

# *From Kampar to Kampar: Social Relations in The Era of The Industrial Revolution 4.0*

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## **Abstract**

The article aims to understand the migration of the Kampar Riau community, Indonesia to Kampar Perak, Malaysia and its spread. The problem is focused on social relations between the two communities in the Industrial Revolution 4.0 era. The study was carried out qualitatively with a historical approach through heuristic steps. Data was collected through in-depth interviews with both communities, in Riau and Malaysia, archive studies, and folklore. All data were verified, source critiqued, analyzed, and interpreted according to historiography. The results obtained show that the relationship between the Kampar Riau community, Indonesia and Kampar Perak, Malaysia has been established since the 16th century. Migration continued until the independence of Indonesia in 1945 and Malaysia in 1957 and spread to the areas of Selangor, Pahang, Perak, Kedah, and Johor. Dato Sri Mustafar Ali, head of Immigration Malaysia is one of the Malaysian leaders of Kampar Riau descent. The social relations between the two communities can be seen in visiting each other, communicating via cellular phones, chatting through whatsapp, video conferences, and social media. Social relations in the Industrial Revolution 4.0 era, the conclusion of the study is that technology is intertwined and strengthened to connect the two geographically separated communities.

*Keywords: kampar, relations, industrial revolution*

## **1. Introduction**

The allied relationship that exists between Indonesia and Malaysia is found in the history of the Srivijaya kingdom, which was centered in Sumatra. Its territory extends to Cambodia, the Philippines, and Thailand. The expansion of the kingdom as a maritime empire made Srivijaya the controller of a major trading center that was famous for its great power in Southeast Asia from the 7th century to the 13th century. Leonard Andaya stated that evidence of the Indonesia-Malaysia relationship starting from the emergence of the Sriwijaya kingdom which later developed into the center of power of Malacca and Johor was the marriage of Raja Kecil Siak with Tengku Kamariah (daughter of Sultan Abdul Jalil/Johor), the sealing of Raja Hasan in Siak and King Machmud (son of Sultan Abdul Jalil). Sultan Muzaffar/Johor) in Kampar, Raja Lumu (son of Daeng Cellak) in Selangor (Ali Haji. 1982: 9-26).

Summa Orientale (1513) by Armando Costesao (1944), chronicling the journey of Tome Pires, states that the Bugis from Makassar, South Sulawesi, were already trading between Pahang and Siam. Traders from Malaysia have also been allowed by the local authorities to settle in Makassar. They live in Mangallekana Village in front of Somba Ompu Fort. Similar to the story of Tome Pires, Raja Ali Haji in Tuhfat al-Nafis also tells about the Bugis people from Makassar moving to Malaysia. Andaya (1979) stated the relationship between Perak-Malaysia and Aceh, which had a monopoly on the tin trade and at the same time controlled Perak. Tuhfat al-Nafis also argues that the origin, greatness, role, action, and political, economic and socio-cultural interactions in identity are known as the Malay world (Indonesia-Malaysia today).

Another fact shows that Mansyur Syah Yang Dipertuan Negeri Sembilan states the relationship between the origins of the Sriwijaya kings (Seri Maharaja) and the Pagaruyung or Minangkabau kings (Yang Dipertuan Rajo Alam) with the kingdoms that existed in Malaysia in the pre-colonial era of western nations. On that basis, the relationship between the Kingdom of Negeri Sembilan in Malaysia and the Kingdom of Pagaruyung in Indonesia since the 14th century has persisted to this day, even though this era of independence is no longer a royal relationship but a family relationship. Negeri Sembilan, which is inhabited by 90% of immigrants from Minangkabau (West Sumatra) has never been separated from the political upheaval that occurred in the Malay Peninsula. Towards the 18th century, Negeri Sembilan was led by King Malewar (1773-1795) to become Yang Dipertuan Negeri Sembilan, representing the King of Alam Pagaruyung/Minangkabau. Along with the political tensions between the Netherlands and England at the end of the 19th century, Pagaruyung was under Dutch influence and Negeri Sembilan was under British influence. During this time, their relationship became strained. However, the severance of relations is only in terms of territorial administration. In the field of culture, both still keep a strong memory. The two countries have many down-to-earth similarities, such as traditional clothing, traditional house forms, traditional ceremonies, patterns of descent from the mother's line, music, colors, and cuisine.

