

THE PERCEPTION AND PRESERVATION OF JAVANESE CULTURE IN MALAYSIA

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Abstract

This study analyses the presence of Javanese cultural roots in Malaysian culture. For the last ten years, both Indonesia and Malaysia have been the subject of a number of cultural claims and counter-claims. Their similar cultural heritages and practices were deemed to be the underlying factors that created tensions between the two countries. In response to these claims, this research aims to discover how such similarities are related to the evolution of perception and the act of preservation of the Javanese culture in Malaysia. This study adopts a historical approach using qualitative data obtained through interviews with both Indonesians and Malaysians who are Javanese descendants, quantitative data obtained through the distribution of questionnaires, and literature studies on archives, documents, newspapers, and books. The data were processed in accordance with the method of historical writing, utilising heuristics, criticism, interpretation, and historiography. This study concludes that the process of assimilation and adaptation adopted by the Javanese diaspora in Malaysia has shifted the public's perceptions, and therefore affected the way the Malay community reacted to foreign cultural influences, to eventually preserve and assimilate with those influences. Thus, existing similarities between the two countries were further expanded to the regional community, where mass media could play a significant role in promoting a sense of regional brotherhood or function as a catalyst for counter-claims.

Keywords: assimilation, adaptation, Javanese culture, Malaysia, identity

Introduction

Malaysia and Indonesia are neighbouring countries with close historical ties. Their relationship is often associated with the rhetoric of proximity, cultural equality, allied peoples, and a close similarity between historical backgrounds. In Malaysia, Indonesia is considered a “big brother” because it was the first of the two countries to gain independence. Indonesia is also a larger country in terms of both land area and population. Therefore, Indonesia occupies a distinct and important role in the eyes of the Malaysian government and society. Indonesia has been used as a model of Malay nationalism in Malaysia.

In recent years, there have been cultural claims made by Malaysia about Indonesian cultural products that have triggered tensions between the two nations. Some Indonesians who are angered by the “arrogance” of Malaysia have reacted to these claims with sweeping action against Malaysians in Indonesia, prompting the severance of diplomatic ties with Malaysia. The perception of Malaysia as a nation that is unabashed in its appropriation of Indonesian cultural products has become prevalent among the younger generation of Indonesia.

Based on the results of the survey, which was conducted by interviewing young Indonesians in Jakarta and young Malaysians in Kuala Lumpur, it was revealed that the younger generations are largely unaware of the strong historical and cultural links between the two countries. The perceptions of young people in Indonesia and Malaysia are now predominantly shaped by the media (such as newspapers and the internet), which sometimes provide incomplete information and promote perspectives that may spark anger.

Currently, young people in both countries are unaware that Malaysia and Indonesia were shaped by the same ethnic groups. The various ethnic groups that exist in Indonesia, especially Java, Minangkabau and the Bugis, were important in the formation of Malay identity and culture.

This study generally limits the problems related to the previous cultural relations between Indonesia and Malaysia to the role of the ethnic Javanese population, which is considered to have significantly influenced the formation of Malaysian culture. This research will begin by studying the Javanese diaspora and the culture it brings to Peninsular Malaysia, which dates back from the early nineteenth century to the early twentieth century. The selection of the ethnic Javanese population is based on the fact that the current number of Malaysians of Javanese descent is quite large in Malaysia, especially in the areas of Selangor and Johor. This research will attempt to determine why there are similar cultural products in Java and Malaysia. The author contends that the reasons for this can

be discovered by tracing the historical process of Javanese adaptation and assimilation in Malaysia, which has produced a similar culture in both countries.

Some of the issues to be examined in this research are the role of Javanese culture in Malaysia, especially in Selangor and Johor; the process of preserving the Javanese culture in both regions; the nature of the culture the Javanese transmit and develop; the reasons that culture is accepted and rooted in Malaysia.

Methodology

This study will use a qualitative approach based on research on Indonesian culture developed and associated with Malaysian culture. As mentioned above, the growing culture in Malaysia has a close relationship with Indonesian culture, which includes Javanese culture, among other influences. To understand the current cultural relationship between Indonesia and Malaysia, historical understanding is needed to trace its origins and developmental processes. Thus the method used is a historical method consisting of four stages: heuristics, criticism, interpretation and historiography.

