

THE DEVELOPMENT OF THE IMIGRANT COMMUNITY FROM JAVA IN BATU PAHAT, 1957-1966

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ABSTRACT

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This study aims to look at the history of the development of Javanese society in Batu Pahat from 1957 to 1966. In this study, the author tries to explain the influence of relations between Malaysia and Indonesia from 1957 to 1966 on development and culture immigrants from Java who moved to the Batu Pahat area. This research uses the historical method with an interdisciplinary approach that uses the help of other social sciences such as Sociology and Anthropology. Data collection techniques using literature review techniques, publications, and documentation studies. The results of this study explain that the ups and downs of the relationship between Malaysia and Indonesia in that year gave an impression on the development of the Javanese community in Batu Pahat. For example, from 1957 to 1962 the relationship between the two countries were close and friendly, and made the Javanese community in Batu Pahat begin to join into the various fields and play an important role in fostering development in Batu Pahat. But in 1963 to 1966, relations between Malaysia and Indonesia began to get worse. This is because Indonesia confronted Malaysia. Apart from that, at this time, the Javanese people in Batu Pahat were experiencing difficulties in various fields

KEYWORDS

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INTRODUCTION

Population mobility between countries (migration) in the period of this study showed an increase in frequency (Wang, Wei, Liu, He, & Gao, 2019). This is because population mobility is seen as an alternative effort to improve the standard of living of the population. Therefore, many people in their productive age tend to choose to leave their home area to another country that is considered better in terms of economy. This reality applies in all developing countries, one of which is Indonesia. Rapid labor growth is not can be matched by efforts in terms of creating job opportunities, which results in open unemployment which recurs every year (Adebayo, 2013). Therefore, it is not surprising that Indonesia has a higher unemployment rate every year. Malaysia is one of the countries that has many immigrants from Indonesia, including the Minang, Javanese, Acehnese and Bugis people (Carruthers, 2018). The Javanese people are the majority people who want to improve their fate in this country. One of the countries in Malaysia that has many immigrants from Java is Johor (Sunarti & Fadeli, 2021). Their reasons for choosing to move to their neighboring countries are also different, some of which are encouraged by current economic factors (Tomizawa, Zhao, Bassellier, & Ahlstrom, 2020). There are also those who leave a place because of events that lead to threats and instability from various aspects, both from an economic, social and political perspective (Alemzero et al., 2021). Apart from that, because the relationship between Malaysia and Indonesia also has many similarities, such as the same ethnic angle, as well as the same culture and religion. Therefore, it is not surprising that the country of Malaysia is in great demand by immigrants from Indonesia, especially the Javanese (Teh Cheng Guan, 2018). The 19th century was an era of world economic change in Southeast Asia, especially the Malay Archipelago, it was the main supply area for raw materials to European countries. Therefore, the colonialists have started to carry out their economic development plan. At the beginning of this century, the Malay lands were colonized by the British.

At that time, the British experienced the problem of labor shortages, due to the small number of local residents, and the lack of interest of the locals to work as laborers for the western and royal capitalists (Brankamp & Daley, 2020). Thus, to solve this problem, the British made plans for agricultural development by opening up new areas outside Bandar (Nasirifar & Nosrat, n.d.). This means that the British need a lot of human resources, experienced and also dedicated. The British were also very hopeful of the emigrants who came from Indonesia. At that time, the Javanese were the most crowded group interested in coming to the Malay Land. This is because there are great opportunities to work as laborers and clear forests (Dib, Krishna, Alamsyah, & Qaim, 2018).

Among other things, the kingdom of Johor also encouraged the arrival of immigrants for the advancement of the kingdom of Johor (Wan & Weerasena, 2018). There are various news related to better conditions and surroundings in Tanah Melayu. This is one of the pull factors for immigrants to emigrate. The news was spread by Bugis people who owned boats or sailboat captains who transported workers from Java to Malaya. Instead of those who get a lot of news from family members in Sulawesi. Much is said about the fertility of the Malay lands, especially Johor."As the descendants of Bugis immigrants put it: "it is difficult there, happy here, there is more difficult work, here the profit is more, there is no opportunity to increase wealth, here we can become

rich”. Therefore, it is not surprising that many Indonesians have moved to Johor at this time.