The past of allied nations, Indonesia-Malaysia, was held in a relationship of sea adventure, ocean voyagers, maritime merchants who expanded kinship networks by intermarrying, and played a role in building culture in various fields of life. The tradition of wandering (Minangkabau), marjalang (Mandailing), madam (Banjar), laosompe (Bugis), boyongan (Javanese) which later developed has become an important factor in cultural interactions that are very firm and dynamic and positive in improving each other's personal qualities. country (Indonesia-Malaysia).

At the beginning of the 19th century, for the first time the Southeast Asian region felt the direct impact of political changes and conflicts in major European countries. The conflict that occurred was triggered by the hostility between the French-Dutch and British. The impact of the conflict made the Southeast Asian region a major

battlefield between the major European countries that had colonies, such as Britain, the Netherlands, Spain, and France.

Southeast Asia, especially the Malacca Peninsula, has strategic value because it is the lifeblood of the economy. The British who already had power in Ceylon and India intended to destroy the French-Dutch power in the East Indies. The trick is to close the waters of the Malacca Strait which is the only shipping route connecting Europe and the East Indies.

The British devised a strategy to control the Dutch territory, including Java and Ternate, which had a strategic and very important position. Attacks on these two areas were planned since 1810 by involving British military fleets serving in other areas, such as India. Lord Minto, Governor General of the East India Company (EIC) in India, sent several fleets to carry out the conquest of Java. At that time, he read reports on areas such as Borneo, Bangka, Celebes, complete with the tribes of their inhabitants, rulers and their character written by Raffles. The British were impressed by the report and appointed Raffles secretary to the Governor-General, and made Malacca his headquarters.

Britain was finally able to conquer the Dutch territory (1811). After the signing of the Capitulation of Tuntang (18 September 1811), Surabaya surrendered to the British without a fight, followed by Makassar and Timor. To lead the conquered territories, Stamford Raffles was appointed Lieutenant Governor General, part of British power based in Batavia. Before controlling Java, the British also controlled other strategic areas such as Malacca and Penang. The area is an economic center in the eastern region of Tanjung Harapan. Britain proved its strength after being isolated from the European system.

Disputes and conflicts between Britain and the Netherlands in fighting over territory in the archipelago did not stop until that point. The Dutch did not easily surrender their territory to the British. With various efforts, the dispute finally found a middle ground. The settlement of the British and Dutch problems gave rise to what was known as the Treaty of Commerce and Exchange Between Great Britain and Netherlands (London Treaty 1824) which had an impact on Indonesia-Malaysia relations which no longer had the freedom to visit each other. because it divided "Alam Melayu" into two different areas from a political point of view because it divided the Malay Kingdom into two different political areas, namely Singapore (Temasek) and Johor under British rule while Riau and Lingga were under Dutch rule, but the socio-cultural relations of the people in the two peninsula regions continue. The division of the region still leaves a space of togetherness under the Malay spirit because this separation is only political and colonial power alone. The cultural traditions of the archipelago are still very strong as a nation that was colonized differently. The cultural similarities they have, such as the Malay language, and the literature known as Malay literature, are the glue of Indonesia-Malaysia relations. How is the relationship between Kampar Riau in Indonesia and Kampar Perak in Malaysia, the spread of the Kampar people and the leaders of the

Kampar people in Malaysia, the social relations of the Kampar people in both countries during the 4.0 Industrial Revolution era will be discussed in the following description.

## **2. Method**

The study was carried out qualitatively with a historical approach through heuristic steps. Data was collected through in-depth interviews with both communities, in Riau and Malaysia, archive studies, and folklore. All data were verified, source critiqued, analyzed, and interpreted according to historiography..

## **3. Result and Discussion**

### **a. Migration of the Riau Kampar People to Kampar Perak**

British control in Malaysia since the London Treaty of 1824 brought changes to trigger Malaysia's development, especially cultivation, plantations and mining. To fulfill the workforce, incentive offers were made throughout the Malay lands. Interest in the offer lured migrants from Indonesia to emigrate to Malaysia. The nomads, especially the farmers, migrated to Malaysia with the aim of obtaining a better economic life. Usually the nomads start their activities by exploring the forest, making fields for cultivation and settlements. The development of residential areas, especially areas outside Bandar by migrants from Indonesia, became a trigger for the participation of migrants involved in the British labor system in Malaysia.

