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Transformation Of Gender Relations In Malay Ethnic Marriages In Tanjung Balai City

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Abstract

This research aim For study gender change in marriage ethnicity Malay in the city Tanjungbalai. This study also describes impact gender change as as a process that influences religion, culture and dynamics social. The method used is study qualitative with approach ethnography, which involves observation participatory, interview in-depth and study documentation. Research results reveal that gender relations in Marriage Malay in the city Tanjung Balai show existence change a role that is traditional nature patriarchal going to gender equality, so that seen Woman start involved in a way active in taking decision, implementation procession customs, as well as room public. In addition, changes it also shows the existence of a negotiation process between mark traditional with demands modernity in life society. Change This impact on change meaning aspect culture that becomes more simple and flexible in implementation, as well as aspects reflected social from method view an increasingly diverse society open in support Woman For appear and play a role in space public.

Keywords : Gender, Marriage, Ethnicity Malay, Change, Role

INTRODUCTION

Gender is one of the aspect important in life related social with role, responsibility answer, and position between men and women in society. Understanding of gender is not only referring to the differences biological, but also in construction social that forms method view public to second type sex Through social and cultural processes, society create rule as well as hope certain to role men and women in life everyday (Sundari & Harahap, 2024). Based on understanding the born draft gender relations that describe connection between men and women in context social and cultural. Gender relations are formed through values, norms, and systems the prevailing culture in society that influences pattern interaction both of them (Cahyani & Dita, 2020).

According to Connell (Clemens, 2023) the gender system is formed through interaction social that can produce inequality between men and women in various field life. Gender relations have three structure main that is, which involves patterns power, production, emotion or symbolic between genders. All three form pattern social that can determine role men and women positioned in society. So that theory This highlight that gender relations are dynamic, can changed along with transformation social, economic and cultural in the middle society. This show gender relations include aspect power that is not symmetrical, one gender often dominate others in context public patriarchal. Relations This describe existence inequality in distribution role social between men and women. Conditions the show that structure social and cultural play a role in create gender hierarchy in society. Inequality This Then form method view public to the position and function of each gender in various aspect life social (Connell, 2019).

Gender relations that are formed in public show that men and women own position as well as mutual roles related. Both No can separated because each has function mutual social complete in operate life together. Reciprocal relationship between men and women reflect existence need For Work equal and build balance in various aspect life. Consciousness will each other dependence the Then give birth to bond more social strong, one of them through institutions marriage (Diandra, 2021).

Marriage is something bond physical and spiritual between recognized men and women in a way social, cultural, and law For form life together as husband wife. Bond This No only aim For continue descendants, but also for create balance and harmony in life social. Through marriage, formed system values and norms that determine role, responsibility answer, and the position of each party. Marriage become receptacle reproduction values inherited culture in a way hereditary, so that its existence own role important in guard continuity system social and cultural something society. In many culture, including public Traditionally, marriage also functions as a medium for strengthen social status, expand relation economy, as well as emphasize position somebody in environment his.

Koentjaraningrat (Fadilah Wati, 2024) stated that marriage is level a better life adults and in some group society. In groups public tribal marriage considered become A tool For get status in the middle his group. At the wedding ceremony customs have different rules depends on each individual ethnicity interpret as well as evaluate a series ceremony customs in marriage. Based on matter the Good in element culture that has time and costs required as well as parties ' interests the family that is holding the ceremony marriage (Diandra, 2021). Views This show that marriage own function important social and cultural aspects, because through institution here it is connection between men and women arranged in accordance with system values and structure social public (Hakim, 2022).

Connection between men and women in marriage describe How role, responsibility answer, and position men and women set up and run in life At home stairs. Ideally, this the reflected in form expected gender relations nature balanced and mutual complement. In marriage, husband and wife own equal roles in take decisions, managing economy family, and operate function social. However, in reality, there are system patriarchy that still exists put man as party dominant and parties Woman as parties subject to authority husband. This matter make something visible inequality in distribution Work domestic, access to source power, as well as involvement Woman in room the public who still limited. Reality social

the happen in context public Malay, gender relations are not only can governed by Islamic religious norms, but also by customs and traditions that emphasize harmony House ladder through obedience, politeness and respect to gender hierarchy that has been inherited in a way hereditary (Harahap, Sundari, & Taren, 2024).