Before Malaysia's independence, Javanese people had started to move a lot to Malaysia, especially in Johor. The large number of "Malay" sub-ethnic groups who emigrated before Malaysia became independent will be easier to assimilate because they have not brought their respective identities with them. This is different from post-Independence immigrants. “For example, the Madurese ethnic group emigrated to Malaysia in the early 1980s. Based on historical and political factors of the time, the Madurese not only have brought Indonesian national identity, but have firmly established their ethnic identity”.

Before Malaysia's independence, understanding citizenship from the Javanese in Johor was more akin to close relations between Malaysia and Indonesia and emphasized anti-colonialism (Ali, 2018). This citizenship issue was born since the Dutch oppression against the Javanese in Indonesia and continued into the Japanese era. “Between 1955 and 1957, political activity among the Pontian Javanese was rather poor (Weatherbee, 2019). It turned out to be a disaster when the leaders of the IBI (Ikatan Bangsa Indonesia) at the central level, in Singapore, found that the independence of Tanah Melayu in 1957, made the Javanese people exchange views and begin to focus their attention on other fields such as social. While in Pontian, UMNO has begun to influence the majority of Javanese society”.

Although Malaysia and Indonesia went through difficult times in confrontation, and relations between the two countries were cut off for about three years, relations between Malaysia and Indonesia were able to resume working well. At 31 in August 1967, the Malaysian Transport Officer based in Jakarta and the Indonesian Transportation Officer in Kuala Lumpur carried out all diplomatic missions from these two countries. With the Restoration of Friendship Agreement sealed, he embodied a new paradigm, namely "thinking about the need for closer two-way relations and translated into a wider context, namely working together to realize foreign relations between countries in Southeast Asia".

The arrival of TKI (Indonesian Workers) or Indonesian Migrant Workers to Malaysia on a large scale as a phenomenon at the end of the 20th century and the beginning of the 21st century is a continuation of a phenomenon that has existed for hundreds of years, it is believed that the relationship between Javanese and The Malay Peninsula has been in effect for centuries. This is because, in Malay History, there are records of Melaka's relationship with Majapahit and Hang Tuah also studied with Javanese teachers in Melaka.

The Javanese people in Malaysia are immigrant communities who migrated to the Malay lands and build placements in Malaysia. The Javanese are very much in touch with the people of the Malay Land. People of Javanese descent in Malaysia are the third and fourth generations, because their ancestors mostly arrived in the 1900s and some earlier than that to meet the needs of employment in the agricultural sector such as in Johor. There are several groups of Javanese who settled in West Malaysia such as Ponorogo, Bangelan, Mataram and Kendal groups. Most of them live in groups in west coast countries such as Johor, Selangor and Perak.

The number of Malays of Javanese descent in Malaysia is one of the largest when compared to Malays of other descent who also migrated, such as the Bugis and the Acehnese. They are scattered in various countries in Malaysia, such as in the countries of Selangor, Perak, and Johor. "Most (about 70 percent) of Indonesian immigrants who work in the coaching sector in Malaysia are from Java Island (especially from East Java and Central Java) and followed by those from Sumatra". From year to year, the number of

Javanese people increased and finally they built their own village in the Malay lands.

Migrants who come from Java, Bugis, Banjar tend to practice the rules of life in their ancestral lands in new places. The continuous practice of the nomads stems from the openness of the local Malays who accept their presence. Regardless of their origins and who they are, Javanese, Bugis or Banjarese, their cultural integration and socialization with the local community takes place through marriage and daily conversations. Association in the form of kinship causes them to be easily influenced by the structure local community.

In addition, those who migrate are also seen as more memorable in their lives because of the diligent factor and filling the available space. The identity of the Javanese immigrants in Johor has been integrated with Malay culture and contributed to the change in local culture in Johor. This is because the high tolerance and adaptability of immigrants from Java in Johor have contributed to social acceptance and harmony with ethnic groups in Johor. The immigrants from Java who were present in Johor have brought more variety to the local community, especially in terms of arts and culture. This is useful for bringing the cultural features of the Malays and Javanese. So it's not only immigrants from Java who experience assimilation, but also local people naturally experience assimilation.