The changes that occurred then gave the impression of emigration activities in the concept of merantau among Indonesian people such as Javanese, Banjar, Bugis, Minangkabau, Acehnese, Rawa, Kerinci, Mandailing, Kampar, Balinese and Boyan. They come flocking for various reasons, especially economic reasons. Several studies on the migration of Indonesians to Malaysia have been carried out by scientists such as Khazin (1987) in his book *Orang Jawa di Selangor: Migration and Placement (1880-1940)*, Nurdin (1970) *Migration of the Minangkabau*, Suhartoko (1976) *Tradition of Migrants of the Bugis Makassar*, Yuji (1979) *Migration Patterns in History*, Kato (1989) *Nasab Mother and Merantau*, Abdullah (1990) *Merantau: its Social and Political Ramifications-A Preliminary Statement*, Mattulada (1997) *The Spread of the Buginess in Southeast Asia*, Flores Tanjung (1998) *Migration of the Kampar-Riau People to Kampar (Perak-Malaysia)*.

In addition to economic factors, the culture of wandering is a driving force for Indonesian people to emigrate to Malaysia. The Bugis community recognizes the *pasompe*, *laosompe*, and *malakke kitcheneng* traditions as a wandering tradition for boys to free them from dependence, giving respect to them to become Bugis who have the soul of a sailor (Mattulada (1997)). The Penajis area in Negeri Sembilan is known as an area explored by immigrants from the Bugis era of the 19th century (Perlas 1982). The Mandailing people migrated with the aim of seeking knowledge and wealth. When successful they returned to the village and bought land, and return to overseas with relatives (Tugby 1977). Pelly (1998) argues that the

Mandailing people migrated in order to realize a cultural mission based on expanding their territory and then occupying new land and controlling it as part of the kingdom (harajaon). symbol of power and wealth which they consider to be as a result of self-esteem (sahala hasangapon). Sutan Puasa in Selangor (originally from Mandailing) is one of the successful immigrants in his overseas life. Since the 1860s he was involved in the mining and trading of tin and in partnership with Chinese traders in Kuala Lumpur. Until 1899 he brought many nomads from Mandailing to Malaysia, and until now the villages of Sugai Siput, Sungai Slim, Hulu Langat, Sungai Ring (Perak) are known as the villages of the Mandailing people in Malaysia (Tugby, 1977).

The Minangkabau people who have a tradition of wandering have also reached peninsular Malaysia since the existence of royal relations with Negeri Sembilan in the 19th century. Minangkabau community settlements then developed to Hulu Langat, Kuang, Kajang, and other areas. In addition to tradition, seeking knowledge, seeking a better economic life, and pressure from the Dutch as a result of the excise system that was implemented, were factors in the migration and migration of Minangkabau people to Malaysia (Naim 1984).

The tradition of wandering in Banjar society is known as madam. Obedience to tribal leaders or village leaders known as Tok Sessions, and seeking experiences to improve living standards are the main goals of Banjarese immigrants. Their arrival to Malaysia tends to be in groups due to the encouragement of the Tok Sessions (head of the village) movement. Exploring the forest for rice fields and settlements is their main goal. Until now, the settlements of the Banjar people are in rice fields such as Perak, Selangor, and Johor (Sidek 1978). It cannot be denied that the existence of Perak has become an agricultural area to this day because of the participation of Banjarese immigrants who migrated since the British colonial era in Malaysia.

The Kampar River which flows from the interior of West Sumatra (Minangkabau area) is an international trade traffic route used by the Kampar people to transport agricultural and forest products to be marketed to the Chinese, Arabs, and Indians to Melaka. At first, they used sailing ships and barges (royal times), then ships, especially in the colonial era. Todero was a shipping union of the British Navigation Steam Company which was used as a means of transportation to expand British rule in all West coast Malay countries such as Perak, Selangor, and Negeri Sembilan (Francis.1964: 30-31). This is a means used by the people of Kampar Riau to carry merchandise. The participation of the Kampar people as passengers and carriers of merchandise made them involved with European trade. Apart from going by ship, there are also those who use the river route using sailing boats and barges.

The migration of the people of Kampar Riau (Sumatra) to Kampar Perak (Malaysia) began when the relationship between the two regions during the majesty of Srivijaya made the Malay Peninsula part of its empire, in addition to the existence of Sultan Mahmud Syah (last Sultan of Melaka/before Melaka fell to the