Heuristics involves collecting both written and unwritten sources, which in this study includes interviews with Malaysians of Javanese descent influenced by Javanese culture. Written sources will be obtained from archives and literature in the form of books, magazines and newspapers. Archival and library sources will be obtained from the Malaysia State Archive, State Library of Malaysia, University of Malaya Library, National University of Malaya Library, Selangor State Library, Johor State Library, Johor Heritage Foundation, National Library of Indonesia and the National Library Archive of the Republic of Indonesia. To obtain unwritten sources, the author will interview Malaysian culturalists and Javanese people living in parts of Malaysia, such as Johor and Selangor.

The archival sources, literature and interview results obtained were selected and analysed for their relevance to the aforementioned cultural issues. Written sources and interview results were used by researchers to trace the diaspora of Indonesians and the culture they brought to Malaysia. In light of those findings, the selection of informants represents the relevant elements in Malaysian culture. These are, among others, academics specialising in cultural studies, Malaysian cultural institutions, art workers, and both formal and informal figures. Data is processed using an inductive approach through data reduction, data presentation, and a written conclusion. This is done in stages, from data collection to the writing of the report. In addition, to gain a comprehensive understanding of the Malaysian culture developed by the Javanese people, the authors will make direct observations in the field. Observations were made at several centres of

cultural studies, such as the Malay Cultural Centre at the University of Malaysia, the Warisan Johor Foundation, art galleries, and various other locations and institutions related to arts activities.

The second stage involves criticising the source and the critical selection process of the source. The criticism is divided into two parts, internal and external criticism. Internal criticism is the process of selecting and investigating the source by measuring quality and credibility and determining capability through assessments that use comparative techniques from various sources. In contrast, external criticism is the process of investigating the quantity and source validity.

The third stage involves interpreting the data that has been selected and logically concatenating the results of this interpretation. The fourth stage is historiography, which is the writing of history based on the critical examination of sources and entails analytical descriptive writing using a social science approach with the aim of representing all aspects of history as a complex reality. At this stage, the research is presented using a structured research framework and systematic writing.

Literature Review

Many scholars have scrutinised the historiography of Javanese on various themes. It is worth mentioning some notable works presented in the international symposium *Non-Javanese, Not Yet Javanese, and Un-Javanese: Encounters and Fissures in a Civilisation*, held at Leiden University in 2004. The symposium produced eight papers published in 2006 in *Indonesia and the Malay Worlds* journal. A central theme of the symposium was the Javanese's perceptions of themselves as a people. This symposium examined how Javanese relations with other cultures (non-Javanese, not yet Javanese and un-Javanese) have developed over time and how they vary concurrently. It encompasses the process of integrating different cultural traditions through selective adoption, synthesis, influence, rejection, adaptation, interpretation and transformation (Veerdonk & Quinn, 2006, p. 1). However, cultural differentiation and even intentional segregation within Javanese culture are also questioned. There is currently a phenomenon in Indonesia where certain regional varieties of Javanese culture and language are no longer commonly referred to as Javanese but are instead associated with a more specific area of residence.

The symposium addressed the terrains of contact, fissure and separation between Javanese and 'other' Javanese. The origins of the Javanese dynasty and its heritage are among the themes of the discussion at the symposium. Roy Jordaan's examination of the 8th and 9th centuries Buddhist temples in Central Java

sheds light on the new explanation of the origins of the Syailendra dynasty, which was believed to be part of the Javanese dynasty. He explicitly argues that the claim that the Saylendra dynasty derived from Java is unfounded, and recommends that similar research be conducted to determine the dynasty's foreign origins, be they in India, Sri Lanka or the continent of Southeast Asia (Jordaan, 2006, p. 3). In a similar vein, Veronique Degroo's study on the Java region in the 8th and the 10th centuries identified strong Sri Lankan Buddhist influences in the architecture of *Ratu Boko*, an essential place of worship for ancient Javanese society in Central Java (Degroot, 2006, p. 71). There were strong influences from other cultures in constructing the idea of Javanese.

Ann Kumar, in her article *Sailing up the Map*, discusses the construction of Javanese identity and what constitutes the identity of Java. Kumar suggests that historians should adjust their understanding of Javanese antiquity and the length of time this civilisation has interacted with other cultures, especially Japan. By tracing substantial evidence, such as myth, language, DNA, artefacts, and staple food, she argues that the Japanese and the Javanese have established a cultural connection through the Javanese migration to Japan (Kumar, 2006, p. 23).

