Jacobs, and *Indonesia*, and from Sabang to Merauke by John Keay.

As a reviewer of Malay culture, TLS has creative thoughts about what Malay is and the position of Malay in cultural and ethnic pluralism, especially in North Sumatra. According to him, there were Malays in South Siam, Malaysia, Singapore, Brunei and Indonesia. In the Indonesian region, Malays reached the area along the East Coast of Sumatra, from Tamiang (East Aceh), the East Coast of North Sumatra, Riau Province, the Jambi coast to West Kalimantan. This area is a trading route between the Straits of Melaka and the China Sea which thus was busy with traders during the 16th century. So it is not surprising that the typical Malay community in North Sumatra received the most influence from other nations such as Siamese, Chinese, Arabic, Indian, Persian, Portuguese, as well as from neighboring tribes such as the Batak, Javanese, Acehnese, and others. On a larger scale, the Malay race covers the area of Southeast Asia to Madagascar in the west, Taiwan in the north, Oceania (Melanesia, Micronesia, and Polynesia) in the east, and to New Zealand in the south. Such is the extent of the Malay race in his opinion as based on his study. This large area is called the Malay-Polynesian or Malay-Austronesian cultural area.¹

The North Sumatran Malay community, in addition to having general Malay cultural characteristics, has a characteristic that is only found in this area and is not found in other ethnic Malays, namely the kinship structure based on

a vertical hierarchy. Starting from the oldest to the youngest for designations or nicknames, and the horizontal hierarchy, namely brothers and sisters, until three descendants are considered to be siblings or relatives who are not far apart. The Malay people of North Sumatra are also adherents of Islam.²

With regard to religion and culture, TLS tends to side with Judith A. Nagata's opinion which states, A Malay is one who is Muslim, who habitually speaks Malay, who practices Malay adat, and who fulfills certain residence requirements.³ An example of a typical North Sumatran Malay designation or nickname in a vertical kinship system is the term *impal*. There are three types of *impal*:

1. *impal* prohibition, namely the daughters of the biological mother, father's sister. The daughter of this mother and daughter may not marry another party without the consent of the *impal* prohibition. If it happens, and *impal* prohibition against complaining to the king, then the girl's parents are fined 10 tails or 16 ringgit. On the other hand, if the girl is disabled or looks very bad, *impal* is prohibited from marrying her to cover the shame of "the girl who does not sell"
2. ordinary *impal*, namely the son of the mother
3. *impal langgisan*, namely children of mothers who are brothers

According to him, the term *impal* has a relationship with the Karo ethnicity, which historically came from the same kingdom, namely the Haru Kingdom. The characteristic feature of this kinship structure is that it has a relationship with tribal communities around the Malay ethnicity, namely Simalungun, Batak Toba, Mandailing-Angkola, and Pakpak-Dairi which causes a distinctive local kinship structure.⁴

The Malayness of various tribes in North Sumatra first emerged since the time of the Malay sultanate, when various ethnic/tribal groups such as Toba, Mandailing-Angkola, Simalungun, and Karo migrated to the territory of the Malay sultanate and became Malay society because their rights and obligations were the same as those of the Malays. local Malays. Likewise when the Minangkabau, Javanese, and Acehnese who came to the territory of the Malay sultanate became Malay citizens. This became an invaluable human asset for the Malay sultanate. Even according to TLS studies, the Serdang sultanate itself was formed by a blend of Malay, Simalungun, Karo, Minangkabau, Javanese, Chinese, European descendants.⁵

TLS is known as a scientist and Malay aristocrat who is a traditional ruler of the Kingdom of Serdang who is creative, humble, self-effacing, and authoritative, even though he had produced hundreds of articles and papers

as well as dozens of book titles, and had experienced all the eras of the republic starting from colonial times to reformation. He also really appreciated differences in the framework of cultural pluralism, for unity and integrity, especially in North Sumatra. As a thinker and cultural practitioner, he adhered to the concept of diversity. For him, Malay culture can be a shelter or frame for diversity in unity through the socio-cultural integration of society with ethnic heterogeneity. Even after the independence of Indonesia, the migration of the immigrant community in North Sumatra experienced degradation by looking for their blood descendants and returning to using the clan (family name), especially the Toba, Mandailing-Angkola, Karo, Simalungun people. According to TLS, this was natural in a democracy. What is certain is that their social integrity is still manifest in the use of the Indonesian language which is rooted in the Malay language, in addition to various Malay rituals such as the white flour ceremony, nasi balai, traditional Malay clothing, and Malay cuisine.