Portuguese/year 1511) had made Kampar Riau as the center of his burial until his death (Cortesa 1944). The migration continued when the British government took full control of the Malay Peninsula (Malaysia) after the Treaty of London (1824) by providing great opportunities for immigrants from Indonesia who were experts in agriculture to work and open land and settlements. Along with the opportunities provided by the British, on the other hand, the Indonesian people, especially the Kampar Riau people, felt very pressured by the Dutch government system, especially in relation to the excise payment system. The cultural and economic factors of the Kampar Riau people on land ownership as ulayat property, heirlooms, and search assets which in custom determine a person's social status, position, and dignity are also a driving force for migration. Kampar people are required to balance inheritance land with search land as property ownership as the saying goes "children in the lap of nephews are guided, meaning that children are in the lap of land/treasures to search for, nephews are guided by land/treasures" becomes important. a type of plant that has been managed by the Kampar Riau community since the royal era, and has become an export crop for merchants who came from China, India, and Gujarat to the Kampar Riau trade center in its era (Center for Historical and Cultural Research, Ministry of Education and Culture. 1977:392-393).

The development of education in Sumatra in the 1910s, especially in the field of Islam, was marked by the spread of ukwah-ukwah in Indonesia, the Malay Peninsula, and Southern Thailand, the demand for preachers, and the establishment of religious education centers became one of the factors driving Kampar Riau people to migrate. . Haji A Malik, a nomad who graduated from Singapore's Al Junid School, who succeeded in establishing a madrasa in Bangkinang (Kampar Riau) in 1924 is a testament to the success of the Kampar nomads who became an incentive for other residents to migrate (Khalid. 1978: 50). Faqih Saidi, a Kampar cleric, also succeeded as a preacher in Bangi Lama, Batangkali (Selangor), Langgar (Kedah), Temerloh and Mentakab (Pahang) from the 1920s to the 1940s. The same thing was done by Haji Muhammad Saleh, who came from Kampung Air Tiris (Kampar Riau), preaching on the Nipah Bagan Datok River (Kampar Perak) in the 1940s - 1950s. can not be denied because of the affordable distance through the Straits of Melaka. The similarities between the ethnic groups, languages, and cultures of the two regions make communication and adaptation work well and even creates a sense of brotherhood and kinship.

The explanation above shows that the migration that applies to the people of Kampar Riau to Kampar Perak is due to the existence of royal relations and trade relations. The common language, customs, way of life, religion, are the most important factors. The differences that exist are only local variations. The tradition of wandering among the Kampar people is a factor that cannot be ignored because migration is actually a process in playing a role for economic and social development for the betterment of society. The politics of the Dutch colonial

government in Kampa Riau became the driving force for the emigration while the British government's policy in Kampar Perak was the pull factor.

The Kampar Riau people migrated to Kampar Perak via the Kuala Dipang River, Kampar River, Kinta River, Teluk Intan and Perak river to Kuala Kampar. The week of Malim Nawar in Kuala Kampar has become a stopover for Kampar people while doing their business. From Kuala Kampar they stopped by several villages to sell their wares. The trade they do year after year is growing and getting more advanced, as evidenced by the rows of Kampar people's stalls in the Malim Nawar Kampar week. Some of the nomads decided to mastautin (settled) and some of them married the locals.

Since 1894 when the British officially opened tin mining in the Kampar area, Mohamad Jabor, a Malay leader who came from Sumatra, opened a village in the lower reaches of the Keranji River. This existence prompted Jabor and his followers to mine tin in the traditional way, namely digging small holes at the foot of the hills and panning on riverbanks and in low areas containing water catchments. Jabor also informed the British government about this situation (JBM Leech/regional employee and majistret in Kinta) who then cooperated and selected areas on the banks of the Keranji River, Larut, Matang in the North Kinta Valley, Perak, around Ipoh, Papan, Jelapang, Lahat and Batu. Elephants for tin mining land. Traditional mining businesses have turned into modern methods using pam palong and match boats. This modern mining technique has succeeded in mining large amounts of tin. This condition is a job opportunity for local residents and immigrants.

The rapidity of the mining industry encourages the movement of people from other regions, including Indonesia. The rapid development of Kampar proves that tin mining plays an important role in the development of Kampar, equaling other regions in Malaysia such as Ipoh, Taiping, Teluk Intan, Kuala Lumpur, and later Seremban. The progress of Kampar Perak as a commercial center has received appreciation from the British government by building infrastructure facilities to facilitate the distribution of tin, while for the residents, hospitals, schools and clean water facilities have also been built. This opportunity was also used by the people of Kampar Riau to migrate on a large scale to Kampar Perak. Migrants who already live in Kampar Perak become liaisons and provide convenience to migrants who come later by providing temporary accommodation as a place to live before they succeed in their commercial work. (Tanjung. 1998:132).

