

Conference Paper

Muntok Society in the Globalization Stream Political Ethnic Tionghoa and Malay

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With the passage of time and the tide of globalization, the city of Muntok has witnessed significant development. However, studies of Muntok relating to political changes in the last 10 years are still uncommon. This study focuses on the impact of political globalization on the interaction of Chinese and Malay ethnic communities in Muntok, Bangka. This study used qualitative approach with a literature or library study methodologies. According to the findings of the study, political globalization has the following effects: 1) increasing the use of public rights votes in general elections; 2) increasing the public vote of ethnic Chinese and Malay in political elections; and 3) increasing the involvement of Malaysians and Chinese in public elections because globalization does not arrange the vote for Chinese people. Many Malay people also choose the Tionghoa people. Finally, 4) there was a balance in the regional government in Muntok Bangka West between 2016 and 2019 (H. Parhan Ali (Malay ethnic) as Bupati and Markus (Tionghoa) as Deputy Bupati) and 2021–2026 (H. Sukirman as Bupati and Bong Ming Ming (Tionghoa) as Deputy Bupati). In conclusion, the significance of political globalization for the Muntok Bangka society is favorably evaluated, and the consequences of ethnic misunderstanding because of the Muntok society's political globalization can be developed in historical learning material.

Keywords: Muntok, politics, globalization, Tionghoa Malay, Bangka

1. Introduction

Sultan Mahmud Badaruddin Jayawikrama (1721–1756) established Muntok City on September 7, 1734 AD [1]. Sultan Mahmud then assigned the city of Muntok to Wan Akub, a Chinese descendant who arrived from Siantan to handle tin mining [2]. This settlement grew to be an important trading center for tin and white pepper on the island of Bangka. Tin, in particular, became an attraction for migrants who are experts in tin matters from China, Siam, Cambodia, and Siantan, and Muntok eventually became regarded as a cosmopolitan city [3–5].

Given the city of Muntok's ethnic diversity, ethnic mixing has occurred, particularly between Chinese and Malays. Because there is essentially no evident social friction

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in ethnic situations in both Muntok and Bangka Belitung in general, the assimilation of the two ethnicities is believed to be fairly intimate [6]. Along with its development, the unity of these two ethnic groups has grown in many ways, including in cultural, social, economic, and political dimensions. The socio-cultural situation of the people in Muntok is marked by peaceful exchanges between Malays and Chinese. Individual differences are eroded as a result of a high-tolerance attitude. The Malay ethnicity is the largest ethnic group in Bangka Belitung, and it should have excellent ties with the second-largest Chinese ethnic community [7]. On the economic front, the Malay and Chinese groups of Muntok continue to live in nearly identical conditions. In terms of employment, both Malays and Chinese work as farmers, entrepreneurs, civil servants, and government employees. Both Malays and Chinese have the right to participate in politics. In practice, Malays and Chinese can sit together in some positions in politics [8].

Muntok has seen several changes as it has grown older in the middle of globalization. However, research on the city of Muntok in relation to political trends is still uncommon. For the past five years, Muntok research has been focused on tin, both from a mining technological standpoint and the study of the impact of tin mining on social, economic, and cultural factors. There are also studies on agricultural themes (pepper, rubber, and oil palm), the maritime sector, and Muntok City's tourism potential [9–27].

This study will concentrate on political changes in Muntok, specifically how political globalization affects the interaction between ethnic Chinese and Malay groups in Muntok, West Bangka. Sunarya et al. once wrote a paper about political studies in West Bangka. This article emphasizes the political engagement of the inhabitants of Air Belo Village in the democratic party in three elections for three seasons (2004–2009, 2009–2014, and 2014–2019), raising locality in Air Belo Village, Bangka Barat.

According to the findings of the investigation, the political engagement of the people in Air Belo Village is voluntary; hence, the practice of abstention is small [28]. This shows that political changes in Air Belo Village have advanced and community awareness has increased. Ibrahim et al. have also written a review, but the study is not confined to Muntok City and instead focuses on Bangka Belitung in general. The function of Chinese politics is inextricably linked to economic stability as well as socio-cultural exchanges with ethnic Malays. There is no denying that capital is power, and it demonstrates that a harmonious society can compete, but only with clever management. The political rivalry between ethnic Malays and Chinese is not one that has the potential to spark bloodshed [29].

Given the scarcity of research on the impact of globalization on political developments in Muntok City, the writers are eager to delve deeper into this subject. Today's globalization has an impact on many disciplines, including politics. The rise of technology that allows countries to interact over the internet is one of the aspects that contribute to globalization [30]. The term "globalization" refers to a process with specific characteristics. First, cross-country dispersion happened in numerous domains, such as sociocultural, political, and economic.