The relationship between Javanese and other cultures is explored in a study by Clara Brakel-Papenhuyzen (2006). By looking at the story of *Jaka Tarub*, she investigates how Javanese culture deals with encounters within its culture. She argues that Islamic storytellers who perform Javanese *kentrungan* have skillfully and effectively blended ancient myths and folktales with local history and legends that are not Javanese (Brakel-Papenhuyzen, 2006, p. 75). Along the same line, a study by Madelon Djajadiningrat-Nieuwenhuis (2006) shows that Mangkunegoro VII, a prominent figure in the Javanese monarchy, had a strong desire to preserve his culture, comparable with what Bengali intellectual, Rabindranath Tagore, did for the Bengali culture and language. Both demonstrated the same determination to preserve their respective cultures on the world stage (Djajadiningrat-Nieuwenhuis, 2006, p. 99).

The relationship between Javanese identity and political power in Indonesia is the central discussion in an article by Ayu Sutarto, 'Becoming a True Javanese: A Javanese View of Attempts at Javanisation'. It discusses the phenomenon of Javanisation by specific active bearers of Javanese culture, particularly those who live in East Java. According to Sutarto, some Javanese have failed to develop an authentic Javanese self-image and have become distorted figures, whereas others are possessed by ideas and dreams that lead them to envision themselves as true Javanese (Sutarto, 2006, p. 40).

According to Sutarto, in modern Indonesia, under the leadership of President Suharto (1967–1998), the Javanese culture was provided with a broad range of development opportunities. The development of Javanese culture was a significant concern for Suharto, and he received both praise and criticism for his attitudes. To be accepted by Suharto, one was required to understand Javanese tradition and ethics comprehensively (Sutarto, 2006, p. 40). However, even after Suharto stepped down in 1998, the Javanese culture continued to thrive in the Indonesian social realm. There are, for example, more than 60 'Currents of Belief' (*aliran kepercayaan*) in East Java that continue to support Javanese culture as an alternative discourse, according to records from the Culture Division of East Java's Department of Education and Culture (Sutarto, 2006, p. 40). There is still a strong belief among followers of these Currents of Belief that Javanese identity is the most appropriate and valuable thing in life.

The studies mentioned above provide support for the conception of Java and the Javanese as prominent cultural entities in Indonesia. However, these studies have not explained how individuals migrated and then conscientiously negotiated their identity in the region outside Indonesia. Most scholars have paid little attention to the process of Javanese cultural preservation and the importance of the Javanese-Malay in the newly emerging migrant society. Therefore, we need to examine these phenomena closely to develop a more comprehensive understanding of human mobility as an intrinsic aspect of broader processes of social change.

A recent study by Linda Sunarti (2018) has shown that Malaysia was one of the prominent destinations for Javanese from the early 19th to the early 20th centuries. The regions of Johor and Selangor have the largest population of the so-called Javanese-Malay. Similarly, another work by Linda Sunarti and Teuku Reza Fadeli (2021) explores how the second and third generations of Javanese-Malay in Johor and Selangor constantly negotiate their identities, and finds that they are the primary agents for preserving Javanese culture in Malaysia until today.

Javanese Cultures in Malaysia

Much knowledge and cultural content originated from Java and came to form new cultural products in Malaysia. One example put forward by Miyazaki (2000) is a local dance popular among the Javanese-Malays called *kuda kepang*. The dance was brought to the Batu Pahat area by Javanese people and performed by Javanese and Malay dancers and musicians. This dance is often performed in the area of Johor, and is introduced as a local dance originating from Johor. The dance shows that Malaysian culture is comprised of various elements derived from ethnic groups.