Abdul Samad bin Tunggal, a rubber merchant from Kampar Riau, to be precise from Muara Sungai Loloh village, together with Ibrahim, Jaya, Abu Bakar, Jamin, Malim Salawat were known as explorers of Kampung Batu Melintang in Tapah Perak in 1905. Ten years later (1915) after successfully opening agricultural land and settlements, they returned to Kampar Riau, then brought a group of other immigrants (Muhammad Dani, Muhammad Jodi, Mohammad Nasib, Datok Melano, Katik Jalaluddin, Zainal Abidin, Jali Session, and Rosul) to expand the agricultural land they manage and residential development. The nomads worked

diligently in slashing, slashing, and burning forests as well as establishing settlements for the expansion of the area, especially rice farming and plantations. They also do other jobs such as fishing and trading in other villages such as Sunut village and Sungai Masin village in Batangkali Selangor, in addition to taking wages for cutting down forests to open new fields and gardens, in collaboration with local communities.

The next migration of the Kampar Riau people (1920-1930s) was pioneered by Zainal Abidin who succeeded in clearing agricultural land and establishing the Parit Sebelas village in Tapah Perak. Together with other immigrants from Indonesia who had settled earlier (Javanese, Bugis, Bawean, Banjar) they succeeded in clearing land for rubber, coffee, and coconut plantations, as a manifestation of the Law on Lands for Deposits of Malays passed by the British government. This success was considered by the British government as an important development in the progress of the Malay Peninsula, so that later it was appreciated by providing relief from land taxes, giving six acres of land for each new land clearer (Forguson. 1959:14). This news was then disseminated to the village of origin, and became an attraction and trigger for the Kampar Riau people to follow in the footsteps of the previous nomads. Traders who often go back to Kampar Riau to Kampar Perak eventually bring their families and other nomads to migrate and live permanently in Kampar Perak, usually each trader brings 10-20 migrants. This condition made the newly opened village even more crowded because the population was increasing, especially Malays (immigrants from various regions in Indonesia, categorized by the British government as Malays). Various activities according to talent are carried out by the nomads, some are farming, catching fish, working in government gardens, doing business, trading, opening shops selling daily necessities (runcit shops), and teaching the Koran.

In its development, the Kampar people expanded their territory to several areas which later became the focus of the Kampar people such as Teluk Intan, Manik River, Bagan Datok, Tukang Sidin River, Nipah River, and Tapah (Razak.1982:42-45). The later migration of the Kampar Riau people (1945 - 1957) was generally no longer in groups but rather on their own, as was done by Mohd Yusuf bin Maatan (Danco). He migrated to the Peninsula due to economic suffering at the beginning of Indonesia's independence. His persistence in working in coconut plantations belonging to the Javanese and Banjarese enabled him to build a house in the village of Sunut (Tapah), and to make his house a temporary shelter for other individual migrants from Kampar Riau. This situation continued until the independence of Malaysia (1957).

#### **b. The spread of the Riau Kampar people in Malaysia**

The existence of the Kampar people in Perak, known for their persistence in being farmers, merchants, pious, and adhering to 'adat based on syarak and syarak based on the book of Allah, syarak calls adat making', has now spread to various countries in the Malay Peninsula, and live mingle with other ethnic communities who came



from Indonesia such as Javanese, Bugis, Mandailing, including the local community. Until now the spread of the Kampar community in the Malay Peninsula is becoming increasingly widespread. Among the villages and settlements of the Kampar people in Malaysia are the villages of Hutan Melintang, Teluk Intan, Tapah, Parit Buntar, Slim, Tanjung Malim, and Batu Gajah in Perak. In Selangor they are found in the coastal areas of Kuala Selangor, Sabak Bernam, Batang Kali, Kajang, Sungai Masin, Ulu Yam, Kuang, Rawang, Kampung Medan Petaling Jaya, Sentul, Shah Alam, Klang and Gombak. In Pahang, it is located in Dong village, Raub, Jerantut ferry, Kuala Kerau Market, Kerdau, Batu Satu Temerloh, in Batu Kapur, Tanjung Krayong Mentakab, and Ara Temerloh River, Batu Eight Kuantan. In Johor, they live in the village of Batu Empat, Jalan Kota Tinggi Mersing. Their main occupations are generally farming and trading.

The Kampar Riau immigrants who have a diaspora in Malaysia, have grown to expand to various countries. For those who are married to local residents, they have also become Malaysian citizens of Kampar descent. Some of them still inherit the language and culture of Kampar and keep in touch with relatives in Kampar Riau (area of origin), although there are also those who have lost contact with their origins.

