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for the Polemic of Indonesia-Malaysia Cultural Equality

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**Analysis of Upin & Ipin Cartoons as a Means of
Accommodation for the Polemic of Indonesia-
Malaysia Cultural Equality**

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ABSTRACT

It is undeniable that globalization is gradually eroding the nation's culture, it can be seen from the regional cultures that are starting to be abandoned by the current generation. To maintain its existence, every country has started to try to preserve its culture again by registering its cultural products with UNESCO, as Indonesia and Malaysia have done. However, in practice, there are many polemics between Indonesia and Malaysia, considering that both are countries with the Malay family. So cultural similarities and claims become a persistent problem. This research uses a descriptive-analytic research method using secondary data and a literature study method. The results and conclusions of the study are that the Upin & Ipin cartoon produced by Les" Copaque Productions from Malaysia which is currently also shown in Indonesia is a favorite spectacle for children to adults and is not only entertaining, but also a way of implementing soft diplomacy and can be a means of accommodation polemic between the two countries.

Keywords: cognate, upin & ipin, conflict, accommodation, culture

PREFACE

Today, globalization is slowly starting to erode traditional art which has become a national identity is starting to be abandoned and almost extinct. Therefore, each country began to make various efforts to preserve it again. The purpose of conservation is to maintain and strengthen national identity and show that each country has distinctive cultural roots. These conservation programs are carried out by establishing a ministry of cultural heritage, but in practice many polemics occur related to the struggle for claims of works of art and heritage of the same tradition. The following is a list of arts and cultural products contested by Indonesia and Malaysia, namely batik, Rasa Sayange song, reog ponorogo, tor tor dance and other arts.

Disputes about ownership of cultural products were born because of the idea of national sovereignty which includes various cultural aspects. For the elites in both countries, in the principle of the nation-state of the modern world, state sovereignty is very important, it must be maintained and maintained. This thought is the basis for the Indonesian people's protests against cultural claims made by Malaysia.

METHOD

This paper's research type is the descriptive-analytic type, which describes a phenomenon with the help of data and then draws conclusions. This type describes the sequence of phenomena or events and is then analyzed. While the method used is a literature study, namely data collection techniques by examining several kinds of literature that can support research, the literature sources include journals, articles, and documents from other electronic media. Because the method used is only a literature study, the data used is only secondary data sourced from journals and the internet.

The data analysis technique used by the author is a qualitative data analysis technique, a research method that tries to understand phenomena that are occurring naturally, not in the form of numbers, but by understanding a phenomenon that is then explored and written down in detail.

RESULTS AND DISCUSSION

What makes Indonesia and Malaysia have similar arts and cultural products?

Indonesia and Malaysia are countries with the same family, namely the Malay family. The Malay family is an Austronesian ethnic group located in the Southeast Asian region, namely the mainland of the Malay Peninsula, Southern Thailand & Kampuchea, the Sumatran Islands, Madura, Java, Kalimantan, Sulawesi, Maluku, the Philippines, and the surrounding small islands. The successive colonizers caused Southeast Asia, the homeland of the Malays, to be divided, so the Malay family spread, bringing culture, language, etc. In addition, Malay traders who trade throughout the Southeast Asian region and of course bring cultural customs and Malay language to support the spread of cultural and linguistic customs. This means that most of the land of Southeast Asia contains clusters of Malay islands, so the majority of the population comes from the same family, namely the Malays. History and politics were the factors that led to the breakup of the Malay nation and spread to different countries in Southeast Asia, so many called Malay Malays, Indonesian Malays, Singaporean Malays, Brunei Malays, and Thai Malays. Various opinions suggest that the Malays came from Indo-China, but the Yunan area, which is in the southwest part of China, is believed to be the origin of the Malay family in the archipelago.

We can conclude that cognate countries are geographically located in the same area and have many similarities, historical similarities, cultural similarities, languages, and religions. The location of the region and the history of the past, causes several arts and cultural products of several Malay allied countries to have similarities.

Analysis of Upin & Ipin Cartoons as a Polemic Accommodation





The cartoon film Upin and Ipin is one of the products of the Malaysian animation film industry company, Les" Copaque Productions. The distribution pattern of this animation is the same as the spread of Japanese animated films or anime, namely inserting cultural characteristics from the country of origin. The rapid development makes the Upin Ipin cartoon not only an entertaining show, but also a way of implementing soft diplomacy.





