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THE CULTURAL SIMILARITY OF INDONESIA AND MALAYSIA BECOME THE WEALTH OF THE ARCHIPELAGO

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INTRODUCTION

As we can know, Indonesia and Malaysia are both countries included in ASEAN members, no wonder these two countries have very close relations. Not only getting along, often these two countries seem to not get along due to significant cultural similarities. Starting from the language, type of food, musical instruments, how to dress, until now trending is "batik" which is a characteristic of Indonesia and now claimed by Malaysians as a characteristic of their country. But even though they often seem to not get along, these two countries have succeeded in proving that each country has its own characteristics and uniqueness. As the languages used look similar due to geographical similarities, but if you look closely, the accents of the two languages look quite different even though many phrases sound similar. Indonesia and Malaysia are two countries not only because of their location Geographically as neighbors but has a great cultural diversity is almost the same, because they have almost the same racial background, that is, race Melanesia. Hence the emergence of the issue of mutual claims about some Cultural products (dances, songs, musical instruments) are natural. Surely human and the society that builds and preserves that culture Owner. Because culture is born from a society and culture will survive as long as the community preserves it. According to him, the source of the Malaysia-Indonesia conflict is indeed related to the struggle for economic resources such as in Sipadan-Ligitan, Ambalat, cross-border issues, illegal trade, illegal logging, migrant and human trafficking. Likewise, it is reported that there are frequent border violations by Malaysia both air, sea and land borders which will then cause protests from the Indonesian side.

From the various protests, he continued, the general impression that developed in Indonesia was that Malaysia was a country that was increasingly arrogant, stepped on the authority of Indonesia and was not good at returning favors. In the media it was even suggested that to regain Malaysia's respect for Indonesia, Indonesia should not hesitate to confront it like Soekarno's time or improve its combat capabilities. Not a few suggested that it was time for Malaysia to be taught a lesson from their arbitrary policies. One approach that can complement these studies, in international relations studies, is the constructivist approach. Concretely, the two countries have experienced the construction of different identities with one another that continues until now. These

two countries cannot be separated, because there are many similarities, one family, this conflict actually, we can solve it nicely, but we are judged by Westerners.

DISCUSSION

Some similarities between Indonesia and Malaysia are certainly familiar to recognize. The reason is, Indonesia and Malaysia, two countries in Southeast Asia, have a long history and fascinating cultural wealth. Although both have their uniqueness and differences, there are also a number of similarities inherent in daily life, culture, and traditions. Here are the reasons related to the similarity of the two countries:

First, **Ethnic Diversity**, Indonesia and Malaysia are known for their ethnic diversity. These two countries are home to various tribes and ethnicities, creating a rich cultural landscape. In Indonesia, we find tribes such as Javanese, Sundanese, Batak, and many more. Meanwhile, Malaysia has a multiethnic society consisting of Malays, Chinese, Indians, and other indigenous ethnicities. This diversity creates a diverse and comprehensive atmosphere, both in Indonesia and Malaysia.



The Influence of Islam, Islam is the majority religion in these two countries. Islam has had a significant impact on culture and daily life in Indonesia and Malaysia. The similarity between Indonesia and Malaysia can be seen from the many towering and magnificent mosque buildings in both countries. Magnificent mosques, religious traditions, and shared celebrations during Ramadan are examples of this commonality.



Traditional foods, Both countries are known for their traditional culinary delights. Foods such as nasi lemak, rendang, satay, and satay padang can be found on both sides of the country, reflecting their taste and culinary diversity. For example, such

as nasi lemak and nasi uduk, these two foods have many similarities ranging from side dishes, ingredients, how to make, and taste that tend to be the same, Pastel and Curry puff both have similar shapes and filling ingredients, but the difference is that curry puffs are added with delicious curry seasonings, in addition to these two foods, another similarity is Char kuey teow and kwetiau these two types of food are indeed very similar. The difference if Char kuey teow from Malaysia is almost certainly always cooked using a stove and charcoal. In addition, the typical food of this neighboring country also has sprouts. In contrast to Indonesian rice noodles which do not always use sprouts. It is easy for people to find Indonesian cuisine restaurants in Malaysia. The popularity of an Indonesian food makes Malaysians sometimes think the food comes from Malaysia. Another factor that makes Indonesian cuisine popular in Malaysia is the cultural similarity. Most Malaysians are Muslims like in Indonesia. Therefore, Indonesian cuisine is very similar to Malaysian society. These similarities create a delightful culinary experience for locals and tourists alike. Not surprisingly, Indonesia and Malaysia are one of the countries in Southeast Asia visited by foreign tourists. Some of the similarities between Indonesia and Malaysia are important for you to know in order to add broad insight about the two countries. Therefore, understanding this will enrich your knowledge about your own country and neighbors.



Similarities in Traditional Celebrations, Indonesia and Malaysia have traditional celebrations or customs that are inherited from generation to generation. Examples include holiday celebrations in Malaysia and Eid al-Fitr in Indonesia, which reflect the joy and unity of the community in celebrating important moments with family and friends. Not only during the celebration of Eid al-Fitr, other religious celebrations are also thicker in brotherhood. This can be seen if these two countries have similar traditional customs, both Indonesia and Malaysia.