Data processing indicates that as many as 75% of questionnaire respondents claim they are still familiar with Javanese traditions and culture because their families are still influenced by Javanese cultural values. They have preserved Javanese cultural practices by transmitting their traditions and values to new generations. Therefore, most of the respondents are still familiar with various Javanese arts as well as various Javanese specialties. They continue to practice Javanese arts because their environment encourages this behaviour. This can be seen in the following graph:

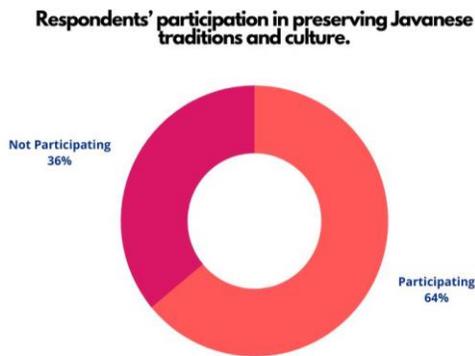


Figure 1: Respondents' familiarity toward Javanese traditions and culture
(Source: Data identification from the questionnaire created by the research team.)

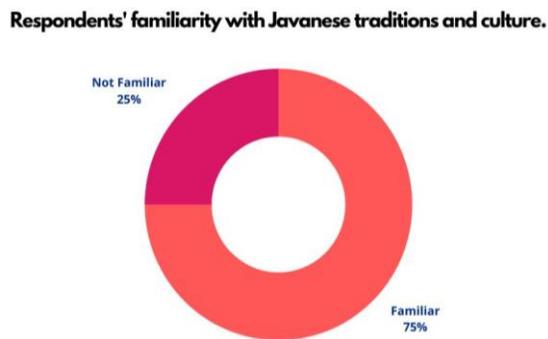


Figure 2: Respondents' participation in preserving Javanese traditions and culture
(Source: Data identification from the questionnaire created by the research team.)

Understanding the relationship between Javanese and Malay culture is important for efforts to establish the identity of the Malays. Given that Malays often assume that the people of Java are an 'outsider' group relative to Malay, emphasising the connection between the two cultures can be helpful in advancing efforts to integrate the Javanese culture into Malaysian society.

Maintaining the Existence of Javanese Culture

Our field research, which was conducted while visiting the Setia Budi Cultural Centre at Kampung Parit Nipah Darat, Johor, Malaysia, on 21-22 August 2017, arrived at several important findings. The head of the Setia Budi Cultural Centre, Miskon bin Karim (born in 1944 and now 73 years old), greeted us personally when we arrived for our visit. Miskon bin Karim's parents come from Java, specifically from Morosari Village, Somoroto Sub-district, Ponorogo, East Java.

His decades-long involvement in the art world has influenced Miskon bin Karim's principles and ideas about life. He follows four principles that he terms the "four K". The first principle relates to *keturunan* (heredity), and Miskon bin Karim argues that he is of Javanese descent. He believes that people from other ethnic groups would give the same answer when asked about their descent and he takes pride in his ethnicity. The second principle is *keagamaan* (religious). For him, this is the view that Islam is not the desire of anyone but of a man himself.

The third principle relates to *kewarganegaraan* (citizenship). Although Miskon bin Karim is a Javanese descendant, but he has no desire to hold Indonesian citizenship, nor does he believe Indonesia would accept him as a citizen. Miskon bin Karim is and has always been a Malaysian citizen. The last principle relates to *kebudayaan* (culture). For Miskon bin Karim, Malaysia is a young country and has a relatively new culture compared to the older Javanese culture. He pointed out that Malaysia does not have its own language or form of writing, unlike Java, which has a *hanacaraka*. For Miskon Karim, the culture of Malaysia is a mixed culture derived from various customs, which are united in Malaysian society. For Miskon bin Karim, his four principles characterise the Javanese community in Malaysia.

The cultural products that exist in Malaysia today are the result of the legacy of the older generation who previously migrated from Java to Malaysia in the early 1900s. The parents of Miskon bin Karim and colleagues who migrated in the early 1900s were the first generation to bring Javanese cultures to Johor and other parts of Malaysia.

During his life in Kampung Nipah Darat, Miskon bin Karim imported numerous tools for creating art from Java Island. He obtained many musical instruments from Ponorogo, East Java. Musical instruments and performances originating in the centre of Setia Budi culture are *gamelan*, head of *reog*, and *kuda kepang*. Many of these materials were brought by Miskon bin Karim when he travelled to Malaysia from Java. Other materials were obtained from artisans in Johor. One of the famous *kuda kepang* artisans is Syuhada. He comes from Muar, Johor, Malaysia. He is currently one of the few Javanese in Johor who has unique skills in making *kuda kepang*.