RESEARCH METHOD

In this study, the method used is the historical method with an interdisciplinary approach that uses the help of other social sciences such as sociology and anthropology. Concepts borrowed from sociology about the assimilation that took place in Javanese society and the local community in Batu Pahat. While the concept borrowed from anthropology is about the role of culture in Javanese society in Batu Pahat from 1957 to 1966. The use of various scientific concepts can enable a problem to be seen from various dimensions so that the understanding in this study is expected to be broader and clearer.

The historical method is a method used to study an event that happened in the past descriptively and analytically. Therefore, the researcher uses this method because the data and facts needed as sources in this study occurred in the past that is data and facts about the Javanese community in Batu Pahat from 1957 to 1966. The number of informants required to complete this study is a maximum of five people informants, namely Miskon Bin Karim as the founder of Setia Budi Arts and Culture Body, Batu Pahat and the main informant in this research, Hj Misnun as a volunteer for the liberation of West Irian, Hj Masrul, Pak Abdul Rahman and Pak Man as Batu Pahat people of Javanese descent. The selected informant has in-depth information on the time of the Malaysia-Indonesia confrontation in Batu Pahat, apart from that he is also a community of Javanese descent who is active in preserving Javanese culture in Batu Pahat. In conducting the interview, the author used a mobile phone as support to conduct the interview to help the author record every conversation made by the author with the informant. Then the recording results will be analyzed to answer the problems in this study.

RESULT AND DISCUSSION

A. History and Culture of the Javanese Community and the History of the Batu Pahat Area

Javanese people have a uniqueness in looking at life. Personality in Javanese society is categorized as "eastern personality" in which they are more concerned with the spiritual life. Javanese life is ceremonial or ceremonial. The nature of this ceremony is

seen in the way of life of the Javanese, who always officiate everything with a ceremony. Everything must be formalized.

The outlook on life of the Javanese people can be expressed as reflected in the religious practices and beliefs of the Javanese people, namely "Javanism". Javanism is the way of life and religion of the Javanese, which in this belief emphasizes peace, harmony and inner balance, an attitude of acceptance (acceptance) of all events that occur by placing individuals under society, and society under the universe. This view of Javanese life has taught the Javanese society to place a harmonious relationship between the individual and himself, the individual with other individuals, between the individual and the universe and between the individual and his God. The majority of Javanese are Muslims. Although they embrace Islam, they cannot abandon their Javanese traditions and culture, even though sometimes these traditions and cultures are contrary to the teachings of Islam. There are some Javanese traditions and cultures that can be adapted and also continue to be preserved without having to contradict the teachings of Islam, but it is not surprising that there are also many Javanese cultures that are contrary to the teachings of Islam.

The 19th and 20th centuries were the era of the rapid arrival of the Javanese to the Malay Peninsula. This is due to the arrival of the British in the Malay states. The focus of the British came to find the wealth of land owned by the Malay states. In addition, they need a large and cheap labor force. Because of this, the British have provided many facilities for the Javanese community to come to Malaya, namely facilities in obtaining loans, flexible taxes, and also moral support for land applications.

The Javanese community who have moved to Batu Pahat have explored the village and opened gardens in this area and named the villages that have been explored with the prefix "Parit" then followed by the name of the settlers of the village. But, there are also villages that have the prefix Parit but are opened by a Malay group. The exploration of villages and the opening of villages by the Javanese community is a major contribution to economic development in the state of Johor, especially Batu Pahat. They were not only much-needed manpower at the time, but they were also pioneers who had opened a large number of villages that had existed in Batu Pahat, other than that, they were also a group of prominent settlers as well as experienced farmers. Therefore, the Javanese in Batu Pahat have an important role for the development of the state of Johor. Not surprisingly, the British government also paid attention and praised the drainage system run by the Javanese community in Batu Pahat.