Arts and Popular Culture, Both countries have abundant artistic heritage, such as traditional dance, shadow puppetry, and batik in Indonesia, as well as dance, batik, and gamelan in Malaysia. In addition, famous cultures, including music and movies, are also a source of inspiration and entertainment that is popular in both countries. The similarity between Malaysia and Indonesia has several times become a worrying polemic related to the issue of plagiarism of art committed by Malaysia. On the contrary, the two countries often argue over the similarity of art and culture with each other.



Malay Language Similarities, Despite dialect differences and variations, Malay remains the main language in Malaysia and several cities in Indonesia. The language creates easy understanding and communication between the two countries, providing a strong linguistic basis for cooperation and cultural exchange. Malay is one of the languages often used by Malaysians. While in Indonesia, the provinces of Sumatra or Kalimantan also use Malay in several regions located adjacent to Malaysia. Therefore, it is not uncommon for Indonesian citizens to understand the language of the Malaysian country.



Furthermore, there are several things that are in the issue that the Malaysian state claims the culture of the Indonesian state, for example as below :

1. **Rasa sayange song**, Malaysia also claims that the folk song Rasa Sayange is part of their culture. even though the Rasa Sayange Song was created by Paulus Peal who came from Maluku and this song was recorded in 1958 in Lokananta, Solo. The song has been used in tourism advertisements in Malaysia. Then came the realization that Rasa Sayange songs are part of Malaysian culture. However, Malaysia's Minister of Culture, Arts and Heritage Rais Yatim played down the row between the two neighbours. Rais Yatim officially admitted that the song belongs to Indonesia. One of the strongest pieces of evidence is Lokananta's recordings, the company that recorded the song on vinyl in 1958. President Soekarno also liked the song. As a result, during the Asian Games in Jakarta, August 15, 1962, Soekarno distributed the LPs to the contingents of each country as "souvenirs" from Jakarta. Other evidence that strengthens Indonesia's ownership of the Rasa Sayange song can also be traced to Japan. In the land of Sakura, there is the Minoru Endo Music Foundation, a foundation that has collected popular folk songs in the Asian region. But Malaysia is not concerned. Malaysia's Minister of Information, Communication and Culture, Rais Yatim, thinks Indonesia's claim to Rasa Sayange is unrealistic. He considers it natural that there are several aspects of the same culture between Indonesia and Malaysia because the two countries are allies and even close neighbors. Rais even doubts that anyone can prove that the song Rasa Sayange is purely Indonesian. "In my opinion, Indonesia or other parties will not be able to prove the composer of the Rasa Sayang song," Rais said in a press conference quoted by Bernama news agency in October 2007. Unexpectedly, in February 2012, a team of researchers from the Bandung Fe Institute released the results of their research which proved that the song Rasa Sayange was very far from the branches of the tree of Malay songs.

This research proves that Rais Yatim's claim is wrong and that Indonesia can scientifically prove the origin of the song Rasa Sayange. From their research, it appears that in terms of tonal structure, duration, density, dynamics, melodic diversity, and level of complexity, Rasa Sayange songs have characteristics that are very close to traditional songs from the Maluku region. These characteristics are very different from the group of songs from Riau which are close to the characteristics of traditional Malaysian songs. The Bandung Fe Institute research team developed a statistical mechanics physics method to explore Indonesian traditional songs. The results of the analysis were then composited using an evolutionary biology approach into a phylomemetic tree of traditional Indonesian songs. This research can also see the evolutionary patterns of traditional Indonesian songs. Rasa Sayange is proven to be an original Indonesian song.

2. **Angklung**, Indonesian people certainly know that the Angklung musical instrument is one of the typical Sundanese musical instruments. But Malaysians once claimed that this musical instrument is their cultural heritage. After a long discussion between Indonesia and Malaysia, Angklung was finally registered as a UNESCO Oral

and Nonbendawi Human Culture in November 2010. Malaysia's claim to angklung has made a number of Indonesian culturalists make various efforts to prove that angklung is an original Indonesian culture. In Bandung, for example, Saung Angklung Udjo (SAU) established the first and only angklung museum in Indonesia. This angklung museum is also a place of research and a place to gain knowledge of West Javanese crafts and arts, especially angklung. "This museum is an artifact of Sundanese culture and a form of our responsibility to regional culture," said SAU President Director Taufik Hidayat. In addition, the Indonesian government also registered angklung as a world heritage musical instrument to UNESCO. Art expert from the Indonesian College of Arts, Sistriaji, emphasized the importance of preserving angklung. "Indonesian people often have amnesia, forgetting local potentials. This is dangerous for Indonesia," he said. The efforts of various elements of Indonesian society to "return" angklung to this country can also be seen from the release of the book 'Angklung Diplomacy' by Sulhan Syafii. In the book, a number of facts about angklung are revealed.

3. **Wayang kulit**, People from Malaysia once considered "wayang kulit" as part of their culture. The reason is that some Indonesian people who live there often make news about shadow puppets. The people of Indonesia should be grateful because UNESCO recognized Wayang Kulit as Indonesia's cultural heritage on November 27, 2003.