Although many people of Javanese descent in Malaysia claim the ancestral land and lineage of the Javanese, they have nationalist feelings and understand their rights as Malaysian citizens. Their efforts to preserve Javanese culture is an attempt to preserve the heritage of their ancestors as well as to bring the Javanese people to Malaysia.

Knowing the identity of one's ancestors and understanding one's family origins is something the respondents in this study still considered important. As many as 96% of respondents stated that they valued this knowledge, as shown in the following diagram:

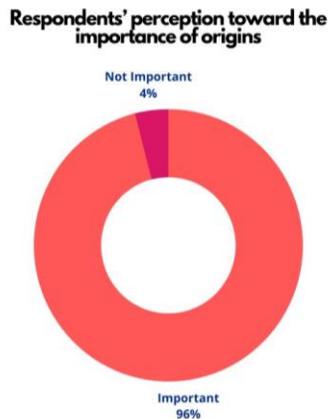


Figure 3: Respondents' perception toward the importance of origins
(Source: Data identification from the questionnaire created by the research team.)

Respondents who belong to Malaysian society and are of Javanese descent are apparently proud of their Javanese heritage. As many as 61% of respondents said that they are proud to recognise themselves as a person of Malaysian-Javanese descent. They also feel that they still have an attachment to Java and its culture.

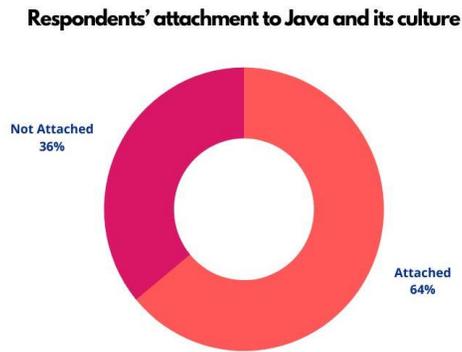


Figure 4: Respondents' perception of ethnical pride

(Source: Data identification from the questionnaire created by the research team.)

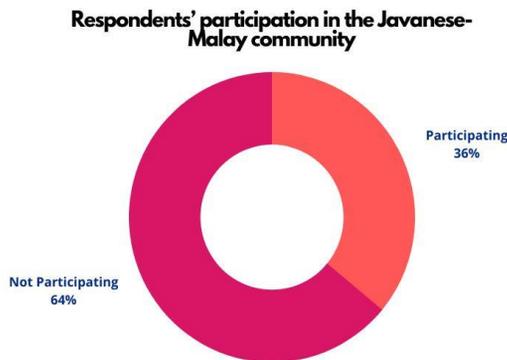


Figure 5: Respondents' attachment to Java and its culture

(Source: Data identification from the questionnaire made by the research team.)

In the Johor region there is an association called *Pawargo* (Paguyuban Warga Ponorogo). This organisation aims to bring together citizens of Ponorogo located in the Johor area in Malaysia. This association consists almost entirely of Indonesian Migrant Workers (TKI) who work on plantations and in factories in Johor. *Pawargo* often stages *reog* and *kuda kepang* shows in different areas of Johor as well as outside the Johor region. With this organisation, we can see how *gemeinschaft*, or communal society, plays a role in the assimilation process by bringing together communal culture and activities to be adapted further by the local community.

The presence of TKIs who possessed Javanese artistic skills contributed to the development and existence of Javanese culture in their *kampung* (Johor). In the

midst of the rapid development of globalisation, the interest of young Malaysians of Javanese descent in traditional Javanese arts such as *kuda keping*, *reog / barongan*, *gamelan*, *jatilan* has been greatly reduced. The presence of TKIs who have an interest in art and culture enables the survival of traditional Javanese culture.

Unlike in Johor, people of Javanese descent in Selangor have the ability to adapt a variety of Javanese music into a more popular form using more modern musical instruments. This is demonstrated by the establishment of "Warisan Sound" based on the initiative of Wak Khair, a young Javanese Sijangkang descendant. Warisan Sound facilitates the musical activities of the Javanese youth using modern musical instruments, which later gave birth to recordings of modern Javanese songs. Warisan Sound was founded to introduce and maintain the continued existence of Javanese culture through music, with the motto "Jowo tetep Jowo" (once a Javanese always a Javanese).