Marriage ethnicity Malay is part important from culture Malay is full of with moral, symbolic, and spiritual values. In the tradition this, marriage viewed as improvement life social affirmation honor family and continuity generation. Marriage ethnicity Malay implemented with full of manners and customs customs that highlight courtesy as well as respect to family second bride and groom. Marriage customs Malay No only just ceremony personal, but rather manifestation wisdom binding culture individual with community, so that values like loyalty, mutual cooperation, and respect to ancestors become foundation main For build harmonious society. Values is also reflected in life public Malay in Tanjungbalai City (Hendra, 2025).

Tanjungbalai City located on the coast east North Sumatra province which borders direct with the Strait of Malacca on the other side East. The history of this region related close with existence ethnicity Malay in Tanjungbalai who do not can separated from establishment kingdom Sharpening that is A kingdom Malay who became center government and trade in the area beach East of North Sumatra. Asahan Kingdom This founded by the rulers Malays led by Sultan Abdul Jalil. Existence kingdom This become milestone important in distribution culture, customs customs and structures social Malay in Tanjungbalai. In the aspect life social public Malay marriage customs hold role important as one of the practice culture that reflects symbolic and spiritual moral values (Juhar & Sar'an, 2022).

Marriage customs ethnicity Malay in the city Tanjung Balai own characteristics typical uniqueness that distinguishes it from tradition marriage in general. The system marriage this is greatly influenced by the combination between mark customs Malays and Islamic teachings, which are visible in the manners, symbols, and meanings behind every wedding procession No only functioning as binder connection between two family, but also as means For confirm identity culture Malays who uphold tall politeness, honor, and obedience to customs. There is a series of stages of marriage customs ethnicity Malay in the city Tanjung Balai started with parade, stand side by side, ask blessings and traditions Eat face to face front that depicts combination between Islamic values and customs Malay. Every stages in ceremony the contain symbols and meanings social that represents relation between men and women as well as role family in guard harmony and dignity public Malay Tanjungbalai (Kurni, 2023).

Procession marriage ethnicity Malay started from House bride men in procession together family going to House bride women. In front of the house, the group blocked through the Hampang Pintu ritual, namely obstruction symbolic by two man dressed Malay who tested sincerity candidate bride man through rhymes, moral questions, and giving kitbag as sign seriousness. After that, the group welcomed with the Offering Dance that brings slap betel as form respect before enter home and carry out marriage contract. After the contract, the procession to be continued by sitting side by side at home bride Woman as highlight of the event; the bride and groom Woman wearing a baju kurung bay pot and bride man use bay pot complete with turban (Lubis, Asari, & Susanti, 2023). Next done flour

bargain, namely clapping powder with leaves, a splash of rose water, and sprinkles flower potpourri, rice white, and rice yellow as prayer and blessing. Procession closed with rice face to face, tradition Eat together attended Woman from second family as symbol acceptance, harmony, and bonding friendship between two family.

Traditions and practices social in public tend changed along with development life. Change This No off from dynamics society. According to Soemardjan (2022), changes social is change in institution society that influences values, attitudes, and the way people interact, both in a personal and social way real and applicable rules and norms. In line with with matter this, is reflected in marriage customs ethnicity Malay in the city Tanjungbalai which has experience change moment this. Change the seen in the division role men and women in implementation customs marriage ethnicity Malay in the city Tanjung Balai. along with development of the times, marriage ethnicity Malay in the city Tanjung Balai has experience changes. In the implementation procession marriage especially in the distribution role between men and women experience changes. Initially role main in direct the way every procession marriage fully held by men, but now precisely Woman more understand and be able to arrange implementation marriage so that change the seen in women who have Can direct marriage customs ethnicity Malay in Tanjungbalai. Changes This can change meaning the original custom ethnicity Malay own system social patriarchy like it looks like man in implementation procession, but Now can highlight gender equality between men and women (Lumu, 2020).