4. **Batik**, Malaysia has also claimed that batik is part of their culture for a long time. Because they did not accept, the Indonesian government filed a protest with the Malaysian government. Not wanting to miss a second chance, Indonesia registered batik with UNESCO on September 3, 2008. A year later, precisely October 2, 2009, UNESCO included batik as Indonesia's cultural heritage. Alpha then explained that the batik technique that developed thousands of years ago did not originate from Indonesia, but possibly from the Middle East and Mesopotamia which entered Indonesia at the same time as Islam. However, the most rapid development of batik occurred in Indonesia. "Just look at the wealth of batik motifs in Indonesia," he said. UNESCO's recognition of Indonesian batik is undoubtedly a big capital and motivation for domestic batik entrepreneurs to develop their batik products to the world level. President Susilo Bambang Yudhoyono even proclaimed October 2 as the heart of batik. On the other hand, Malaysia objected to UNESCO's recognition of Indonesian batik. Malaysia insists that their country also has a distinctive batik style that is different from Indonesia, including in terms of manufacturing techniques. UNESCO's recognition is also considered by Malaysia to be detrimental to the traditional Malaysian batik industry.

5. **Reog Ponorogo Dance**, Malaysia declared Reog Ponorogo as its cultural heritage in 2007. As is known, Ponorogo is one of the regional names in Indonesia which is located right in the province of East Java. Malaysian Ambassador to Indonesia Zainal Abidin Mahamad Zain de Dato later explained that he had never asked for artwork from Indonesia. Reog Ponorogo arrived in Malaysia by migrants.

6. **Rendang**, Several times netizens or in general Indonesian people are angered by the Malaysian people who now claim to cuisine from West Sumatra (West Sumatra), namely rendang. A number of parties are also pro and con against the similarity and exchange of rendang from the land of Minangkabau and neighboring countries. Apart from that, rendang is indeed one of the delicious and appetizing dishes. Not surprisingly, rendang was named the number 1 most delicious food in the world by CNN Travel some time ago. In addition to those mentioned above, a number of polemics of mutual claims between Malaysia and Indonesia also occur in several cultural heritages, such as plate dance, batik, part-time gordang musical instruments, to lumping horses.

7. **Pendet dance**, This Balinese dance in mid-2009 was featured in an advertisement for 'Enigmatic Malaysia' on the Discovery Channel. The Indonesian people were immediately emotional. The Indonesian government through the Ministry of Tourism also sent a letter of protest to Malaysia. The welcoming Pendet dance claimed by Malaysia has never been patented by its creator, Wayan Rindi, because the content of its broad spiritual values he considers cannot be monopolized by certain people or nations. Rindi himself created the welcoming Pendet Dance around 1950. This dance is a modification of the sacred Pendet Dance. No wonder the decision not to patent his dance brought regret to Rindi. Moreover, Malaysia uses the dance as a promotional advertisement for tourism visits. Unmitigated, veteran Indonesian artist Putu Wijaya was also furious at Malaysia's move. "That is tantamount to challenging. This is not just a cultural issue. We are offended," he said at the time. In fact, according to Putu, Malaysian artists themselves objected to the use of Pendet Dance in the Malaysian tourism advertisement. The Rector of Indonesian Art (ISI), Wayan Dibia, was even annoyed because the Pendet Dance was clearly danced in Bali. "It was recorded around 2005-2006. I know the two dancers at the front. They are named Lusia and Wiwik who are also alumni of ISI Bali. The dance was recorded by Bali Record and took place in Bedugul Botanical Garden, Bali," he explained.

CONCLUSION

Indonesia and Malaysia have many similarities, this is because Indonesia and Malaysia have the same ancestor so it is undeniable that Indonesia and Malaysia have many similarities. Various types of cultures that have similarities between the two are not an obstacle for us to establish familiarity with each other. Indonesia and Malaysia can be said to be cognate because they have many similarities, such as similar cultural backgrounds, religions, and even the same descent. Being in the Southeast Asian region is also included in the members of ASEAN, with direct land and sea borders, making these two countries influence each other. Therefore, debates and forms of recognition often occur in recent years, especially the Malaysian state which often claims Indonesian culture comes from its country. This is certainly not the first time there has been a cultural dispute between Indonesia and Malaysia. There have been many times when these two Southeast Asian countries have been troubled by cultural differences -

always Malaysia claiming, and always followed by protests and strong reactions from Indonesians who feel aggrieved because they think their culture has been "stolen" by another nation. However, similar events always happen again in the future. This cultural dispute between Indonesia and Malaysia is like a fire in the husk, which is extinguished for a moment and then erupts again on a scale no less large than the previous feud.

But it must be admitted, many of the population have the same ancestor, and geographically the two countries are close to each other, of course it makes sense that this causes cultural exchanges with each other, no wonder if Indonesia and Malaysia have significant similarities. Therefore, it is appropriate for us to preserve and maintain the cultural integrity of these two countries so that they are always connected in the cohesion of the archipelago.

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