B. The Early Entry of Javanese Migrants Until the Time of Confrontation in Batu Pahat

Many Indonesians choose to leave their home areas to other countries that are considered better in the economic field due to the problem of unemployment in Indonesia (Arisman & Jaya, 2020). It happened because of need and want to change life to a more comfortable so willing to repeat every year from Malaysia to Indonesia just to renew the permit (Loganathan, Rui, Ng, & Pocock, 2019). This is because the relatively rapid growth of the workforce cannot be offset by the ability of job creation. One of the countries that is much in demand by the Indonesian community, especially the Javanese community, is Malaysia.

Indonesia and Malaysia relations before the confrontation were close and friendly. In 1957, Malaysia gained its independence (Daud, Hassan, & A'zmi, 2021). This makes Indonesia feel happy and comfortable. This can be seen especially in the Javanese community in Batu Pahat. Javanese people of Javanese descent can develop

themselves in various fields and can live their daily lives well. But, by the end of 1961, relations between the Malays and Indonesians had cooled and turned into a war of nerves. Indonesia and Malaysia severed ties with each other. The war between Indonesia and Malaysia was escalating, armed resistance began to emerge against the Malaysian federation. The culmination of this confrontation was the illegal landing of troops from Indonesia in several places in Malaya. The Javanese migrant community and the Javanese community took part in helping the Malaysian government to protect their villages from attacks that were feared to attack them.

Over time, the confrontation has been detrimental to both countries, especially the Javanese community in Batu Pahat in various fields. The takeover of power from Soekarno to Soeharto at the end of 1966 was a period of change and an atmosphere of tension that successfully ended the confrontation. Therefore, on 5 May 1966, Indonesia was ready to end the confrontation with Malaysia and eventually relations between Indonesia and Malaysia began to improve.

C. Adaptation of the Javanese Community in Batu Pahat

The increase in the migration of Javanese people to the Batu Pahat area has indirectly resulted in cultural mixing between generations in the area. Thus, cultural identity has always been a feature to define the characteristics of society. In addition, the identities of communities from other ethnicities can also be easily identified. A large number of immigrants from Java still identify themselves as Javanese, but they have a positive view of the local community. Without realizing it, the Javanese people and the local community have undergone a process of identity negotiation. This can happen because there is a process of intercultural communication.

Furthermore, humans have the nature of wanting to cooperate and engage in social interaction. It can be seen that human beings have a tendency to introduce themselves as well as a tendency to get to know others. This process is called socialization. This socialization will not happen if there is no interaction. Gradually, the immigrant community will begin to find new thought patterns, behaviors in the local community. Transactions done in daily life will awaken the ability of the immigrant community to find some differences and similarities in its new environment. Afterwards, they will learn, and apply some of the norms and values of the reference group seen as the most well-known from the local community. In general, this process of assimilation occurs in minority and majority groups, and usually from minority groups that will change their cultural special features and will then adapt to the culture of the majority group.

The purpose of the adaptations made by the immigrant community is to care for and maintain their survival in the new place. Unbeknownst to them, the local community also experienced a process of assimilation as in the use of the Javanese language. Many of them understand that if the Javanese community is conversing using the Javanese language, in addition to understanding the Javanese speech, they also begin to speak the Javanese language. As in the Chinese community in Batu Pahat, many understand and are able to use the Javanese language. Later, Mbah Miskon also has a son-in-law who is of Malay descent and understands the Javanese language, this is because he is in the circle with the majority of the Javanese community.

The adaptations made by the Javanese immigrant community have succeeded in making the local community accept their presence. They live in peace with their

neighbors and the local community. Especially in the time of the confrontation between Malaysia and Indonesia, they did not get discrimination from the local community and the Johor government. They also helped the Johor government protect the villages from the Indonesian military threat. Other than that, many Javanese in Batu Pahat did not know information about the confrontation between Malaysia and Indonesia due to the lack of communication tools at that time. But despite the lack of information, they continued to help keep the village and local community safe, and had to stop their cultural activities.