Armed with ethnic and cultural diversity that needs to be respected, preserved, and cannot be separated from the integration values rooted in Malay culture, in the 1990s, TLS, who is also a lover and connoisseur of art and had the talent to play musical instruments such as the timbre, drum ronggeng and electric bass, initiated the establishment of an art group, named Sinar Budaya Group (SBG). His repertoire includes ethnic elements found in North Sumatra such as tortor soan, somba-somba, and gondang sabangun (Toba), shaman and dabus dances (Aceh), tortor sabe-sabe, gondang sambilan, gondang dua (Mandailing-Angkola), gendang piso surit, biring mangosteen, and lima sedalenen (Karo), maena dance or war dance (Nias), rantak Minang accompanied by drum dol and talempong ensemble (Minangkabau), klono mask dance (East Java), and baris dance (Bali). SBG had also performed in several areas in this country, even to foreign countries such as Malaysia, Singapore, Venezuela. As the leader of SBG, TLS always tried to develop and advance the group by making changes according to the times, for example, by incorporating foreign cultural elements into zapin, modern dance values, and provoking rhythm games. TLS espoused free spirit in the art world that is not bound by the dimensions of space and time; his goal was to make Malay art and culture more dynamic and attractive, in accordance to the saying “once a flood, once the edges change” means that change must occur according to the dimensions of space and time that a civilization goes through. , including Malay civilization.

In addition, as a humanist and the Head of Customs of the Serdang Sultanate of North Sumatra, TLS was also involved in academia as a guest lecturer at the Faculty of Letters, University of North Sumatra (1985-2000). He shared his knowledge and experiences through seminars, symposia, workshops, writing articles in journals, bulletins, other print media such as newspapers and books. He also introduced Malay cultural arts to foreign countries (Singapore,

Malaysia, Thailand, Latin America and several Arab countries). TLS as the leader of the SBG, participated in a performance at the Organization Petroleum Exporter Countries (OPEC) Summit in Caracas, Venezuela in 2001 sponsored by the Government of the Republic of Indonesia. He succeeded in educating his children to become educated Malays as the holders of the highest formal education (Dr. Tengku Mira Rozanna and Tengku Thyrhana Zein Tira Sinar) and even holding an academic honorary degree as Professor (Prof. Tengku Tina Silvana Sinar). TLS returned to the Creator on August 1, 2011 after about a week of treatment in Kuala Lumpur, Malaysia.

B. The Works of Tengku Lukman Sinar

TLS, a nobleman from the Serdang Sultanate with the title Tuanku Basharsyah II, humbly demonstrated his great ability to share experiences by writing and creating, not only in the field of culture but also in history. Various writings have been published both independently and in teams by the government of North Sumatra Province, Deli Serdang Regency, and other publishers, in the form of articles, papers and books. His distinctive style has made him a humanist and historian. The traces of his struggle as documented in hundreds of his writings have become a socio-cultural asset for the Malays of this country, especially North Sumatra. One of his works is entitled *Pantun* and Malay Proverbs.⁶ Various rhymes and proverbs are displayed in this work, and generally contain constructive, firm ethical values, expressions of thoughts, attitudes, norms in customs, culture, religion, as symbols of binding the idea of a pan-Malay group. Among the poems are; “Planting rice in the rice fields, waiting for a number of years to cook, if you are good at being a person, you will receive a cup of food for a year. If the banana is ripe, let’s keep it in the carriage, if there is luck in the body, I hold the glass as a gem. If you boil water, it will hit your skin and become blisters. If you eat, you will be full, soak yourself in sweat. Tongkat Ali petala bumi, medicine for the efficacy of wood roots, give us advice, so that the Malays don’t go astray”. There is within each rhyme deep revelation of a Malay, and a manifestation of high spirit in facing life. Generally, the rhymes and proverbs that are displayed are symbols of unity binding the ideas of the pan-Malay group which are still eternal today.