The use of social media is one of the efforts undertaken to maintain the existence of Javanese culture in Malaysia. Indonesian workers who live in Malaysia are important agents in the effort to maintain the existence of Javanese culture in Malaysia. In the Johor and Selangor areas, there are several "Java-Malay" communities that provide an overview of the Malay-Java community on the internet. One of them is *Kelab Jowo Selangor* which has 3,694 members. Another example is the *Perkampungan Anak Jawa Pontian, Johor*.

These communities are just two examples of dozens of Javanese communities for Javanese residing in Malaysia. However, most of the members are Indonesian workers with Javanese heritage. The longing for their ancestral land encouraged them to maintain their knowledge and use the Javanese language. The various communities aim to exchange information related to Java, such as cuisine, language, clothing, and ceremonies.

There are many organisations for people of Javanese descent residing in Malaysia. Among them are *Pantun Jawo*, *Javanese from Malaysia*, *Anak-Anak Jawa Perak*, *AJJ*, *Anak-Anak Jawa Serawak*, *KOAJMAL*, *SDM-INDOMAL (Silaturahmi Dunia Maya Indonesia Malaysia)*, *Group Jowo*, *Wak Jawa Café*, *Kelab Yuk Ngomong*

Jawa, *Kumpulan Wong Jawo*, *Anak-Anak Jawa Malaysia*, *Jawa Serumpun (JASER)*, *Anak-Anak Jawa Selangor*, *Yuk Podo Jawa Ngomong Jawa*, *Anak Jawa Melaka*, *Wayang Orang*, *Jawa Kuala Lumpur (JAWIL)*, *Suara Anak-Anak Jawa*, *Kelab Nasi Ambeng*, *Perkampungan Anak Jawa Pontian Johor*, *Belajar Masak Jowo*, to *Kakang Peng*.

Regarding Java communities in Malaysia, based on the results of the questionnaire distributed in this study, 57% of respondents know about the existence of these communities. The majority of respondents joined communities

for those of Malaysian-Javanese descent, especially those communities engaged in culture in order to preserve and preserve Javanese culture among them.

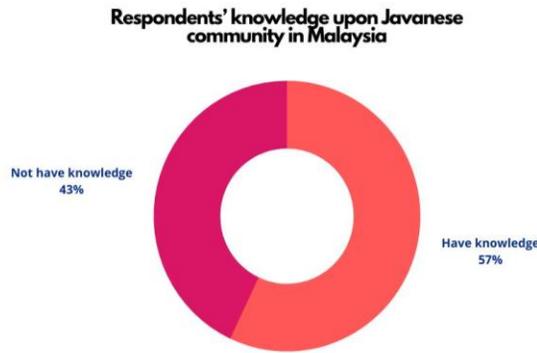


Figure 6: Respondents' knowledge of the Javanese community in Malaysia
(Source: Data identification from the questionnaire created by the research team.)

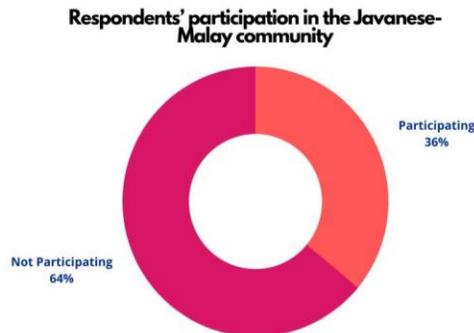


Figure 7: Respondents' participation in the Javanese-Malay community
(Source: Data identification from the questionnaire created by the research team.)

One way to obtain information about the perception of Javanese descent in Malaysia regarding the roots of Javanese culture in Malay culture is by distributing questionnaires. The questionnaire created by the research team is divided into four sections. Parts 1 and 2 are categorical and the results are shown in diagrammatic form, while parts 3 and 4 are non-categorical so use the Likert-scale format. The Likert-scale format is used in this questionnaire to be able to measure respondents' preferences to obtain greater accuracy. In general, the average obtained is 3.182 (scale 1-4), meaning that respondents tend to agree and have a perception that Javanese culture has an influence on Malay culture.