Transformation in distribution role This cause dynamics new in gender relations in society Malay city Tanjungbalai. In the aspect of marriage customs, rituals do not Again just become symbol unification family but also reflects role men and women in interact and share not quite enough answer. Change role This show existence tension between traditions that emphasize domination man with reality modern social women who have knowledge skills and capacities For take role active in procession. This research bring novelty with dig about transformation social can influence structure gender relations in marriage customs, and to what extent the practice customs capable adapt self without lost meaning and values culture that has inherited in a way hereditary (Niswa, Anisa, Jumrotus, & Utami, 2025).

This research important done Because change gender roles in marriage ethnicity Malay in the city Tanjung Balai tend Not yet relatively reviewed in a way deep. Urgency study lies in the need understand about tradition capable customs adapt self with dynamics social without reduce meaning inherent culture. In addition, research This can give outlook about role Woman in preservation custom (Pangaribuan, 2023). Research results expected can become reference for development study gender anthropology, in particular related gender relations in practice tradition. With Thus, the study this also opens opportunity For documenting transformation social events that occur in public Malay coast in a way systematic

RESEARCH METHODS

The type of research used in this study is qualitative research with an ethnographic approach. According to Spradley (Rachmad et al., 2022) Ethnography is a research that studies other cultures with a building of knowledge including research techniques on ethnographic theory and various kinds of cultural descriptions, ethnography aims to be able

to understand and study the way of life of ethnographic individuals literally in writing which means writing or anthropological reports about the ethnicity of a nation through field research or field work carried out for several months.

The author adopted an ethnographic approach to obtain a form of research based on data collected during the research process related to the facts of the object being studied. Therefore, the author aims to describe the transformation of gender relations in Malay traditional marriage rituals in Tanjungbalai City.

The author adopted a qualitative approach using ethnographic methods to obtain a form of research based on data collected during the research process related to the facts of the object being studied. Therefore, the author aims to describe the stages of gender relations in traditional marriage rituals, the transformation of gender relations, and their impact on traditional marriage. Malay ethnic group in Tanjungbalai city.

The research location is where the author obtains the necessary data. The author chose Tanjungbalai City as the research location. This is because the Malay wedding tradition is steeped in cultural values and the division of roles between men and women. Traditional weddings are highlighted in the transmission of social values, which can explore the transformation of gender relations in the division of labor at each stage of Malay ethnic marriage. The author is interested because, over time, several traditional positions have begun to experience changes in meaning and practice. Therefore, it is important to examine how historical transformations occur in this regard. Furthermore, Tanjungbalai City is the author's hometown, facilitating the research process, which uses qualitative methods with an ethnographic approach, to be more efficient (Riva'ie & Budjang, 2015).

Qualitative research informants have an important role as the main source for collecting research data, namely as research subjects where the author obtains the required data. The informant is a party who has in-depth insight regarding research problems so that they can provide useful information and feedback on the data obtained. Spradley (2016) states that there are five requirements for selecting good research informants, namely having full enculturation, direct involvement, being in an unfamiliar cultural atmosphere, having sufficient time, and being non-analytical (Saputri, Wahyuni, & Solina, 2023).

Based on these considerations, the criteria used by the author in determining informants are people who have direct involvement in Malay ethnic traditional marriage rituals regarding the division of roles between men and women in the traditional process.

Data analysis techniques are a process of systematically compiling data through interviews, documentation, and field notes by describing and organizing the data to determine which are important and will be further understood in the process of drawing conclusions, thus making it easier for researchers and others to understand. Ethnographic analysis is used to analyze the data in this study. Informants investigate various aspects of the method considered (Sari, Maghfirah, Sabna, Lestari, & Dora, 2025) This study uses ethnographic data analysis techniques, namely interview analysis, domain analysis, taxonomic analysis, and component analysis of cultural themes. The analysis used in the study concerns the tradition of pantun reciprocation in Malay ethnic marriages as a cultural resilience in Tanjungbalai.

