

**The Influence of Globalization on the Cultural Reality and Community of Malays
Archipelago Today: In Perspective of Indonesia-Malaysia Relations**

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Abstract

Globalization has a big influence on the cultural reality of the archipelago. Malay as an Indonesian identity no longer unites two countries that are geographically, historically and culturally very close. The conflicts that emerged were caused by the fading of Malay cultural history that had existed for a long time, one of which was caused by globalization. Globalization and the pressure it exerts have an impact on the competition of nations to get space and places to pursue the imagined community, thus causing disharmony in relations between Malaysia and Indonesia. The method used in this writing is through library sources and previous studies or through library research by reviewing journals and other sources related to the topic being studied to obtain the required data. This article explains how globalization affects Archipelago culture and the reality of Archipelago culture today.

Keywords: Cultural Reality, Globalization, Malay Community, Archipelago

INTRODUCTION

Human daily life cannot possibly be far from culture, because the true creators and users of culture are humans themselves. Culture will continue to experience development and change in accordance with human behavior. Humans and culture are inseparable units, because in their daily lives humans always deal with cultural results which, sometimes consciously or unconsciously, often destroy culture. Talking further about culture, Melville J. Herskovits and Bronislaw Malinowski in Selo Soemardjan, 1964: 115, stated cultural determinism that the culture possessed by society determines the condition of the society itself. Humans exist and continue to live because of culture, where there is culture there are humans and vice versa. Herkovits further views that culture is something superorganic, because culture is passed down from generation to generation and will continue to live. The definition of culture was also discussed by EB Tylor (1971) in his book *Primitive Culture*, who said that culture is something complex which contains knowledge, beliefs, customs, laws, morals and habits acquired by humans as members of society. This means that culture can be interpreted as all the things acquired and learned by society as members of it.

Culture is something that can be learned and obtained from normative patterns of behavior. Therefore, humans can build culture and continue to preserve it or they can destroy it. In this context, countries that are geographically close and have the same racial origins give rise to many similarities or similarities in cultural products, both in the form of community habits, language, art, clothing patterns, because of behavioral patterns that were formed in the past. So sometimes it triggers a lot of debate about who owns these cultural products? In fact, the two countries, Indonesia and Malaysia, both feel that this is their culture, ignoring historical, geographical, political and legal backgrounds due to the influence of globalization.

Globalization, which influences the development of human civilization and culture today, not only changes the order of people's lives, but also changes the culture and nature of people in viewing themselves and their society. History changes, and so do people's lives. Every stage of history and change that passes through brings new situations, with opportunities, challenges, new demands, doubts, even losses and sacrifices of things that are priceless. With the progress of globalization, people have lived in a "universal village", which makes people live in the same space without borders, but the structure and culture of the community is tied to a developing community and has the ability to control its speed. Modern civilization requires that all nations be under one roof in a "universal village." Competition and

capitalism can no longer be avoided in any country, because communication technology has erased boundaries and rules between nations, communities and cultures. Therefore, the strong and competitive will survive. Competition and capitalism also make imperialism necessary in all areas of life. Apart from expanding into the social, economic and political realms, art and culture are also affected by global competition. In general, this article describes the cultural realities of Indonesia and Malaysia from the current perspective of the archipelago, where the influence of globalization has penetrated.

METHOD

The method used in this writing is through library sources and previous studies or through library research by reviewing journals and other sources related to the topic being studied to obtain the required data. So that the author can analyze accurately the topic being studied. The author uses a literature review in this research, because he hopes it can answer the main research problems, while the nature of this study is descriptive analysis which can provide an overview of learning and understanding for the reader.

DISCUSSION

An Introduction: Society and Culture

In everyday life, society and culture cannot be separated. Both are dual, because there is no society without culture, and vice versa, there is no culture without society as a forum and supporter. Although, for analytical and theoretical purposes the two are not the same and are studied separately. Culture according to MJ Herskovits is superorganic, meaning it is above the body because culture is passed down from generation to generation and continues to live continuously, even though the people who become members of society always change due to death and birth.

Society is an important component of culture, because culture is the result of thoughts and habits that exist in people's lives. The richness of cultural diversity that exists in Indonesia is the forerunner of local wisdom and also the characteristics of a nation. Each society will produce its own culture which becomes a characteristic characteristic of that society, then this is what causes multiculturalism. The process of multiculturalism is based on an inseparable relationship between society and culture. Soemardjan (Setiadi and Kolip, 2011) defines society as people who live together and produce culture. This explanation directly reveals that society has a role as creators and actors of culture. Related to the understanding of society, subculture is defined as part of culture, namely a branch of the manifestation of that culture.

