

Awareness of History Nation Serumpun (Indonesia-Malaysia): Culture without Borders

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Abstract—Culture as a study of human behavior begins with the study of history. In the process of the study will form the pattern of behavior that emphasizes the attention to the study of patterns and institutional actors in society. Last time the same race was held in Indonesia-Malaysia relationship sea adventure, rafter ocean, nautical trade expand the network of kinship with *kawin-mawin* (marriage), running role in building the culture in many areas of life. Pilgrimage trailed rides, hiking, and roaming cognate nations (Indonesia-Malaysia) bring the patterns of behavior and habits as their identity, and then contiguity and exchange of cultural values enrich and develop it as a pattern of behavior that refers to cultural nautical appearance citizenship and egalitarian. For centuries Indonesia-Malaysia with the freedom and the ability of each, bringing the success of the cognate states, up to the arrival of the barrier, the dividing, and the barrier, cross the street to visit each other's freedom of the British and Dutch especially after the Treaty of London (1825) which divides the territory of Malaysia by the British and Indonesia by the Dutch. The arrival of the British to Malaya is absolutely no doubt, has brought many changes in various aspects such as forest clearing, construction of new homes, construction of modern transportation and communication systems, agricultural plantations, and others. To achieve the fulfillment of that change, the British needed especially in the area of manpower development. In the mining area, the British brought in the energy of India and China. This change is also impacting wander among cognate nations, especially Java, Banjar, Makassar, Jakarta, Aceh, Rawa, Kerinci, Mandailing, Palembang, Riau, Bengkulu, Panai, Kubu, Jambi, Batak, Bali, Boyan. The migration from various regions of Indonesia to the Malay Peninsula was increasingly widespread and passionate. This migration continued until the Japanese occupation and the independence of Malaysia. The cultural and historical experiences of cognate nations (Indonesia-Malaysia), enables the migration occurs. However, the phenomenon that appeared in this century is the era of the claims culture that led to the emerge of cognate nations allegation cultural theft.

Keywords—*Awareness of History, Cognate Country, Border Culture*

I. INTRODUCTION

The Malaysian-Indonesian cultural equation has given rise to a term that is often expressed and expressed as cognate brothers. This expression should be used as a unifying tool for both countries (Indonesia-Malaysia) in the context of culture. History records that the relationship between Indonesia and Malaysia has been established since the 7th century of the Srivijaya kingdom until now. Indonesian migration to Malaysia continued when Malacca became the center of world trade until the era of independence of Indonesia and Malaysia, culminating in the

middle of the 20th century. Migration from various regions in Indonesia to Malaysia such as ethnic Javanese, Bugis, Banjar, Kampar, Minangkabau, Mandailing, and others brought the culture of each region's traditions, assimilating and acculturation which later developed until now.

The issue of Indonesian-Malaysian culture in the 21st century era tends to create conflict. According to [1], that conflict is an inherent omnipresence in every human society. Differences in view and interests are often the trigger, but they can be prevented and avoided if there is mutual understanding, and awareness of cognate nations. As for Indonesia-Malaysia relations, the issue of cultural heritage claims will not arise if the Indonesian people realize that their culture has spread to various foreign countries, including Malaysia. Will this problem continue? This paper tries to give discordant thinking based on the results of the study of Indonesian migration to Malaysia and the process of adaptation, assimilation, acculturation which in the long run a sense of cultural ownership in the lives of both countries.

II. RESEARCH METHODS

This study uses historical research methods. The first stage in historical research methods is gathering resources. The sources used in this study are written sources, such as travel notes, journal articles, and books that discussed cultural relations between Indonesian society and Malaysian society. The second step is to verify the source by testing the source's authenticity and credibility. The next stage is outlining the facts contained in the source, then building historical constructs on the facts obtained.