D. The Challenge of Preserving Javanese Customs and Culture in Batu Pahat

Communities are driven to keep moving or move from one area to another by pressures, such as population growth. And as they move, their cultural and social organizational characteristics will inevitably be applied in new areas. Therefore, sometimes the immigrant community will experience assimilation by the local community. This assimilation happened to the immigrant community from Java in Batu Pahat, although they still practiced Javanese culture and there were some that were modified according to the culture of the local community in Batu Pahat. This is not only true for immigrants from Java, but also for people of Javanese descent who also participate in preserving Javanese culture in Batu Pahat. This is because they have made it a habit. In addition, they also feel an obligation to continue to maintain their culture.

Although there are some things that have been modified according to the culture of the local community, this does not make it an obstacle for them to continue to preserve Javanese culture in Batu Pahat. Other than that, the arts and culture that they continue to preserve are not only intended for entertainment, but also have other purposes, namely to strengthen the relationship between the migrant community of Java and people of Javanese descent. This is because the art and culture of Java has a strong impact in terms of life that can serve as a channel of unification between human beings.

One of the Javanese culture that is still preserved in Batu Pahat is the gamelan culture, Reyog Ponorogo or Barongan in Batu Pahat often performs in weddings, inaugurations, visits, and welcoming dignitaries or community leaders in the local area and in areas outside Johor. , Kuda kepong, Tarian Bujang Ganong, Wayang Kulit Purwa, In the month of Ramadan, when the tarawih prayers are over, the Javanese migrant community will perform Kotekan or tadarus, Ambengan, Rewang (gotong royong in a crowded ceremony), Neloni, Tingkepan, Brokohan, jagongan ceremony (separasan), Sepasaran Ceremony, Eighth Ceremony that is Turun Tanah or mitoni, Among-among Ceremony, Practices and beliefs in taboos from pregnancy to childbirth, use of Javanese primbon, mating ceremony (panggih), Wayang Wong, and so on.

Javanese cultural art has many roles. Not only for the Javanese migrant community or the community of Javanese descent, but also has many roles for the Batu Pahat area. For example, to strengthen the relationship between the villagers. This custom has many ceremonies and some involve the presence of villagers. Therefore, with the grouping of villagers, their relationship will grow closer.

Musical instruments from Java brought directly from Indonesia by the migrant community from Java also have a strong role, this is because the musical instruments are used to help explore the villages in the Batu Pahat area, and ultimately have benefited the local community as well. In addition, the process of assimilation that occurs through peaceful interaction over a long period of time has given birth to a unique society and can

enrich the diversity of cultural and culinary aspects, for the state of Johor, especially the Batu Pahat area.

Javanese culture in Batu Pahat has also contributed to the culture in Johor. Javanese culture is usually used for various government events, such as the opening of ceremonies, to welcome guests, and so on. Unbeknownst to them, the Javanese culture in Batu Pahat has made an impact that has been successfully entered and well received by all ages and walks of life in both countries. However, although Javanese culture is often used, Javanese culture is not recognized as Malaysian culture.

Despite the many challenges they have gone through, they still strive to gain acceptance from the local community. This can be seen in the period of the confrontation between Malaysia and Indonesia, the migrant community from Java remained compliant with the policies of the Malaysian state, in fact they also helped protect the local community. They also complied with the royal policy that forbade the Javanese people to conduct cultural activities at night.

CONCLUSION

This study aims to look at the history of the development of Javanese society and Javanese culture in 1957 to 1966. This period is taken because it has an important history for Malaysia and Indonesia, where in that year the relationship between the two countries experienced ups and downs. Because of that, the researcher examines the effect of the relationship on the development of the Javanese community in Batu Pahat. The results of this study explain that the tidal relationship between Malaysia and Indonesia in that year affected the development of the Javanese community in Batu Pahat. For example, in 1957 to 1962, Malaysia and Indonesia relations were close and friendly. This made the Javanese community in Batu Pahat began to enter the political, economic, and cultural fields. Because of that, the Javanese community in Batu Pahat has given an important role in helping economic development in Johor, especially Batu Pahat. Other than that, the Javanese community is also beginning to be aware and enthusiastic about their children's learning needs.