The long journey and development of the Kampar people in Malaysia has contributed to the progress of the Malay Peninsula, as well as becoming a big and famous person in Malaysia. Among them are Datuk Bahaman (Hero from Pahang Country), son of Arshad Hassan, a bus transportation entrepreneur in Temerloh named Temerloh Bus Company and UMNO politician from Pahang country. Sudirman Arshad, songwriter, singer, famous Malaysian actor, writer, painter, and businessman. The youngest Arsyah and Romlah who were born in Temerloh Pahang on May 25, 1954 won the Asian Singer Award which took place in London, England in 1989. Upon his return from London he was dubbed the “entertainer of the people, artist of the people, and the Elvis of Malaysia”. His grandfather and grandmother were Kampar Riau people born in Bengkinang who migrated to Temerloh Pahang. Sudirman is the youngest child of six children from his mother, Hajjah Romlah Dahalan is a politician as Chairwoman of UMNO Pahang and the First People's Representative representing the Temerloh area, Pahang. By his mother, the name Sudirman was inspired by the name of an Indonesian independence fighter, General Sudirman. He studied up to university level to college at Universiti Malaya Kuala Lumpur. Sudirman became known as a singer when he won the Bintang RTM title which was held in Melaka on August 10, 1976. At that time, he performed the songs Flute Bambu, Big Spender, and Jali-jali (a Betawi song).

Rahmad Kurniawan ST, MIT, a lecturer in Informatics Engineering at the Sultan Syarif Kasim Riau State Islamic University, said that many Kampar students who have completed their studies, both at the S2 and S3 levels, have been successful in their careers, for example, becoming deputy dean and head of the Postgraduate

study program at Malaysia, some of them even become professors. Some of the Kampar community leaders in Malaysia are Azman Bin Daud who is known as Mamak Azman Kampar is the Coordinator of the Malaysian Kampar Association (IKMAL) and a martial arts teacher. He succeeded in making Kampar proud by making the original silat of Kampar people the cover of the Malaysian Martial Arts magazine published in January 2015. The success of Kampar people in Malaysia is known as a stereotype with the term "mano dumped, mano iduik" which means wherever Kampar people live, God willing, they can still live.

### **c. Social Relations of the Kampar Community in the Industrial Revolution Era 4.0**

Yes, I am a Kampar from Indonesia, said Mira. Grandma (Uwo) Mira migrated to Kuantan Pahang from Kuok Bangkinang (Kampar Riau). In the past, many Kampar people came to Malaysia such as Perak, Pahang and Kedah. Kampar people are famous for their good trade. The current of modernization has eroded the traditional characteristics of the Kampar people, although they are still found in some village areas around Kampar Perak, which look traditional, especially in terms of language with their distinctive accent. Atok Moyang (Uyut) Mira named M Arif Ismail, and Uwo Mira named Kamilah bint M Arif are the 10th child who migrated to Malaysia with his brothers Ahmad and Yahya, while the others live in Kuok, Kampar Riau.

Uwo Puong, one of Uwo Kamilah's younger brothers, still lives in Kuo, where we visited Hari Raya in 2018. Even though it was the first time we met, Mira with Zyzool (husband) and a child were treated with affectionate brotherhood that caused deep emotion. Uwo Puong also introduced Mira to other relatives such as Uwo Rofi'ah with her children and grandchildren while telling the story of Uyut M Arif Ismail's lineage. Among the stories are, the fame and fortune of the late Uyut Mira, a merchant in ancient times. His house, which is still found today is a testament to his fame, whose floors were imported from China, the roof tiles from France, and the craftsmen were specially imported from Singapore, built in 1930. This old house is now inhabited by Abang Indra Gamal (grandson of Uwo Khodijah) and his family or Great-grandson Uyut M Arif.

Mira was also taken to visit Mara's relatives who were still in Kuo, one of which was the house of Etek Rani (Uwo Rofi'ah's daughter) where we stayed two nights in Kuok. Mira was very impressed because until now Uyut M Arif's old house still stands firmly in Kuo village. Thank you to all of you! So far, Mira has only heard stories from Uwo Kamilah, now she has arrived at Kuok, where Mira came from as the third descendant from Kampar Riau. Here is a photo of Mira with her siblings against the background of Uyut Mira's old house (The story of Mira & Zyzool on FB/accessed November 15, 2021).