Subculture comes from English, namely subculture, which means branch of culture (Echols and Sadily, 2000).

Sociologically, a subculture is a group of people who have different behaviors and beliefs from their original culture. Horton said that society is an organization of humans who are interconnected with each other. This explanation is in line with the disclosure that society is both the creator and perpetrator of culture. Every society has certain rules that are agreed upon in living life together, this is the case with Malay society in its current reality.

Globalization and its Influence on Current Archipelago Culture: Perspectives on Indonesia-Malaysia Relations

Globalization is a global social order without territorial boundaries, and globalization is essentially a process in which ideas are created and proposed to other countries for implementation, which ultimately leads to mutual agreement between countries throughout the world (Amini et al., 2020) . As technology becomes more sophisticated due to globalization, various challenges arise that change cultural values. The problems caused include the loss of local culture, the erosion of cultural values, the decline of the sense of nationality and patriotism, the loss of family values and togetherness, as well as the incompatibility of lifestyle patterns with local customs (Adrian & Officialni, 2018). Globalization makes society more open to change and innovation, but can cause cultural identity to be lost. Therefore, it is important to know the impact of globalization as a reference point to improve and utilize it in accordance with cultural values.

Culture is actually dynamic in nature, culture can grow and develop along with changing times, because culture is constructed and reconstructed by humans, especially culture that is non-physical in nature in the form of ideas and human activities that are dynamic and open to change and adapt to developments over time. Having access to information technology such as the internet also makes cultural absorption easier. However, over time Globalization has brought changes in various aspects, especially in culture. This is also experienced by Malay culture, where during the change of generations, it turns out that there are not only hereditary physical changes but processes in the form and discovery of the value of life change. In the long history, various values were born, discovered, then passed on and used as guidance in the lives of the Malay people, which then formed living traditions. Lifestyle habits (traditions) usually arise because of values that are passed down and maintained from generation to generation over an indefinite period of time. The continuation of traditions in social life can be based on the intertwining of various important events characterized by

rituals and processions that embody a set of values. These values are important to instill because they not only serve as guidelines and life milestones, but also shape identity and self-esteem in a spirit of unity. Malays are one of the ethnic groups with the largest population in Indonesia and are widely spread. They live in groups in most areas of Indonesia, Malaysia and spread to Southeast Asia. So Malaysia and Indonesia are often associated with cognate terms.

The cultural unity between Malaysia and Indonesia has been an eternal determinant of the history of these two nations for centuries. However, recently, both have faced difficult trials and challenges, due to changes in cultural and societal perceptions in the identity politics of modern nation-states. Therefore, each country focuses on national interests. One of the causes is the pressure of globalization which makes countries, especially Indonesia and Malaysia, compete for space and places to realize the dreams of the imagined community. Therefore, similarities in history and culture today do not necessarily mean similarities in aspirations in the future. At least this is one of the causes of disrupting harmonious relations between countries and giving rise to increasingly worrying tensions.

The idea of Malay culture and community is now increasingly marginalized, because new identities are being born in the two countries with different identity policies. This phenomenon is increasingly complicated and fierce due to the wave of globalization that has hit Southeast Asia, especially Indonesia and Malaysia. The crisis and the strained relationship between the two creates a theme of change "Old Society in a New Country".

Compared to relations with other countries in Southeast Asia, Indonesia's relations with Malaysia are considered the closest and most at risk. "Near" here does not only mean geographically or regionally close. However, the similarity of history, customs and shared experiences in the formation of identity, namely Malay identity, is the true closest meaning. However, after independence, Indonesia-Malaysia relations began to weaken. Indonesia, with its politics of confrontation, began to collapse, leading to war. Indonesia's history has episodes of "confrontational politics" and "Crush Malaysia" which reached its peak in 1963 to 1966. In fact, the leaders of the two countries had long dreamed of sailing on the same ship. The similarity in history, language and customs means that Malaysia and Indonesia are often called cognate countries. It turns out that cognate in the present is not something that can be maintained because society has experienced a change in identity, even though in the past Indonesia and Malaysia were cognate, but with the advent of globalization, people have brought the interests of their respective countries.