In 1957 to 1962, the relationship between Malaysia and Indonesia was close and friendly, it is not surprising if Malaysia and Indonesia are considered to have a relationship like siblings. This is because Malaysia and Indonesia have a lot in common. Just like the relationship between siblings at home, there must be discord between the two. Differences in attitudes and views never diminish the similarities between them. Because of this similarity, the confusion that occurs repeatedly has a similar pattern. Indonesia-Malaysia relations are sometimes like a roller coaster, sometimes up (smooth and harmonious), but suddenly able to glide quickly down and be in a tense state.

The Javanese community in Batu Pahat can be well received by the local community. This is because in Javanese culture, they are taught to respect each other and maintain harmony among human beings. The adaptations made by the Javanese immigrant community have succeeded in making the local community accept their presence. They live in peace with their neighbors and the local community. If there is a difference, they will adjust it to get acceptance from the local community.

However, from 1963 to 1966, relations between Indonesia and Malaysia began to strain. This is because Indonesia confronted Malaysia and indirectly disrupted the development of the Javanese community in Batu Pahat. This year has been a difficult year for Malaysia and Indonesia, this is because this year there has been a confrontation between Malaysia and Indonesia. Relations between the two countries became severed and both countries suffered huge losses. Indonesia has an independent and active foreign

policy. Therefore, on the positive side, President Soekarno's action to confront Malaysia is assessed as very accurate and has the support of the Indonesian people. The spirit of the Indonesian people to help. Soekarno thinks Malaysia is very high. By the time Soekarno was looking for volunteers, in a short time there were 21 million people willing to volunteer, then because it was too extreme, Soekarno finally stopped accepting volunteers, and only accepted 21 million volunteers. Indonesia does not want its neighbors to be supporters of colonial and imperialist states. Indonesia considers that If a country in Southeast Asia can be ruled by colonial and imperialist powers, it will be the basis for the spread of their influence as well as their control over the surrounding countries and countries. Moreover, Malaya is a country located close to Indonesia. The formation of the Federation of Malaysia was seen as a siege against Indonesia, which was trying to unite the new power (Nefos) against the old power. The Indonesian government wants East Kalimantan to be a new country that is the embodiment or desire of the people of Sarawak and Sabah to get out of British occupation and domination. In addition to opposing the formation of the Federation of Malaysia, Indonesia also opposes imperialism in Al djazair, Angola, etc.

The form and aspect of confrontation also varies, this policy reflects a rather aggressive attitude of diplomacy in a confrontational way, this is the character of Indonesia's foreign policy in Sukarno's time. When viewed from a negative angle, this confrontation has caused the Indonesian state to deviate from a free and active foreign policy. For example, at that time Indonesia declared its withdrawal from membership in the United Nations. Indonesia was disappointed with the UN for not being able to block plans to establish a Federation of Malaysia and then Malaysia was accepted as a non - permanent member of the security council. Thus, beginning January 1, 1965, Indonesia declared its withdrawal from the United Nations and stated that it would adhere to the principles of international cooperation as stated in the UN charter. And after that there was the notion that Indonesia was excluded from international associations. It is inevitable that Indonesia's decision to leave the United Nations has damaged Indonesia. In addition, the Indonesia-Malaysia confrontation was used by the PKI to bring Indonesia closer to communist countries such as the USSR, North Korea and the PRC.

Unbeknownst to them, the situation of the Indonesian people during the confrontation was used by the PKI for the sake of the Indonesian communist victory. In early 1965, the domestic political situation worsened, followed by worsening socio-economic conditions. The politics of confrontation against Malaysia which is considered a Neo-Colonial project has made President Soekarno more eager to launch anti-imperialist and colonial politics and make Indonesia hostile to the West, and caused Indonesia to tend to cooperate with communist countries, and this is what the PKI wants. In addition, the actions of President Soekarno's government which declared its withdrawal from the UN and other world organizations in January 1965 has caused Indonesia to lose foreign support both politically and economically and made Indonesia isolated from national life. As a result, communist countries such as Russia, the People's Republic of China (PRC), North Korea and others have a good chance of using their influence deeply on Indonesia.