Another story of the embodiment of social relations between the Kampar Riau community and Kampar Malaysia, especially the 4.0 millennium era, is that in 2002, Amir Baharudin, a Kampar person based in Pahang, initiated the Kampar community association throughout Malaysia in collaboration with the local

government of Kampar Riau held a cultural mission through performances held in Universiti Malaya Kuala Lumpur, Mentakab (Perak), Kuantan, and Melaka, from 23 November to 03 December 2005. The lumus curing effort was carried out until it was approved by the Malaysian government. This activity was sponsored by the Malaysian Army, and the Kampar Riau group led by Helmi Syukra, Head of the Regency Tourism & Culture Office.

After the cultural mission activities ended, the Kampar Malaysia community association tried to get government approval to get legality. The efforts made were successful with the Malaysian government acknowledging the letter No: 0538-08-WKL dated March 19, 2008 under the name of the Malaysian Kampar Community Association (IKMAL) chaired by Dt Amir Baharudin, and inaugurated by Dt Saifudin Abdullah, Deputy Minister of Higher Education in Kuala Lumpur on April 11, 2009. The inauguration of the IKMAL was attended by the Kampar people of Malaysia who came from various countries such as Perak, Pahang, Selangor, Kedah, and who represented the Kampar Riau regional government.

On November 4 – 7 2009, IKMAL received an invitation to attend the Kampar Cultural Week in Bangkinang, Riau, Indonesia. The invitation was fulfilled by sending Dt Amir Baharudin, Nasrun Osman, and M Rafai Komtom from IKMAL. IKMAL activities continued through a grand meeting after receiving approval from the Malaysian government on March 10, 2010 held in the village of Hutan Melintang Perak, inaugurated by YB Dr Ahmad Zahid Hamidi, Malaysian Defense Minister sponsored by YB Dt Seri Dr Ahmad Zahid Hamidi. The meeting was attended by around 700 Kampar residents throughout Malaysia and 25 people from the cultural/art group Sanggar Galigo from Kampar Riau, chaired by Dt Bagindo Drs Latif Hasim. March 20, 2011. The second grand meeting was held at Simpang Lima Sungai Besar Selangor, inaugurated by YB Dt Hamzah Zainudin, Deputy Minister of Cultivation & Commodity Companies, and attended by the Regent of Kampar Riau with his staff and the arts/cultural group of the Education and Culture Office of Kampar Riau, sponsored by Dt Sri Mohd Najib Tun Abd Razak, Dt Seri Dr Ahmad Zahid Hamid, Dt Hamzah Zainudin, and Dt Hj Ramli Norani. On 20 – 23 July 2011 the Kampar Culture Week in Bangkinang Riau, was held again. IKMAL was represented by Dt Osman Kasap (vice chairman), Ismail Jidin, and Adnan. Furthermore, on December 3, 2011, a seminar on the History of the Kampar Melayu Society was held in Kuala Lumpur, inaugurated by Dt Wira Dr Afifudinn Omar. Speakers came from Kampar Riau, Pagaruyung, Kampar Perak, Pahang, and Kedah. Around 400 people from Kampar Malaysia and Kampar Riau Indonesia attended.

The social relations between the Kampar Malaysia community and Kampar Riau continued by holding the Islamic Prime Forum and Cultural Night which was inaugurated by YB Dt Haji Mohd Sharkar Shamsudin (Pahang). The Kampar Riau cultural troupe was chaired by Mr. Ibrahim Ali (deputy regent of Kampar Riau). The event was sponsored by Dt Sri Mohd Najib Tun Abd Razak, Dt Sri Adnan

Yaakob, Dt Seri Dr Ahmad Zahid Hamidi, Dt Mohd Sharkar Shamsudin, Dt Saifuddin Abdullah. On September 13-16 2012, the Kampar Culture Week in Bangkinang, Riau, Indonesia was held. IKMAL also played a role in poetry exhibitions and competitions led by Hj Abdul Mois Hashim as group leader. The continuity of the relationship between Kampar Malaysia and Kampar Riau continued with the holding of a Seminar on Archeology, History and Malay Natural Culture at UKM Bangi on 15-16 October 2012. IKMAL gave a stage for Dt Bagindo Drs Latif Hasyim from Bangkinang to be a resource person by presenting a paper entitled 'Tracing the History of Kampar'. Continued to the Serantau Cultural Seminar at the National University Art Stage, Bangi. On 20 July 2013 IKMAL held a dialogue and iftar event with the Kampar Pekanbaru Riau Community Forum (FMKPR) in Bangi. Also present H Firdaus SE, Mayor of Pekanbaru. A month later, on August 13, 2013, to be exact, IKMAL attended the inauguration of the Kampar Serantau Community Forum and the Kampar Riau Cendakawan Forum at the Halal Bihalal event held at the Prince Hotel Pekanbaru. Also present were H Firdaus SE (Mayor of Pekanbaru), H Jefri Noer (Regent of Kampar), Ibrahim Ali (Vice of Regent of Kampar), Brigadier General H Salleh Jasit (Former Governor of Riau).