Second, social life is becoming more intense. Third, the interaction effectiveness and global process are both faster. Fourth, there is a restriction from local to global effects and vice versa [31]. Globalization can ultimately entail internationalization, liberalism, universalization, and westernization [32]. In this scenario, globalization is regarded both negatively and positively. Globalization is viewed negatively as a type of neocolonialism by industrialized countries to impose forms of culture and consumption. In a good sense, globalization is a process that can result in a more tolerant and responsible global community [32].

Political globalization is a global struggle to realize the goals of globalization actors, which include all governments, intergovernmental organizations, and international and transnational corporations. Political globalization has numerous effects in Indonesia, including the rapid development of commerce, culture, and communication; the fluctuation of foreign investors; increased attention to human rights issues; and the possibility of internal problems becoming international problems [33]. According to Anthony Giddens, globalization is the strengthening of global social ties that connect distant locations in such a way that local events are impacted by events occurring miles away and vice versa [34].

This study tries to dissect the political case in Muntok City on globalization. A theory states that when globalization is shown in political phenomena, the most important thing is about the exercise of power, supervision and control over people and territories [34]. Globalization will have an impact, either favorable or harmful, depending on the qualities of society and its historical context.

Muntok City, no stranger to globalization dynamics, deviates from its history, which has long been acclimated to outside interactions. This condition is also represented in Muntok's mixed society pattern. With the presence of ethnic Malays and Chinese, this study is essential in determining how much globalization has permeated Muntok politics. To use a term from Ibrahim, the daily behavior of the Chinese population in Bangka demonstrates habituation in all domains. Particularly in interactions with Malay people. This habit made the Chinese people feel very welcome in Bangka [29]. The question

is whether these two ethnic groupings can reduce all sorts of political contestation sentiment in Muntok in the long run as globalization becomes more intense.

2. Research Methods

This paper is a qualitative study that employs a literature review [35]. A literature review, also known as a literature study, is the endeavor of researchers to gather material relevant to the research topic. Print and non-print sources of information are used to trace information. Print sources include books, scientific studies and research, newspapers, journals, dictionaries, regulations, and other printed sources [36].

Several stages are involved in this literature review research, including (1) gathering both primary and secondary sources, (2) categorizing data based on the formulation of the research problem, (3) moving forward with data processing, (4) data presented as a research finding, (5) the process of abstraction to obtain information or facts, and (6) the stages of interpretation to draw conclusions [37].

The data analysis technique used in this study is content analysis. This content analysis seeks to produce valid results and can be extended based on the situation [38]. This analysis will begin with the process of picking, then comparing, merging, sorting out numerous meanings, and discovering significant information [39]. In the final stage, libraries are still being checked, and the literature found is being re-read to avoid misinformation [40].

3. Results and Discussion

3.1. Learn about Muntok City and its history

A Dutchman visited Muntok in 1858 on his way to examine the potential of botany in Bangka. He appears pessimistic, though, by describing Muntok as a barren city, which is believed to be valid for Bangka [41]. In actuality, Muntok appears desolate because it is surrounded by beaches, as opposed to other sections of Bangka that have agricultural fields. Muntok City is a historic city in West Bangka Regency. In general, this city has a settlement plan that is divided into three clusters depending on ethnic groupings, namely Malay, Chinese, and European [42]. The Malay and Chinese groups are concentrated around the coast. The European cluster is located further away from the coast, or to the north, then the two other clusters, Malay and Chinese. The ruins of these three groups include religious structures, dwellings, public facilities such as

schools, offices, and jails, and defense structures such as forts and lighthouses. It is not surprising that many historic European-style structures can be seen in Muntok City.

This city has many historical remains, as seen by the relics of the great ancient buildings that line the city center. There is even a structure that serves as a tin museum. The Tinwining Bedriff Bank Building, the Chinese Mayor's House, Kong Fuk Miao Temple, Jami' Mosque, Ranggam House, Menumbing Guesthouse, Tanjung Kalian Light Tower, Chinese Mayor's Warehouse, British Warehouse, and other historical monuments can be found in Muntok [43].