Other than the pie charts presented above, this research also explored how such perception could be developed to produce further meaning for the Javanese-Malay communities in Malaysia. More than 45 respondents out of a total of 50 respondents agreed that culture is a part of the identity of a nation. However, these respondents also agreed that there are many cultural similarities between Malaysia and Indonesia, and Malay culture is significantly influenced by the outside world or culture, including Javanese culture. Cultural exchange was translated into cultural assimilation between Indonesia and Malaysia. These respondents believed that this phenomenon could occur because of the nature of Malay society, which is sociologically open to foreign influences.

Moving forward to the questions about the Javanese roots of the Javanese-Malay community, the results varied slightly. At least 40 respondents agreed that the Javanese diaspora to the Malay Peninsula influences the formation of Malay culture today, while 30 respondents agreed that they can find numerous Malaysians of Javanese descent scattered in various parts of Malaysia today, retaining their original traditions and culture but also integrated within Malay culture. However, less than 30 respondents had seen any efforts by the Javanese communities in Malaysia to preserve the Javanese culture that are supported by Malaysian society and government.

Those results could be based on the respondents' knowledge, including the existing positive stigma from Malaysian society towards the preservation of Javanese culture, the role of Malaysia's younger generation in acknowledging Javanese traditions and culture, as well as the additional educational material in the curriculum about ethnic and cultural diaspora. In the end, all of the respondents believed that cultural diversity is a national asset that should be preserved. As a multi-ethnic nation, Malaysia has developed an attitude of tolerance to support the act of preservation.

As culture migrates within cultural communities, crossing modern government boundaries set by countries all over the world, more than half of the respondents agreed that both cultural and governmental boundaries are the same. Therefore, a similar number of respondents, around 37, agreed that every country needs to patent its culture to avoid conflict of interest and overlapping claims. Moreover, the main reason why such problems could occur is because of the lack of information and understanding.

To conclude this summary of the results generated from this questionnaire, the respondents agreed that mass media could play a role in reducing the conflicts caused by cultural claims because Malaysian media is

instrumental in shaping public opinion on the issue of Indonesian-Malaysian cultural claim conflict.

Conclusion

Might from Java have made great efforts to adapt and assimilate to the local culture. At the same time, they also attempt to maintain their cultural customs and traditions. In an effort to adapt to the new environment, the Javanese absorb and adapt to local customs. For example, modifying customs or traditions that are considered contrary to Islam, such as *kuda kepang* art, which no longer uses *sesajen* (gift to spirits) when performing. However, they still maintain and practice the traditions and culture of their ancestral lands.

The arrival of the Javanese to Malaysia that began in the 16th century has indirectly contributed to the formation of Malaysian culture today. The Javanese in Malaysia, in addition to adaptation and cultural assimilation with the local community, are known for being a strong community and for maintaining their customs, such as their language, food (*Nasi Ambeng*), clothing (*batik*), way of life (tradition of mutual help such as *rewang*, *pakatan*, *kondangan*) and arts.

In Malaysia, the Javanese still maintain and develop their traditional art such as *kuda kepang*, *reog / barongan*, *gamelan*, *wayang kulit*, *kemplingan* and others. Slowly, their culture has been accepted by local people, especially Malays, and recognised by the Malaysian government as part of their cultural heritage (because the Javanese descendants have merged and become part of the Malay group known as Javanese Malays). *Kuda kepang* has become a traditional art icon of the Kingdom of Johor. Many traditions that developed in Malaysia today and are recognised as part of Malaysian cultural heritage were introduced by migrants from other Indonesian areas such as Bugis-Makasar and Minangkabau.

Because it has the same roots, it is not surprising that many of the cultural products of the two nations (Indonesia-Malaysia) have similarities to each other. However, the younger generations are not aware of these similarities due to a lack of knowledge about cultural relations in the past. This can and should be corrected by educating the youth about the connections between these nations

The mass media in both countries are expected to play a role in increasing awareness of the close cultural ties between the two countries. So far, cultural topics receive little coverage when compared with politics, despite cultural heritage being an important political issue. Meanwhile, the mass media in both countries rarely interviews or features information from culturists or relevant academics (such as historians) when conflicts arise related to cultural heritage,

despite these individuals being better equipped to explain the problems of culture than political scientists or politicians

The study of migration and diaspora is still a significant challenge for social scientists seeking to understand pluralism in Southeast Asia. The past adaptation and assimilation of the Javanese people in Malaysia will need to be explored more deeply so that the knowledge gap between the two nations can soon be amended.

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