RESULTS AND DISCUSSION

Overview of Research Location

The location of this research focuses on Tanjungbalai City which is a small city within the scope of the region in North Sumatra, 11 km from the edge of the Malacca Strait, 180 km from the city of Medan. Tanjungbalai is a city with an area of 6,052 Ha, Tanjungbalai consists of 6 sub-districts including Datuk Bandar Timur, Tanjungbalai Selatan, Tanjungbalai Utara, Sei Tualang Raso and Teluk Nibung sub-districts and has 31 sub-districts (Selvia, Yuliantoro, & Fikri, 2021).

The Tanjungbalai city community was originally supported by four ethnic groups: Acehnese, Minangkabau, Karo, and Batak. The descendants of these four ethnic groups, plus immigrants from outside, especially from Malacca (Malaysia), merged to form the Tanjungbalai Malay community. Therefore, Tanjungbalai is a multi-ethnic city, with various ethnic groups mixing here, including: Javanese 17.06%, Batak 42.56%, Acehnese 1.11%, Chinese 10.58%, and Malay 15.41%, with the remaining 32.28%. One of the native ethnic groups of Tanjungbalai is the Malay ethnic group. Tanjungbalai is a city famous for its Malay cultural traditions, which are still very strong to this day. In the Tanjungbalai Malay ethnic wedding procession, men traditionally play a dominant role in the public sphere, while women are in the domestic sphere. However, over time, women have begun to play an active role in the public sphere (Spradley & Elizabeth, 2016). This change illustrates the transformation of gender relations influenced by social changes in society (Siregar, 2022).

The overall location of the Tanjungbalai City area borders Asahan Regency, the details of which are based on the administrative boundaries of Tanjungbalai City: (1) North of Tanjungbalai District, Asahan Regency, (2) South of Simpang Empat District, Asahan Regency. (3) West of Simpang Empat District, Asahan Regency (4) East of Sei Kepayang District, Asahan Regency (Central Statistics Agency of Tanjungbalai City, 2024).

This map clearly illustrates the location of Tanjungbalai Kota II Village. Geographically, Tanjungbalai Kota II Village is located in a coastal area and has direct access to the waters and the Asahan River. This condition gives the area environmental characteristics influenced by water activities and river channels, which play a vital role in the social, economic, and mobility of the local community (Suryani & Rahman, 2022).

Table 1. Transformation of gender relations in the division of roles in implementing ethnic Malay marriages in Tanjungbalai City

No.	Aspect	Gender relations in Malay ethnic marriages	Relationship Transformation

				Malay ethnic marriage gender	
		Man	**Woman**	**Man**	**Woman**
1.	Pre - Wedding	Active party	Sand is represented by the guardian	More flexible	Delivering can opinion
		Decision-making	Following the decision family	More deliberation	Involved in agreement
2.	Perkawinan	Paraded like king Facing obstacles	Waiting in House Becoming a role that awaits	Simplified an The loss of symbols of authority due to the large number of missing stages	Not only symbolic Looks more equal
		Leadership is dominated by men	Considered to be banned from appearing	More open in mindset	Active and accepted by public
		Hierarchical	Subordinative	More negotiative	More recognized

participatory role in every stage of Malay ethnic marriage. This shift is evident in the changing division of roles, spaces for participation, and authority within the traditional ceremony. Men are no longer the sole symbolic center of the marriage ceremony. Meanwhile, women have gained greater space to participate and be recognized within the social and cultural structure (Syahrida, 2021).

The Impact of Gender Relations Transformation in Malay Ethnic Marriages in Tanjungbalai City

The transformation of gender relations in ethnic Malay marriages in Tanjungbalai City has impacted the meaning of marriage itself. Previously understood as an institution that emphasized the traditional division of roles between men and women, marriage has now shifted toward a more equal partnership. Women are no longer positioned solely in domestic roles, but also as active partners in planning, decision-making, and carrying out traditional ceremonies. This shift transforms marriage into not only a social and religious bond but also a space for more flexible role negotiation.