In strengthening friendly relations, Kampar people in Malaysia every year try to return to Kampar Riau, especially on Hari Raya. On 14 -17 August 2013 the IKMAL group went home together for Hari Raya and gathered with relatives. They were also welcomed by H Firdaus SE (Mayor of Pekanbaru) and Bpk H Zubir (Head of the Tuok Mudo Malay Tribe, Muaro Uwai). In addition to celebrating the holidays, the return home program is also carried out to find ancestral villages and relatives in Kampar while traveling to Paya Kumbuh, Bukit Tinggi and Batu Sangkar. The return visits by the people of Kampar Riau continued as teachers from the Bangkinang Association of Early Childhood Educators (HIMPAUDI) led by Mr. Bustami explored the Kampar settlements in Pahang (Mentakab, Temerloh, Kuantan and Raub), Selangor (Kuang, Batang Kali and Sg Besar) and Silver (Cape Malim). On that occasion, the Kampar Regent Azis Zaenal and his wife (Nu'aini Azis) the Deputy Regent of Kampar Catur Sugeng Susanto, several employees within the Kampar Regency Government, traditional and cultural leaders (Abdul Latief Hasyim), and Kampar history researcher (Asynin). In his speech, the Regent appealed and invited the people of Kampar overseas, to be ready to compete with other communities according to their respective talents to be able to play a role in generating the economy of the community in Malaysia and the economy of the community in the area of origin (Kampar Riau). President of IKMAL Amir Baharuddin in his speech thanked the Regent of Kampar and the delegation and hoped that the relationship could be fostered and continued. On that occasion the Regent of Kampar also received a painting of himself by the Kampar painter Khalil Zuhdy.

#### 4. Conclusion

The explanation above shows that the migration that applies to the people of Indonesia to Malaysia is due to the existence of royal relations since the times of Srivijaya, Siak, Johor, Bugis. Continued to trade relations, and marriage. Since the 19th century and several decades of the 20th century the emigration of Indonesians to Malaysia is not a new phenomenon, the common language, customs, way of life, religion, and political system are the main factors that strengthen relations between the two countries. The only difference is local variation. The tradition of wandering among the Indonesian people is a driving factor for migration because migration is actually a process in playing a role for economic and social development and community progress. Indonesian migrants have participated in advancing development projects designed by the British government, especially areas for agriculture, plantations, labor systems, and settlements outside Bandar.

Descendants of Indonesia who until now live in various parts of Malaysia in their daily lives still carry out the culture of the area of origin. Cultural shift occurs by adjusting to the local culture as a result of assimilation and acculturation. Filling each other or giving and receiving forms, for example in language (conversation), food, customs, at wedding ceremonies, and traditional clothes. The Kampar people who have now become Malaysian citizens are descendants who came to the Malay Peninsula since ancient times and have lived for generations spreading across various regions (countries). The Kampar people in Negeri Perak who, even though they have become Malaysian citizens, still use the Kampar language as their mother tongue. They assume that the use of language and the implementation of culture as done by their ancestors in the area of origin is an effort to preserve culture in the overseas area, because the local community welcomes their existence.

Awareness of the historical traces of the emigration of various ethnic groups from Indonesia to the Malay Peninsula (now Malaysia), especially the Kampar people should not raise the problem of cultural ownership as has happened in the current industrial revolution era, because it is very possible that the immigrants who came to the Malay Peninsula since the heyday of Malacca as a the center of world trade in Asia is the Kampar/Indonesian people who bring their culture and implement it in the overseas area, for example Reog. Likewise with Gordang Sambilan from Sumatra (South Tapanuli/Mandailing), the arts of Aceh, Banjar, Kampar, Bugis, Kerinci, and others. So the culture that is currently in existence in Malaysia by immigrants/immigrants from Indonesia, especially those who have become Malaysian citizens, belongs to the local community. The embodiment of Malaysian culture is now a cultural possession resulting from the assimilation and acculturation of immigrants that need to be preserved for the sake of harmonious relations between Indonesia and Malaysia as a cognate nation.

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