The Reality of Malay Archipelago Culture in the Perspective of Indonesia-Malaysia Relations

The relationship between Indonesia and Malaysia is very close, these two countries have almost the same historical, cultural and civilizational roots, and are even referred to as relatives. The relationship between Indonesia and Malaysia also appears to be very close, not in terms of geography, but from the similarities in history, customs, Islam, and shared experiences in forming Malay identity. As stated by Talcott Parsons (1985-1986), it is appropriate to explain social phenomena that occur in Indonesian and Malaysian society. Every society must be viewed in an integrated manner, and the social behavior of a group is greatly influenced by their values and culture. Cultural values and other patterns can influence the structure of needs that animate personality and consequently determine individual or collective willingness to fulfill social roles. According to Parsons, each individual or group has the following dichotomous pattern variables: (1) emotionality-neutrality, (2) extended specificity, (3) universality-individuality, and (4) personal-collectivity. Therefore, in facing this wave of globalization, the people of Indonesia and Malaysia need to look at their own perspective as a society with a Malay identity by looking back at Malay history and its long journey to the present and describing more deeply the reality of Malay culture in the past and present.

The first is about Malay and its spread. The Malay community is a society that has a broad geocultural scope covering the archipelago including the Philippines, the Malaysian peninsula, and other mainland areas of Southeast Asia, some of which are spread as far as Madagascar in the Western Hemisphere and have small areas. However, in general their homeland is in the archipelago that covers the Malay Peninsula, especially the area on both sides of the Malacca Strait, between Sumatra and the Malay Peninsula. This area can also be said to be the birthplace of Malay culture. Starting from this land, Malay culture spread abroad. Currently, the Malay ethnic group is geopolitically divided due to various reasons, especially due to globalization. However, this group can be simplified into two parts, namely (1) Ethnic Malays who founded their own country; (2) Ethnic Malays who are under the power of non-Malay groups. The first group includes Indonesia, Malaysia, and Brunei Darussalam, and the second group includes the Malay community in Singapore, the Patani group in southern Thailand, the Moro community in the southern Philippines, and others in mainland Southeast Asia and islands in the Western and Eastern Hemispheres who are minorities. Malay. Second, they are united by the same Malay racial and/or ethnic (and sub-ethnic) group, which differentiates them from non-Malays. Based on linguistic,

archaeological and historical evidence, 'Malay' identity is rooted and united by a common language, unique cultural patterns and customs passed down from generation to generation.

Second, the loose social structure in Malay society. From an anthropological point of view, what allows cultural diffusion, namely the spread of culture from one social group to another, is the emergence of social mobility. For example, Friedrich Ratzel observed that although cultural objects tend to spread, complex cultures as a whole (the different characteristics of related cultural groups) spread through migration (Aland Barnard, 2000: 50). Cultural diffusion will not occur unless the recipients of the new culture are flexible and open to this new culture. In this process, Malay society accepts cultural diffusion because its social structure is very open and relaxed. This happened through a very long process, with the role of Malays in international and inter-island trade starting at least from the 5th century (see VI Braginsky, 1998: 2). It is very possible to give birth to a new civilization from there, giving rise to a society with a new identity that actually has historical and allied roots.

Third, Indonesia-Malaysia is united by historical ties of origin and destiny, as well as the line of development of their culture in modern history. In other words, there are subjective (historical) experiences that form a shared identity. Another similarity of the Malay ethnic identity is the awareness of a "Malay" identity that transcends the political boundaries of the modern nation, but due to the impact of globalization, this historical experience has increasingly faded and given rise to the selfishness of each country to achieve their respective goals. In fact, if you look more deeply, relations between Indonesia and Malaysia are said to be not good because of the lack of understanding of the history of these two nations. For example, if analyzed in terms of cultural conflicts that often occur. This often happens because these two countries have the same cultural roots. "Keserumpunan" reaffirms the Malay cultural ties that have existed for centuries as previously explained. This means not only the same language but also the same descent or ancestors, and many cultural similarities that arise due to the long history of the archipelago with the Malay people, including Indonesia and Malaysia.

CONCLUSION

The conflict that occurred was a form of difference in perception from a modern perspective, even though in reality Indonesia and Malaysia are two nations that have the same cultural roots. These two countries were born and formed and cannot be separated from their Malay identity. The discussion about Indonesia-Malaysia relations today is about restoring good relations between Indonesia and Malaysia for the future of the next generation.

Today is a manifestation of the future. History has destined these two countries to become one. Current circumstances will also determine whether the roots of the past can continue to be remembered or must be re-cultivated so that relations between the two countries can continue to thrive. So, it is hoped that the discussions in this article will be able to provide readers with an overview of Indonesian culture with its Malayness in order to restore good relations between Indonesia and Malaysia.

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