The transformation of gender relations has not only altered marital practices but also shaped new dynamics in how society interprets the roles, propriety, and relationships between men and women within the context of Malay customs in Tanjungbalai City. According to informant Mr. Bahari (73 years old), he explained leadership from an Islamic perspective, saying:

The impact of this change can influence the meaning of patriarchy in Islam, particularly in social practices and daily life. Leadership roles, previously understood predominantly as the responsibility of men, are now being understood more flexibly, opening up space for women to emerge as leaders. This demonstrates a shift from rigid patriarchy to a relationship pattern that can adapt to changing times. Religious values remain the normative boundaries for regulating the roles and behavior of both men and women. Thus, patriarchy is not completely eliminated, but its meaning is being adjusted to reflect evolving social conditions. This view is also supported by Mr. Mulkan (53), a traditional leader, who stated:

"But *there's one* ceremony that women can't take part in, namely the Ijab Qabul (religious vows). This can only be performed by the groom. However, most traditional ceremonies aren't strictly gender-specific. In the past, weddings were more associated with women, but now men can also participate, as customs have adapted to current circumstances." (Interview, January 7, 2026)

adapting to current developments. This indicates a shift in the meaning of gender roles in Malay marriage, leading to greater equality without eliminating core values considered fundamental. Mr. Bahari (73), an alumnus of the Head of the Office of Religious Affairs (KUA), also emphasized the impact of changing gender relations on Malay marriages, stating that:

" Women's roles in marriage ceremonies have increased *significantly, due* to circumstances and the environment, as well as *mindsets,* while still paying attention to morality. So, the meaning of customs and social norms, in terms of manners and etiquette, has changed, and dignity has begun to disappear. The roles of men and women are now becoming more balanced, and this is also due to the emergence of women's roles, which changed after the arrival of Raden Ajeng Kartini. Otherwise, women *were kept in seclusion.* Well, according to religion, men should *actually* be the leaders. To address these changing times, religion certainly has certain considerations, so it's not forbidden for a woman to be a leader, but *it's makruh (rejected*). So, all the provisions that have changed have been considered, *so which one* has more *good than* bad. " (Interview, December 20, 2025)

Informants' statements indicate that the impact of the transformation of gender relations according to religious leaders in the Malay ethnic context is evident in the increasing openness of women's participation in marriage ceremonies, which were previously dominated by men. Informants assess that this change is influenced by the social situation and conditions (sikon), the environment, and the ever-evolving mindset of society. While previously women's freedom of movement was more restricted, now the roles of men and women are considered to be increasingly balanced in the social and customary realms. However, this change is also accompanied by concerns about the shifting meaning of manners, etiquette, and dignity in Malay customs (Syauki, 2025).

In the religious figure's view, these changes must still be viewed within the framework of Malay culture, which is based on Islam. He emphasized that men are normatively understood as leaders, but in the face of changing times, there are certain considerations that prevent women's involvement in the public sphere from being viewed as inherently contradictory. In Malay society, religion serves as the basis for assessing which changes are acceptable and which are not. Therefore, the transformation of gender relations is considered legitimate as long as it brings more good than bad and maintains the morals and honor that are the core identity of the Malay ethnic group.

This demonstrates an adaptive attitude in responding to the dynamics of the times. Religious leaders do not completely reject change, but emphasize the importance of selectivity and moral considerations in every shift in roles that occurs. Changes in gender relations are understood as an inevitable part of the social process, but they must still be controlled so as not to exceed the boundaries of Islamic values and Malay customs. According to one informant, Mrs. Atika, an MC frequently called to weddings in Tanjungbalai, she stated that:

"The *main task* of the master of ceremonies, like my sister, is to ensure the procession runs according to the agreed-upon customs and schedule. The master of ceremonies acts as *a mediator* between the customs, the family, and the guests. My sister must know when the bride and groom are to be prepared, and when the entertainment begins and ends. *The* master of ceremonies must *also* be familiar with the customs; *if* she doesn't, the event could be chaotic or the order of events could be wrong.