The PKI is a party that strongly supports the implementation of Dwikora. President Soekarno's call to form volunteers was welcomed by the PKI by trying to include a team of PKI volunteers to be sent to the Malaysian border areas. At that time, the government's policy was to accept volunteers to engage in military operations from various mass organizations without any organizations under TNI discipline, and this was also used by the PKI. In the West Kalimantan area, the Indonesian government has accepted and

trained Chinese Communists who fled Malaysia to become Indonesian volunteers to face Malaysia. Then the PKI sent as many volunteers as possible to West Kalimantan. These volunteers later became a base of unrest in West Kalimantan and later turned into the Chinese Communist group PGRS (Sarawak People's Guerrilla Force) and PARAKU (North Kalimantan People's Force) In the Armed Forces (ABRI), the PKI tried to influence TNI elements to embrace ideology of communism. The PKI did this with the aim of sowing communist ideas into the ABRI to destroy TNI figures who were very anti-PKI. In addition, they also put forward the idea of forming a "V Force" consisting of armed farm workers. On October 1, 1965, when the TNI and the entire Indonesian nation showed their loyalty to the Indonesian government in pursuing the politics of confrontation and Dwikora, the PKI had betrayed the struggle of the Indonesian people by initiating the "September 30 Movement" uprising. The PKI situation has been used by the PKI for communist interests to infiltrate PKI volunteers in the border areas being prepared to face Malaysia, then infiltrate communist figures in the ABRI, and take advantage of President Soekarno's anti-colonialism and imperialism situation to instill PKI ideas into Indonesian government politics and later when the ABRI and the Indonesian people were serving to implement Dwikora, the PKI even prepared a revolt against the Indonesian government to seize power.

Other than that, at present, the Javanese community in Batu Pahat is experiencing difficulties in the economic field. Other than that, cultural activities also had to stop because they had to stay up at night in their respective villages. Every day they feel scared and anxious with the arrival of soldiers from Indonesia, this is because one of their friends named Yasib bin Ahmad became a victim of Indonesian military violence. The deceased became a victim because he was attacked by Indonesian soldiers who came to Batu Pahat. This makes the people of Java, increasingly disappointed with the Indonesian government. Because this confrontation had adversely affected both countries, especially the Javanese migrant community in Batu Pahat, on 5 May 1966, Indonesia was ready to end the confrontation with Malaysia. On 11 August 1966 at 12.00 WIB, Foreign Minister Adam Malik as the authorized representative from Indonesia and Deputy Prime Minister Tun Abdul Razak as the authorized representative from Malaysia signed an agreement to normalize relations between Indonesia and Malaysia. After the end of the confrontation between Malaysia and Indonesia, relations between the two countries can be restored with a peace agreement between the two countries. Both countries have opened a liaison office between Jakarta and Kuala Lumpur as an intermediary between the two governments to improve diplomatic relations between the two countries. The news was well received by the community in both countries, especially the Javanese migrant community in Batu Pahat.

This study has a limited sample that only focuses on the study of the Javanese community in Batu Pahat from 1957 to 1966. This is because the Javanese community in the Batu Pahat area has a unique and interesting history and culture to study. The results of this study cannot be generalized and are limited to the samples taken. But despite this limited sample, it has interesting and detailed information about the problems in this research. This study is expected to give importance to several groups, among them as an addition to the historical historiography between Malaysia and Indonesia together. Then, to be additional knowledge about the development of Javanese community in Batu Pahat in 1957 to 1966. And the results obtained are expected to be used as information and reference sources, especially for students who want to do research related to Javanese society and culture in Malaysia. Information from this study is expected to be used as a source of literature in the field of education.

Other than that, the Javanese community in Batu Pahat considered that Soekarno's

decision to confront Malaysia was bad and had harmed both countries, economically and politically. Although President Soekarno's actions in facing Malaysia were very appropriate and in line with Indonesia's free and active foreign policy, but over time, this confrontation caused Indonesians to fall out of the free and active foreign policy. However, after signing an agreement to normalize relations between Malaysia and Indonesia, relations between the two countries can return close and friendly. The conflict between the two countries is also expected to serve as a lesson for both countries.

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