III. FINDINGS AND DISCUSSION

Historical Roots

The fact that cognate relations established between Indonesia and Malaysia were found in the history of the Srivijaya kingdom centered on Sumatra. His territory reached Cambodia, the Philippines, and Thailand. The expanding of the kingdom as a maritime empire made Srivijaya the main trading center controller which was famous in Southeast Asia from the 7th century to the 13th century. Even the founder of the Malay Sultanate of Malacca Tale was a prince from Palembang, a noble family from the Srivijaya dynasty. This shows that Srivijaya's 15th century grandeur and prestige is still respected and used as a source of political legitimacy for the rulers in the region. References [2] stated that Indonesia-Malaysia relations originated from the emerge of the Srivijaya kingdom then developed into the center of power of Malacca and Johor,

the marriage of Raja Kecil Siak with Tengku Kamariah (daughter of Sultan Abdul Jalil/Johor), sowing of King Hasan in Siak and King Machmud (son of Sultan Muzaffar/Johor) in Kampar, Raja Lumu (son of Daeng Cellak) in Selangor.

References [3] state that Bugis people from Makassar, South Sulawesi, had traded between Pahang and Siam in the early 16th century. They are powerful and have many *paraos* (boats), they sail about plundering... and they take women to the sea. They have faires where they dispose of the merchandise they steal and sell the slave they capture. Those who do not carry this kind of robbery come in their large well-built *pavajavas* (*pajala*) with merchandise. They have no power against the junks, who can defend themselves, but every other ship they have their hands. Traders from Malaysia have also been permitted by local authorities to settle in Makassar. They lived in Manngallekana village in front of Somba Ompu Fortress. Meanwhile, according to [4] that the kingdom of Aceh in the northern part of Sumatra also had trade relations with Perak in Malaysia. Even Aceh once conquered Perak and monopolized the tin trade there. Political, economic and cultural relations that are closely intertwined between the kingdoms in Indonesia and the kingdoms in Malaysia ultimately make the people have a shared identity known as “Malay Realm” (currently the Indonesia-Malaysia region) [5].

Other facts also show that long before the time of Western colonialism in Southeast Asia, the rulers of the kingdoms in Malaysia still had a relationship of origin with the kings of Srivijaya (Seri Maharaja) and the kings of Pagaruyung or Minangkabau (Yang Dipertuan Rajo Alam). On that basis also, the relationship between the Kingdom of Negeri Sembilan in Malaysia and the Kingdom of Pagaruyung in Indonesia which was built since the 14th century is still established today. However, the relationship between the two kingdoms is not a political relationship, but a family relationship.

Negeri Sembilan which is inhabited by 90% of migrants from Minangkabau (West Sumatra) has never been separated from the political upheaval that took place in the Malay Peninsula. Towards the 18th century, Negeri Sembilan was led by King Malewar (1773-1795) to become Yang Dipertuan Negeri Sembilan, representing the King of Nature Pagaruyung/Minangkabau. In its journey, the relationship between Pagaruyung/Minangkabau and Negeri Sembilan diminished when political tensions between the Netherlands and Britain took place in the late 19th century. At that time, Pagaruyung was under Dutch and Negeri Sembilan influence under British influence. In this period the relationship between the two came apart. However, the connection is only in terms of territorial administration. In the field of culture, both of them still keep a strong memory. Both countries have many grounded similarities, such as traditional clothing, traditional house forms, traditional ceremonies, descent patterns from the mother’s line, music, great colors, and culinary.

The past of the cognate nation, Indonesia-Malaysia was held in the relationship of sea adventures, oceanic divers,

maritime merchants who expanded kinship networks by *kawin-mawin*, and carrying out roles in developing the culture in various fields of life. The custom of *merantau* (Minangkabau), *marjalang* (Mandailing), *madam* (Banjar), *laosompe* (Bugis), *boyongan* (Java) which later developed has become an important factor in cultural interaction that is very firm and dynamic and positive in improving the personal quality of each country (Indonesia-Malaysia).

London Treaty, Indonesian-Malaysian Divorce

Beginning in the 19th century, for the first time the Southeast Asian region felt the direct impact of changes and political conflicts in major European countries. The conflict was triggered by the hostility between France and the Netherlands and Britain. The impact of the conflict made the Southeast Asian region a major battlefield between the major European countries which had colonies, such as Britain, the Netherlands, Spain, and France.