Various of his works are pleasing and presented in such an interesting way that they are easy to understand for readers and connoisseurs of culture and history. Among his hundreds of works, in book form are: Genealogy of the Deli Sultanate and Maimun Palace (1975), The Development of Islam in the Malay Kingdoms in North Sumatra (1988), Islam and the Archipelago in Historical Trajectory (1989), The Development of Islam in North Sumatra in the Early 20th Century (1989), Introduction to Ethnomusicology and Malay Dance (1990), Sabbil War, Moro People in the Southern Philippines (1990), Struggle of Patani Malays in South Siam (1990), Tengku Tambusai

Resistance, Wahhabism Against Dutch Colonialism (1990), History of Malay Art Legacy Tamaddun Islam (1990) by publisher Disaratul Ulya Medan, National Revolution and the so called Social evolution in East Sumatra in The Heart beat of Indonesian Revolution by Gramedia Pustaka Utama in cooperation of SE Asian Studies LIPI (1970), History of Medan Tempoe Doeloe (1991), Malay Motifs and Ornaments (1993), Malay Identity (1994), Marriage Customs and Malay Bride Dance (1994), Malay Culture of East Sumatra, Chronicle of the Sultanate of Serdang, (editor Wan Syaifuddin) by USU Press (2002), Indigenous Malay Culture of Identity and Personality (2005), The Rise and Fall of the Malay Kingdom of East Sumatra (2006), the Indigenous Alliance (Adat Rechtsgemeenschappen) and the Kingdom of Bumi Putra (Zelfbesturende Landchappen, in the Dutch East Indies (2006), Commemorating the Witness of Indigenous Leaders and Their Indigenous Peoples in North Sumatra Against Dutch Colonialism (2007), Indians in North Sumatra (2008), Crossing Customs and Cultures of Simalungun (2009), Getting to Know Coastal Customs and Culture of Central Tapanuli-Sibolga (2010) by publisher of the Inter-Institutional Communication Forum of Indigenous Peoples (ForKALA) Press North Sumatra, National Hero Tengku Amir Hamzah (2009), and North Sumatra Tempoe Doeleo (2009) published by the Serdang Sultanate Foundation.

Several articles published in magazines and bulletins as well as those presented at national and international scientific meetings include: The Kingdom of Haru and the Legend of Putri Hijau at the 7th Asian Historian Congress (IAHA) in Bangkok (1977), Coust Malay Dances in the Indonesia Heritage Series Encyclopedy published by North-South Heritage, Darul Aman Cultural Council, Alor Star Malaysia (1995), Karo Jahe Hamlet Region in Upper Deli, Langkat and Serdang in the Trajectory of the Pre-Independence Period of Indonesia, 1997-1998 in Karo Tenah Magazine No. 82-86 of 1998, Revitalization of Malay Culture in the East Coast of Sumatra published by the Riau Student Material Campus newspaper (9-2-1991), The Great War in a Small Village, History of the Struggle of the Sunggal People published by Prisma, No. 8. August 1980, A Note on Kompei Island in Aru Bay, Northeastern Sumatra Indonesia, Cornell University No 32. Oct. 1981.⁷

Sari History Serdang is TLS' work on History that was written and published in 1971. It outlines the history of the Kingdom of Aru, Panai, Tamiang, Deli, Siak, Riau-Johor, and the arrival of John Anderson in East Sumatra. Continuing to colonialism in East Sumatra in the 1860s, Wilson's adventures to Siak, Dutch expansion ended the independence of the Malay kingdoms in East Sumatra. Then it tells the story of the beginning of the cultivation of tobacco and coffee in Deli, precisely since the signing of the Sumatra Treaty by the British and the Dutch, which contains the complete control of Sumatra by the Dutch in Indonesia. Continued to the complete control of the Dutch in East Sumatra which later formed the residency of East Sumatra