The informant's statement indicates that the impact of the transformation of gender relations in Malay wedding ceremonies is evident in the increasing acceptance of women as MCs (emcees) in the traditional realm, which was previously predominantly filled by men. The MC's role goes beyond simply reading out the schedule of events, but also serves as a liaison between the traditional community, family, and invited guests, ensuring each stage proceeds according to the agreed sequence and time. This demonstrates that women are no longer positioned merely as accessories to the event, but are trusted to play a strategic role that determines the smoothness and solemnity of the ceremony. This trust reflects the recognition of women's capacity, competence, and responsibility in the traditional public sphere (Sylvia, Nursetiawati, & Dudung, 2022).

There has been a shift in public perception of leadership qualities and speaking skills. Women are valued for their meticulousness, patience, neatness, and gentleness, qualities considered consistent with Malay cultural values of politeness. In fact, the practice of

accompanying or being paired with a man as a presenter demonstrates a more collaborative and equal work pattern.

" *There are clear* changes visible now. *While* women used to be considered inappropriate, now they are seen as normal and professional. Society has *seen* that women can appear polite, dignified, and *still uphold* tradition. So, that negative view has begun to diminish. *There were also comments* at the beginning that the MC or MC for this tradition *should be* a man. But now, such comments are rarely heard. In fact, more people praise the event because it is neat and enjoyable to follow. *There are definitely* pros and cons in this life. That's called change, right? Some can *accept it, and some ca* n't." (Interview January 3, 2026)
The informant's statement indicates a significant shift in society's perception of women's role in traditional spaces, particularly as emcees in wedding ceremonies. While previously women were often considered inappropriate for public traditional spaces, they are now seen as appropriate, professional figures capable of maintaining the dignity of the ceremony. This shift in perception indicates a reduction in the negative stigma surrounding women's involvement in strategic traditional roles. Society no longer judges women solely based on gender, but also on their ability and ethics in carrying out their duties. This reflects a shift in social norms toward a more inclusive approach to women's roles.

Table 2. Impact of gender relations transformation in Malay ethnic marriages in Tanjungbalai City

no	Aspects of Change	Transformation Form	Positive impact	Negative impact
1	The Core Procession of Marriage	The marriage vows are still performed by men, but other processes are no longer limited by gender.	There is equality of peace in each procession	The potential for blurring of the boundaries between the sacred and the non-sacred
2	Women's Participation in Traditional Processions	Women are active in the night bernai and other traditional stages	Space for women's participation is increasingly open	Concerns about changing traditional role structures
3	The Role of the Public as Host	Women become presenters and often collaborate with men	Increased recognition of competence Woman	There were pros and cons at the beginning of the change.
4	Social Perception of Society	Women are seen as professional and capable of maintaining customs	Negative stigma against women is reduced	Not all groups immediately accepted the change.

5	Parental Authority	The term merisik began to disappear, the decision was not entirely in the father's hands	Women have greater autonomy in choosing a partner	Decreased control of the extended family
6	Patriarchal Structure	The roles of men and women are starting to be balanced in customs and families	More equal and participatory relationships	Considered to reduce the symbolic position of male leadership
7	Domestic Division of Labor	Men start helping with household chores	More evenly distributed workload	Changes in traditional roles can trigger cultural resistance

The table above shows that the transformation of gender relations in Malay ethnic marriages has complex impacts that touch various dimensions of cultural and social life. These changes not only shift the patterns of relations between men and women but also affect the structure of authority, responsibility, and legitimacy within the family. The resulting impacts are dual, creating a broader space for equality while simultaneously having consequences for the stability of cultural values. In this regard, change is an unavoidable part of social dynamics. Therefore, the impact of the transformation of gender relations indicates that Malay traditional marriage is in a continuous process of adapting to changing times.

The transformation of gender relations in Malay ethnic marriages in Tanjungbalai City can be understood through Connell's (2009) theory, which positions gender as a structured system of social relations. Changes in customary practices, such as increased female involvement in customary public spaces and a reduction in symbols emphasizing male dominance, indicate a shift in the dimensions of power relations and symbolic relations. Authority previously centered on men is now redistributed in cultural practices, while the symbolic meaning of who has the right to lead and appear in customary spaces has also undergone adjustments (Wignjosasono, 2022).