Southeast Asia, especially the Malacca Peninsula has a strategic value because it becomes the economic lifeblood. Britain, which already had power in Ceylon and India, intended to destroy the French-Dutch power in the East Indies. The trick is to close the waters of the Malacca Strait which is the only shipping lane that connects Europe and the East Indies.

The British devised a strategy to control Dutch territory, including Java and Ternate, which had strategic and very important positions. The attack on the two regions was planned since 1810 by involving British military fleets serving in other regions, such as India. Lord Minto, Governor-General of the East India Company (EIC) in India, sent several fleets to conquer Java. At that time, he read reports about areas such as Borneo, Bangka, Celebes, complete with their inhabitant tribes, rulers and their character written by Raffles. He was impressed with the report and appointed Raffles to be the Secretary-General of the Governor, and made Malacca his headquarters.

The British were finally able to conquer the Dutch territory in 1811. After the signing of Capitulation of Tuntang on September 18th, 1811, Surabaya surrendered to the British without resistance, followed by the Makassar and Timor regions. To lead in the subdued territory, Stamford Raffles was appointed Lieutenant Governor-General, part of British power based in Batavia. Before mastering Java, Britain had also mastered other strategic areas such as Malacca and Penang. The area is the economic center in the eastern region of the Cape of Good Hope. England proved its strength after being isolated from the European system.

Disputes and conflicts between England and the Netherlands in fighting for territory in the archipelago did not stop until that point. The Netherlands did not easily hand over its territory to Britain. With various attempts, the dispute finally found the midpoint. The solution to the problems of Britain and the Netherlands had an impact on the subsequent Indonesia-Malaysia relations.

The centuries of relations between Indonesia and Malaysia with their respective freedoms and abilities brought glory to cognate nations must be cut off and no longer have

the freedom to visit each other. Indonesia-Malaysia was “scattered” because of the struggle for power and agreement between Britain and the Netherlands. The agreement is known as the Treaty of Commerce and Exchange between Great Britain and the Netherlands (London Treaty 1824). It can be said that this is the point of separation between Indonesia and Malaysia politically because it divides the Malay Realm into two different regions in terms of politics.

Although this agreement has politically divided the Malay Kingdom into two different political regions, namely Singapore (Temasek) and Johor were under British rule while the Riau and Lingga was under Dutch rule, socio-cultural relations society in both regions of the peninsula still run well and not at all disturbed by the political decisions of the colonial government. In fact, when the Indonesia-Malaysia confrontation in the 20th century, people in the region still pacing social relationships, culture, and trade.

The separation of the region also left a space of togetherness under the spirit of the Malays because this separation was merely political and colonial power. The cultural tradition of the archipelago is still very thick as a nation colonized differently. The similarity of culture that is owned like Malay, and literature which is called Malay literature is the glue of Indonesian-Malaysian relations.

British control in Malaysia cannot be denied. It has brought many changes in various fields, such as clearing forests, opening agricultural fields, fostering new villages, fostering modern transportation and transportation systems and others. To fulfill the desire for change, Britain needs labor, especially in the area of development of agriculture, plantations, and tin tins, Britain is bringing in workers from India and China, including Indonesia.

Indonesian Migration to Malaysia

British control in Malaysia triggered the development of cultivation and plantation projects, especially rubber, coffee, sugar cane, and sweet potatoes. To realize this program, the British need labor. An offer of incentives was prepared throughout the Malay Land. The interest in the offer attracted Indonesian migrants to move to Malaysia. The migrants, especially among farmers, migrated to Malaysia with the aim of obtaining a better economic life. Always the migrants start their activities by exploring the forest, making cultivation areas and settlements. The development of residential areas, especially the outer area of the Bandar by migrants from Indonesia, became a trigger for the participation of migrants involved in the British labor system in Malaysia.

In addition to economic factors, the concept of *merantau* (migration) is found in Islam as a religion adopted by the majority of Malays in “Malay Realm” (Indonesia-Malaysia). If Islam obliges its people to seek knowledge (demand knowledge up to China/Prophet’s hadith), it means that Islam motivates the people to *merantau* for the purpose of seeking knowledge. Therefore, the tradition of *merantau* has dynamic, positive, progressive and dynamic characteristics.