and the Dutch takeover of belasting from the Malay kings. Dutch control changed the organization of government and justice, to the development of plantations ranging from planting, trading, and labor. The final chapter of this book describes Malay culture, including primitive beliefs, Hindu beliefs and influences, and the arrival of Islam to East Sumatra, the social system of the Malay community, starting from birth, custom of *resam*, fresh flour, marriage, farming, fishing, titles - peerage, and death. The Dutch political system, especially regarding concessions and *Erfpacht* for labor interests, trade traffic, and agreements in the field of government, in addition to the legal system of the Malay community, specifically regarding inheritance was also discussed. The closing section describes Malay literature, especially the arts of music and dance, in more detail. The history of the Malay Sultanate in East Sumatra describes the Malay kingdoms since the 12th century, including Panai, Haru/ Aru Siak, Rokan, and Kampar. It discusses the conflict between Aceh, Portugal and the Riau-Johor Malay empire in the 16th century, and the conquest of Aceh under Sultan Iskandar Muda who succeeded in conquering the Malay kingdoms of the Melaka Peninsula, West and East Coasts of Sumatra in the 17th century, including Haru/Aru, known as *Hikayat Putri Hijau* and later named as Deli. TLS also tells the story of the birth of kingdoms on the coast of East Sumatra after the collapse of Aceh after the death of Sultan Iskandar Muda which includes Deli, Serdang, Langkat, Asahan, Bilah, Kota Pinang, and Panai until the 18th century. Growth, social interaction, cultural values, and the political concept of the kingdoms in the Residency of East Sumatra (*Residentie Oostkust van Sumatra*) before the Japanese occupation is also briefly described.

The *Sunggal War of 1872-1895* written by TLS in 1987 tells the story of the emergence of the *Sunggal* war as a result of a feud between the *Sunggal* Malays who came from the *Karo Jawi* tribe (*Karo* who came down the mountain) against the Dutch, who collaborated with the *Deli* sultanate which gave the *Sunggal* area for plantation concessions to the airline *Netherlands De Rotterdam* and *Deli Airline*. As a result of the war, many of *Sunggal's* fathers were exiled to *Java*, as evidenced by the discovery of tombs in *Cianjur* and *Banyumas* called *Deli palace tombs*. In addition, TLS also talked about the *Sunggal* war which won a special medal in the *KNIL Bronbeek* museum in the *Netherlands*, which the Dutch called the *Batak Oorlog* war, so that only *Sisingamangaraja XII* emerged as a hero.

C. The Benefit of Tengku Lukman Sinar's Work in the Academic World

During his lifetime, TLS has produced works based on research and ideas in the form of books, papers, and writing in print media such as newspapers and magazines/bulletins. He also became an inspiration and motivator in

academic circles, especially in writing scientific works such as theses, dissertations, papers. Until now, the benefits of his works are felt by readers, especially that about Malay history and culture.

Malay Cultural Thoughts Tengku Luckman Sinar (1933-2011) is the title of the thesis of Tengku Mira Sinar, alumnus of the Masters Program in History, Faculty of Cultural Sciences, University of North Sumatra (USU). The excerpt from Mira's thesis entitled *Nafas Melayu: A Brief Biography of Tengku Luckman Sinar*, contains TLS's work as a national historian and culturalist of the archipelago, which comes from TLS works. This excerpt has since been turned into a book, published by Mahara Publishing Jakarta (2016). The idea of publishing this book was explained by Mira (the head of the Sinar Budaya arts institution), to commemorate the five years of her father's passing to the lap of the Creator.

Datuk Zainal Abidin Borhan from the Academy of Malay Studies at Universiti Malaya in his writing *Tuanku Luckman Sinar: Melayuan and Kerantauan*, stated his opinion on TLS works, that TLS had produced a magnum opus on Malays in North Sumatra. This is evident in his writing entitled *The Rise and Fall of the Malay Kingdom in North Sumatra* published by the Serdang Sultanate Foundation in 2006. Borhan emphasized that TLS is a very important and accomplished historian in North Sumatra. If there are friends who want to study the history of Malay in North Sumatra, his works has become a reference or main source. The TLS Malay thought was also initiated by L.Y. Andaya and Anthony Milner.⁸ Ismail Hussein argues that the Malay landscape has turned subservient to the power and power of a sultanate.⁹ TLS through the Indonesian Palace-Keraton Communication Forum (FKKKI) and the Nusantara Palace Festival has given new meaning to "the return of the sultans not only as traditional leaders, but as a political force, a leadership rooted in the local community."¹⁰ TLS together with the Malay literary and cultural movement organizations have played a very important role in the overseas framework, namely the effort to expand and reinforce pan-Malays in the Malay world. If in the past Ibrahim Yaakob, Wenceslao Vinzons, Macapagal, Soekarno and Tunku Abdul Rahman were pan-Malay icons, now TLS is among the founders and pan-Malay icons. In fact he held the precious legacy of a nobleman who loved his culture.