Muntok has also witnessed Indonesian leaders' struggles. President Soekarno and Vice President Moh. Hatta were briefly exiled in Muntok City [44]. This exile is intended to put an end to the political activities of these two individuals, which are said to be harming the Dutch colonial movement [45]. President Soekarno was initially banished to Prapat, North Sumatra, while Moh. Hatta had previously been exiled to Muntok, Bangka, by the Dutch. Soekarno was transferred to Bangka a few months later [46]. Not only Soekarno and Hatta were exiled in Muntok, but so were six other figures: Moh. Roem, Mr. Ali Sastroamidjojo, Agus Salim, Mr. Assat, AG Priggodigdo, and Suryadharma [47]. These characters were exiled in Muntok at two locations: Muntok Guesthouse and Menumbing Guesthouse [48].

When it comes to natural wealth, it has previously been stated that tin was once one of Muntok's core commodities. Unfortunately, Muntok City's past wealth has left a legacy for the present. Many tin mining pits were abandoned. This has an impact on environmental devastation, both on land and at sea [7]. One of the government's measures to address this issue is to repurpose an abandoned tin mine site into a strategic potential location. The West Bangka district administration uses Kolong Tin, or former tin excavation, as an aquaculture area [49].

Muntok City, in addition to being known for historical events and legends about the popularity of tin throughout its period, is also rich in natural features, particularly beaches. You will see the neighboring beaches that draw attention as soon as you arrive at Tanjung Kalian Muntok Harbor [50]. This is one of the draws for visitors from outside of Bangka.

Nonetheless, Muntok's historical significance is inversely related to current reality. Some city analysts regard Muntok City as an unhealthy city. The economic slump connected with the industry's ups and downs in the early 1990s had an effect on the price of tin, which eventually became the cause of Muntok's economic downfall. Muntok City is still far from rebounding, according to a 2012 survey, as compared to other cities in Bangka. The physical structure of the city, as well as the livelihoods of its inhabitants,

appear to indicate economic stagnation. Muntok City's existence appears to be lonely, if not a dead zone. Muntok is only used as a connecting point between the main port and other locations [51]. Muntok City's recovery must begin with revitalization. As a result, the government's participation is required to encourage the community to work together to advance this sector once more [51]. It can become a fresh encouragement and nurture community trust through the encouragement of the local government, which is driven by the regent and deputy regent, after being dissolved in economic instability thus far.

3.2. Muntok's ethnic inclusivity

Muntok metropolis is a multicultural metropolis with a wide range of ethnicities. The Malays and Chinese, Muntok's two major ethnic groups, have stories of countless romances. Muntok is adjacent to Siantan, since the first leader appointed by Sultan Mahmud to handle tin mining was from Siantan [52]. Muntok has now become one of the most prominent cities in Bangka due to its economic importance. Since the rise of tin mining, many influences have begun to emerge, and a pattern of ethnic diversity has emerged. Especially with the enormous influx of mining laborers from China and Siantan.

These workers rarely return to their home countries, resulting in cross-marriages [3,4,53]. This also paved the way for the spread of Chinese breeders in Bangka, particularly in Muntok. This friendship has lasted until the present day, and the inhabitants of Bangka Belitung, especially Muntok, have their own ideas of how to preserve good relations with people of different ethnicities. Both Malays and Chinese continue to approve of the two ethnic groups' close ties. It will be much more visible when specific nationalities celebrate holidays, as seen in daily encounters. During the Islamic Malay holidays, it is customary to pay visits to relatives of Chinese descent. It is traditional for Malay Muslims to visit neighbors or friends who are celebrating Chinese New Year during the Chinese New Year [8].

These two races' characters mutually support one another. The Malay people's openness inspires the Chinese people to be open as well. The inclusivity of these two ethnic groups has existed for a long time, and the Muntok geography is quite beneficial. Muntok, which is located on the seaside, is used to receiving visitors from outside, and local folks will greet them in the same manner that they do with their villages. Furthermore, there are several Bangka Malay communities that subscribe to the value of "dak kawa nyusah." A negative attitude toward this value indicates that you do not want to worry yourself with renewable energy initiatives or processing mining

permits [12,54,55]. However, the word “dak kawa nyusah” has a positive connotation, referring to a character that avoids interfering in the business of others and a type of tolerance [56,57]. This openness is prevalent in ethnically mixed communities such as Muntok.