Going around actually gives a centrifugal view. In the traditional Malay political system, wandering is a tradition and becomes the strength of someone who is a leader in one

region. Therefore, dependence on population is very high, especially in areas that have the potential in terms of economy, groups, and plantations. This situation shows that the traditional Malay political system plays an important role in strengthening one's position of authority. Therefore, one of the magnifying functions (Dato’ Dagang) is to encourage the arrival of traders, migrants, and *peneroka* (pioneer). Based on this factor, the British also promoted the design of outside development and encouraged the arrival of *peneroka* from Indonesia, with their families and brothers to *merantau* to Malaysia.

The changes that took place later gave the impression of migrating activities in the concept of migrating among the Indonesian people such as Java, Banjar, Bugis, Minangkabau, Aceh, Kerinci, Mandailing, Kampar, Bali, and Boyan. They came flocking to Malaysia for various reasons, especially economic reasons. This phenomenon has been studied by several scientists, such as studies of migration and settlement of Javanese people in Selangor [6], studies of the lives of Kampar-Riau migrants in Perak [7], studies of migration and commercial activities of Minangkabau people to Kuala Lumpur [8], as well as studies of Bugis diaspora in Sabah [9]. The studies show that the migration of Indonesian people to Malaysia was not only influenced by economic factors but also influenced by the political situation in the area of origin and culture of the community itself. The Bugis, for example, one of the factors influencing their migration to the Malay Peninsula in the early 18th century was a Dutch political policy that limited the commercial activities of Bugis people. The Bugis hatred of the Dutch grew when the Dutch built a fort on Dinding island in 1745 because the existence of the fort made it more difficult for Bugis to carry out trade activities [10]. Besides that, the practices of Bugis migration were also motivated by cultural factors. *Pasompe*, *laosompe*, and *malakke dapureng* (migration) are traditions for boys to wander or wandering to free themselves from their sense of dependence on their homeland. *Merantau* also increases their self-esteem as the Bugis man who has a sailor spirit [11]. The Penajis area in Negeri Sembilan is known as an area opened by Bugis migrants in the 19th century [12].

The Mandailing people from South Tapanuli, North Sumatra, migrated with the aim of finding knowledge and assets. If their goal is successful, they will return to their hometown by bringing money to buy land. When they return to the place of migration, they will bring their relatives [13]. References [14] state that Mandailing people encourage their people to migrate in order to realize a “cultural mission”. The cultural mission is a set of goals expected to be achieved by members of a particular society, which are based on the dominant values of the worldview of the society. The Mandailing migration mission is based on territorial expansion. They occupy new land and control it as part of the kingdom (*harajoan*). Land for them symbolizes power and wealth which are considered as a result of self-esteem (*sahala hasongopan*). In Malaysia, there is a Mandailing migrant named Sutan Puasa who was known as a successful entrepreneur in the late 19th century. Sultan Puasa collaborated with Chinese traders in Kuala Lumpur in the tin trade and trade efforts. As a successful businessman,

Sutan Puasa accommodates many Mandailing people who migrate to Malaysia. At present, the Sungai Siput, Sungai Slim, Hulu Langat, and Sungai Cincin (Perak) areas are known as the Mandailing settlement in Malaysia [13].

Minangkabau people who have a tradition of *merantau* have also migrated to the Malay Peninsula since Pagaruyung kingdom established a relationship with the kingdom of Negeri Sembilan. The settlements of the Minangkabau people in Malaysia are in the Hulu Langat, Kuang, Kajang, and other regions. Apart from being motivated by tradition, the Minangkabau decision to migrate to Malaysia was also influenced by the desire to seek a better economic life and because of pressure from the Dutch, especially through a tax system that was burdensome to Minangkabau people [15].