After the death of TLS, the traditional holder of the Malay Sultanate of Serdang with the title *Tuanku Luckman Sinar Basarshah II*, his family agreed to establish a reading garden as a mandate from Allahyarham, in order to maintain the collection of books that he was very proud of so that it could benefit the community. For this reason, the revitalization of the family residence in Medan was carried out, making it a public library. At first glance, the house with the address at Jalan Abdullah Lubis No. 42 Medan looks like an ordinary house, on the roof of some houses, decorated with Malay patterns. Entering from the garage, going up to the second floor, there are already waiting an

approximately seven thousand titles of TLS's private collection which are now accessible to the public. This place is open from Monday to Saturday from 09.00 am to 17.00 pm.

Tengku Mira Sinar (one of the daughters of TLS) as the manager of the library also studied archiving procedures in order to serve visitors well. The books are neatly arranged, grouped into categories of history, travel notes, literature, arts, applied sciences, natural sciences, serialized encyclopedias. The rest of the books are still unrecorded. Collections of various domains attract visitors. The average visitor is about a hundred people per week, and most of them are students, local researchers, and even researchers from abroad, said Mira while showing the visitor data.¹¹

Head of Sub Division for Institutional Libraries (Pusda) North Sumatra Jojo Sitorus Pane stated, Pusda really appreciates the existence of the Luckman Sinar Community Reading Park (TBM) because it is able to meet the needs of users looking for references. The collection of seven thousand titles can really be used as a resource, especially by researchers. Likewise, there are operational facilities and infrastructure that are able to serve the needs of the accessor. Pusda will also make efforts to reproduce rare books in the Luckman Sinar Reading Park, referring to Law No. 4 of 1996 concerning the obligation to keep printed and recorded works, said Jojo.¹² Mira realizes that the reading garden that she manages still needs improvement, so she asks for help from various parties, especially in publishing this library to the general public. He also tries to add and complete the collection of books while rearranging the order from time to time.¹³

Several users of TBM Luckman Sinar stated that the presence of this library brought a new vehicle for reading connoisseurs, especially students and researchers. The existence of this place feels as if it has been brought into an atmosphere that is familiar with Malayness in collaboration with Bataks, because the collection on Malay and Batak culture does dominate. As educated young people, we can explore Malay and Batak culture by utilizing the library, as well as preserving the TLS heritage, because the life of TBM's usefulness is the reader, said Muhammad Iqbal Damanik, USU Communication Science student.¹⁴ The saying goes "Reading is the window to the world", because by reading we can suggest and transmit knowledge to everyone, and by reading we can restore our identity, our society, and national identity. As the saying goes, "Remember to teach, remember the trust and advice, good at following past steps, good at reading the footsteps of the past, good at imitating what has happened, wise in reading what has arrived."

In line with Iqbal, Mira Sinar who always accompanies her father's activities in his work strengthens the importance of finding out and maintaining local cultural identity, especially for the Malays, because generally people know North Sumatra, especially Medan, the original hub of Malay culture, as evidenced by the existence of Malay kingdoms, since the colonial period

until now. Cultural remains such as the Maimun Palace is often busy with local, national, and international tourists. Tengku Luckman was active in studying and conducting research because he did not want his distinctive Malay culture in North Sumatra to fade against the currents of affiliated modern culture.

Conclusion

TLS's thoughts and actions during his life, especially regarding Malay customs (customs that are actually customary) as a frame of plurality (heterogeneity, multiculturalism), have made him known as a humanist among the Indonesian people, especially in North Sumatra. Thoughts and works based on research and life experiences that have produced books and journals on history, especially the history of the kingdoms in North Sumatra, have made academics, researchers, and the general public to recognize him as an historian. His thoughts and works have been widely appreciated by the public. This can be seen from the positive comments or responses shown by scholars, researchers, students and arts and cultural workers for the use of their works that are quoted and used as references. Likewise, the government, especially the regional government of North Sumatra, has supported the existence of TBM Luckman Sinar as a library that can be used by the general public. At the end of his life, TLS explicitly stated for others to continue to read and conduct research and write about Malay culture as a legacy for future generations.

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