Socially, these changes reflect shifts in production relations and emotional relations *(cathexis),* as explained by Connell (2009). The division of labor in wedding ceremonies has become more flexible and is no longer strictly based on gender, but rather on individual abilities and competencies. Furthermore, societal acceptance of women appearing in traditional public spaces demonstrates a shift in patterns of affection and social recognition of gender roles. While there are still pros and cons, this situation indicates that the structure of gender relations in Malay society is undergoing a reconfiguration, moving from a previously rigid and hierarchical pattern to a more adaptive pattern in everyday social life.

CONCLUSION

Based on findings and results research that has been done writer about Transformation Gender relations in Marriage ethnicity Malay in the city Tanjungbalai which has described, then can concluded that :

1. Gender relations in marriage ethnicity Malay in Tanjungbalai City in a way historical shaped by values Islamic customs and teachings that place man as leader House ladder and holder authority main in taking decision family and customs. Women in system This more Lots positioned in the realm domestic as manager House stairs, educators children, and guard honor family, so that room his movements in realm public relatively limited. Distribution pattern role the legitimized through norm cultural and religious interpretations traditional, so that strengthen structure socially inclined patriarchal in life public Malay. Marriage No only functioning as bond family, but also as means mark social that maintains gender hierarchy and division role that is not fully equal. So that traditional gender relations in marriage Malay reflect system social that emphasizes stability customs and obedience to structure patriarchy that has ongoing in a way hereditary.
2. Transformation gender relations in marriage ethnicity Malay in Tanjungbalai City seen through change implementation procession increasingly common customs flexible as well as increasing involvement Woman in various stages marriage, good in preparation and taking decision. Women do not Again only play a role as implementer passive, but start come on stage as actor active contributors in guard sustainability customs at a time adjust it with demands of the times. Change This influenced by the increase access education, social media development, change pattern think society, as well as need driving economy Woman For participate more wide in scope public. Interaction between mark traditional with modernization create a negotiation process social enabling gender roles become more dynamic without fully leave identity culture Malay. Therefore that, transformation gender relations reflect the process of adaptation public to change ongoing social develop.
3. Transformation gender relations in marriage ethnicity Malay bring visible impact in aspect cultural and social, so that in a way social connection in family become more open and work The same between men and women the more increase so that Woman own more space wide in taking decisions and activities society. From the side culture, change This cause simplification procession customs as well as adjustment meaning symbolic without remove mark base customs as identity, so that tradition still maintained However implemented in a way more flexible in accordance current development.

Suggestion

There is a number of things that the author suggests give related with Transformation gender relations in marriage ethnicity Malay in the city Tanjungbalai, as following :

1. For traditional figures and religious figures, it is hoped that can Keep going play a role active in give understanding to public about importance guard balance between mark customs, religious teachings, and changes social events that occur, especially in face

transformation gender relations in marriage, so that every ongoing changes No remove meaning sacred, value culture, as well as principle religious matters that become runway main in life family

2. For family expected can still guard values customs, politeness politeness, and religious teachings in every stages marriage, as well as build good communication between men and women for change the role that occurs No cause conflict, but rather strengthen Work equality and harmony in House ladder so that meaning marriage as bond sacred still maintained.
3. For the community, it is hoped that can behave open to change gender relations in marriage without ignore mark existing religious customs and teachings become guidelines together, and still value role men and women in a way balanced so that created life harmonious society. Society is also expected to can guard dignity, politeness politeness and norms culture in every implementation marriage so that changes occur No remove meaning sacred and identity culture Malay. In addition, support society is very important in create mutually supportive environment respect and accept role new Woman and man in room customs and family. With Thus, the transformation that occurs can walk in a way positive and steady in harmony with mark prevailing social norms.
4. For researchers next, it is hoped can develop further study deep about transformation gender relations in marriage ethnicity Malay, in particular with see change meaning customs, practices religious, as well as dynamics ongoing social developing in society. Researchers furthermore it is also recommended For expand focus study with involving perspective generation young, figure customs and religious figures to obtain greater understanding comprehensive. In addition, the research can done with different approaches or in other areas for compare pattern changes that occur so that can enrich study about culture Malay and gender relations

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