The migration tradition in the Banjar community is known as the *madam*. Obedience to tribal leaders or village leaders are known as *tok sidang*, and seeking experience to improve living standards were the main objectives of Banjar people's migration. Their arrival in Malaysia tended to be in groups due to the encouragement of the movement of *tok sidang*. Studying forests for rice fields and settlements is their main goal. The settlements of the Banjar community are now found in rice fields such as Perak, Selangor, and Johor [16]. It cannot be denied that the existence of Perak as one of the agricultural areas in Malaysia today is thanks to the contribution of the Banjar migrants who migrated to the area since the era of British colonial.

Kampar people's migration from Sumatra to the Malay Peninsula began when the British colonial government gave great opportunities to immigrants who were experts in agriculture to work and open settlements in Malaysia. On the other hand, the Kampar people felt very pressured by the tax payment system implemented by the Dutch colonial government, because they chose to migrate the Malay Peninsula with a more liberal tax collection system. Kampar migrants were given loans by the British government to open up the forest for agricultural land and settlements. Geographical proximity and cultural equality also become the trigger for the migration of Kampar people to the Malay Peninsula. Since 1905, migrants from Kampar have opened agricultural land and built settlements in Perak. The Kampar people who first migrated to Malay Peninsula became a liaison and facilitator for newcomers who did not yet have a place to live, especially after the independence of Indonesia and Malaysia [7].

The above explanation shows that the migration of Indonesian people to Malaysia was influenced by the existence of royal relations since the days of Sriwijaya, Siak, Johor, Bugis. In addition, migration is also influenced by trade and marital relations. Therefore, the migration of Indonesians to Malaysia which occurred in the 19th century until the 20th century is not a new phenomenon, because the two countries have the same language, customs, ways of life, religion, and political system which are the main factors that make the land relationship between them. The only difference is local variations. The tradition of *merantau* that belongs to the Indonesian people is a driving factor for migration because, in fact, the tradition of *merantau* is a

process that plays a major role in the economic, social and community development. Indonesian migrants have contributed to advancing development projects designed by the British colonial government in Malaysia, especially the development of agricultural, plantation and residential areas outside the Bandar. Until 1921 there were eight ethnic immigrants from Indonesia who had lived in the Malay Peninsula [17].

IV. CONCLUSION

Indonesian descendants who have now settled in various parts of Malaysia in their daily lives still continue to carry out the culture of their native regions. Cultural shifts occur by adjusting local culture as a result of assimilation and acculturation. Filling or giving and receiving forms, for example in language (conversation), food, customs, marriage ceremonies, and traditional clothes. Indonesian descendants who have now become Malaysian citizens are descendants of various ethnic groups who have come to the Malay Peninsula for decades and have lived from generation to generation in various parts of Malaysia. The community in Negeri Sembilan is the most obvious example, even though they have become Malaysian citizens but still use the Minangkabau language as their mother tongue. Even the customs they run, especially the procedures for wedding ceremonies, such as traditional clothing, food, and art, still display the nuances of Minangkabau culture. Likewise with other ethnic groups such as Java who often display *Reog*, because Javanese migrants feel that *Reog* is a culture native to their ancestors from East Java (Ponorogo). No exception, the Mandailing people who hold a wedding ceremony will display their cultural arts, complete with *Gordang Sambilan* and traditional clothing (*bulang*). They assume that the implementation of culture as done by their ancestors in the area of origin is a cultural preservation effort in the migration area. Meanwhile, the Malay tribe as the host community in Malaysia welcomed the culture brought by migrants from Indonesia.

Awareness of the history of the migration of various ethnic groups from Indonesia to the Malay Peninsula (Malaysia now) should not raise the issue of unilateral cultural recognition as happened lately, because it is very possible that the people who came to the Malay Peninsula since the heyday of Malacca as a trading center are Indonesians who bring their culture and implement it in the new area, for example, *Reog*. Likewise with *Gordang Sambilan* music instruments from Mandailing, Aceh, Banjar, Kampar, Bugis, Kerinci, and others. So, the culture brought by Indonesian migrants who are now Malaysian citizens has become joint property with local communities. The current embodiment of Malaysian culture is the result of assimilation and acculturation between the local culture and the culture of immigrants who need to continue to be preserved for the harmony of Indonesia-Malaysia relations as a cognate nation.

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