According to one study, inclusion is the key to properly managing diversity [58]. This inclusive attitude must be maintained in order to build harmony in a community comprised of many nationalities. Education is one approach to cultivating this mentality. This is consistent with Imray and Andrew’s statements that learning is a goal while education is a means to an end [59]. The teacher’s function is crucial because it mediates teaching in various ways. In contrast to this idea, one’s inclusiveness is supported by a solid education or regular travel outside. A study, however, suggests that children’s enthusiasm for education in Bangka has declined. People in this area are no longer spectators as a result of tin mining. Everyone, from youngsters to adults, can act as a balancer. Pembangan are individuals who can scavenge and separate tin from the rest of the tin. Although being a balancer does not involve any funds, the outcomes can be sold even if they are of poor quality. According to one observer, many children are no longer interested in attending school if they can make 50,000 rupiahs in a single day. Parents are also unconcerned about this; the most essential thing is to make money [60]. This condition is, of course, under the guise of financially assisting parents whose lives are designated as disadvantaged. If the path is followed again, there will be a distinction between inclusive character and education in Bangka. Although it cannot be stated for Bangka as a whole, there is undoubtedly something that is a priority in this case, namely finance. Certain people have enough to worry about without having to worry about things other than their livelihoods.

3.3. Muntok's political reality as a result of globalization

Politics is an important area for any location, and it is a sign of the development of human life. Humans are the primary actors in politics; therefore, studying politics will always include human components. According to Anton H. Djawamaku, the essential unit of political analysis is one’s individuality [61]. The political system has outputs and inputs, and the inputs are classified as demands and supports. When it comes to support, the first can take the form of financial resources, while the second can take the form of political resources in the form of participant efforts and voting. Second, demonstrate willingness by paying taxes, following the law, and so on [62].

When discussing politics in Muntok, it is not only about the political story of Soekarno's exile; a larger view can be researched in a modern manner. It is not a novel discovery to link Muntok with the atmosphere of globalization. Long before the buzz of globalization became more audible, ethnic Chinese and Malays in Muntok were already framing the effects of globalization in their daily encounters. More on globalization politics: What is feared from the repercussions of globalization appears to be answered calmly by the residents of Muntok. Domination is practiced in complete accord at the ethnic level.

In reality, the political conditions in Muntok are regarded as proportionate, with ethnic groups, notably the Chinese and Malay ethnicities, playing a balanced role. Globalization has an impact on Muntok politics, not just for practical political actors but also for participation. A participant is someone who participates in a group activity with others [63]. Participants in this context included members of the community, both ethnic Malays and Chinese.

The tide of globalization created the path for each community in Muntok to exist. Furthermore, the democratic climate in Indonesia has spread to all regions, including Muntok. This fantastic chance does not only benefit the top class; it may also benefit those at the bottom. The phenomenon of candidate selection in democratic parties demonstrates diversified engagement. People's right to vote in general elections has increased in the area surrounding Muntok itself [28]. The use of ethnic Chinese and Malays' public votes in political elections has also expanded [64]. This suggests that the participation of Malays and Chinese in general elections as a result of globalization has not diminished the number of votes cast by Chinese citizens. The macro influence that can be noticed is that there is a balance in regional governance; in Muntok, West Bangka, H. Parhan Ali (Malay) was elected as Regent and Markus (Chinese) as Deputy Regent for the 2016–2019 period. H. Sukirman (Malay) was elected Regent in Muntok, West Bangka, for the year 2021-2026, while Bong Ming Ming (Chinese) was elected Deputy Regent [65–67]. A similar condition exists in the council membership (DPRD). People's delegates at this level were elected not only by Malays but also by Chinese citizens such as Nola and Suyenti [8,68]. Previously, an ethnic Chinese named Markus sat in the seat of deputy II of the West Bangka Regional People's Legislative Assembly [8]. Markus served as Deputy Regent of West Bangka from 2016 to 2019 and as Acting Regent of West Bangka in 2019 after Regent Parhan Ali died [69].

The descriptions above demonstrate that the impact of political globalization has been favorable. This good effect is, in fact, the product of government intervention that encourages tolerance. As a result, the lowest order for a region will be quite influential. That is, the government's role in managing the course of social processes cannot be

overstated. As a role model, the government must be able to support its people's spirit of cooperation and tolerance in order to develop a tolerant society.

4. Conclusion

Globalization essentially leads one's stigma in a negative direction, yet it differs from Bangka occurrences such as Muntok City. As indicated by the political happenings in Muntok, the march of globalization really strengthened tolerance in Bangka. The most visible manifestation of this state is the emergence of the democratic arena, which includes the contestation of prospective leaders. Cross-voting is allowed between ethnic Malays and Chinese, which implies that Malay participants vote for Chinese leaders and Chinese voters vote for candidates from ethnic Malays. The consequences were visible at the leadership levels, as Malay and Chinese pairs sat side by side as Regent and Deputy Regent. This syndrome is not limited to Muntok but also occurs throughout Bangka Belitung. Once again, the people of Muntok Bangka respond favorably to the meaning of political globalization.

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