Diplomatic relations between Malaysia and Indonesia have been officially established since 1957 (Yakub, 2013). The relationship that exists between Indonesia and Malaysia can be said to be unique, because the relationship between the two is not

only a matter of geographical aspect but is also closely related in terms of tradition, culture, kinship, and history, because we all know that Indonesia and Malaysia are in one family, namely the Malay family.

Seeing the similarities between Indonesian and Malaysian culture through several episodes of the cartoon Upin & Ipin

In this Upin & Ipin cartoon, we can see several episodes that show the cultural similarities between Indonesia and Malaysia, we can see the similarities in the table below.

No	Malaysian Culture	Indonesian Culture	Similarities
1	 <p>Upin & Ipin Season 9 2016 The Slave of Disobedient Tanggang Episode</p>	 <p>The Legend of MalinKundang</p>	<p>In the 2016 upin & ipin cartoon, in the episode Si Tanggang Ipin tells about Si Tanggang who does not obey his mother orders, he does not want to acknowledge his mother as his biological mother, because of his mother's poor and the Tanggang turn to stone, result of action disobedient. These legends have the same plot and story, but only the main character's name differs.</p>
2			<p>In the upin and ipin cartoons in the Kumpang di Palu episode, they have similarities with Indonesian</p>

	Upin & Ipin Season 15 Kompang on Hammer Episode	Wedding tambourines in Betawi customs	culture, namely the wedding tambourine, the similarity between these two cultures is that they both use the tambourine as an accompaniment musical instrument at weddings.
3	 Upin & Ipin Season 15 Episode behind the scenes	 Wayang Kulit Culture	This episode shows Malaysian culture called Wayang Golek, but this culture has similarities with Indonesian culture, namely the Wayang Kulit culture.
4	 Nasi Lemak	 Nasi Uduk	Nasi lemak and nasi have a lot in common, starting from the ingredients, the method of preparation, and even the taste which tends to be the same.

As previously explained, the upin ipin series can be one way that can be used to change public opinion to be more positive and provide another perspective on the relationship between the two countries as well as an alternative to soft diplomacy between the two countries. Art activists in Malaysia see that the conflict between Indonesia and Malaysia is still ongoing, therefore, they create role-playing art that depicts the grouping of Malaysia and Indonesia by inserting cultural elements of the two countries.

The role of the characters in the cartoon series Upin Ipin also contributes to representing the element of brotherhood between Malaysia and Indonesia. This is reflected in various scenes where Susanti, a character from Indonesia, can be well

received in their midst. Various scenes that show the existence of cultural similarities are not responded to as a conflict but by being open to each other and accepting any similarities in the cultural products of each country. One example in the episode "The Tanggang Disobedient Child".



Susanti a figure from Indonesia, said that the legend was entitled "Malin Kundang" while Ipin, a figure from Malaysia, said that it was not "Malin Kundang" but "The Tanggang".



However, the small conflict can be accommodated by their teacher, by saying, the name of the legend is not something that should be disputed, the most important thing is that the essence or value contained can be a lesson.

Not only the scene titled "Si Tanggang", there are also other eps that describe the harmony between Indonesia and Malaysia, namely the Indonesia - Malaysia football match



It can be seen that in the first round Malaysia managed to outperform with 1-0 points, Upin Ipin friends and Susanti who can be called from the opposing country still cheered happily. Then Indonesia followed the points to 1-1 they were still cheering happily, and there was no conflict between them, this shows that the arena of competition between countries is not a trigger for conflict but a place to strengthen brotherly ties.

Conclusion

It is not wrong to say that there are many similar cultural heritages between Indonesia and Malaysia, considering that Indonesia and Malaysia have been part of the Malay nation for centuries or the Malay group. These cultures should be maintained and preserved jointly by the two countries. However, in the preservation process, many polemics occur related to the struggle for claims of works of art and heritage of the same tradition. Art activists in Malaysia see that the conflict between Indonesia and Malaysia will continue, so they try to accommodate it subtly, namely by creating a role- playing art that depicts the grouping of Malaysia and Indonesia by inserting elements of the culture of the two countries. The Upin & Ipin cartoon series is not only an entertainment series, but also a way of soft diplomacy between Indonesia and Malaysia. Because if we continue to question the struggle for cultural claims, it will never end. This is not a matter of right or wrong, win or lose, but how the two countries who are in one clump can understand and appreciate each other and how culture can develop and grow in a region

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