

CULTURAL IDENTITY, COLLECTIVISM IN BORDERLESS SOCIETY¹

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ABSTRACT

This essay aim is to give a concept and perspective about the situation around the polemic between Indonesia and Malaysia of Reog Ponorogo art performance. In this article, there's so many contents that will talk about Reog in the dimension of culture product, polemic of the name, sovereignty of state, conflict that exist, and many more. Other main goal are to give position of Reog Ponorogo, which is becoming mist and unclear because claimed that declared in both side. Even though actually Reog as a culture product cannot be separated in state per state, This situation already trigger social change, showed by (Mostly) Indonesian's people that have a negative stigma in seeking Malaysian's people, even if they are in one tribe, "Melayu". By this paper also, Reog case will analyze from another point that (Hoping) can fix the relation of any side.

Keywords: Cultural Product, Reog Ponorogo, Art Polemic.

INTRODUCTION

We are a modern people, who always think rationally, shared everything mostly with calculations, and even do anything in the perspective of cost and surplus. The modernization perspective already taught to us since we are born, as Inkeles (2000) said, modern human are created by conditioning, no matter what, in all kind of human life. Conditioning means we are forced to do or accept something because it is good, and the other are bad, for example, eat with right hand is better than left hand, by the pattern of teach like that, conditioning happen, nowadays, we always looks weird to someone who eat by his/her left hand, sometimes we asking them the reason, and sometimes we think that we are better, just because we eat by right hand. Looks silly? Yes, but the point are, eating with right hand becoming a common sense and acceptable as our culture, something that universally true, absolutely no fault, so they who eat by left hand are someone that different from us, even if just in the glasses of "eating style".

In each of civilization, there always be a culture surrounding them. The source of it can become from anywhere; mythology, history, ancestors, and even just a tale. But culture in each civilization are very important things, without their existences, it will be hard for any people to survive in the nature. Culture can be seek in many context, such as values, norms, folkways, habit, and their beliefs. Culture give people a clear sign about what they should to do in each situation, so the can defend themselves. It also becoming the most effective law in the similarity of social punishment. Culture teach person, and by the ages, people modified culture, to support them, preventing them form any disasters, and the most important are make human life keep

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guard safety. With the adaptable culture, civilization are exist in this world, as long as they still believes and do the values or norms in it.

But we should not forget that in every civilization also have to manifest their own culture, there's a lot of way to do that. In a short way, we can called it as culture product. According to Koentjaraningrat (1994), civilization's culture can be defined and found by knowing what is the material that they use, the result, the artifacts, and other. Even thought we must still concern about what is the idea that backed someone to do that. In the ancient Greeks, developed cultured are reflected by their myth story, philosopher word, beautiful building, strong army, a thousand books that tell and teach us anything. In China, we found a lot of medicine recipe, war strategy, Great Wall, Emperor's Palace, and city organizer. In every place that human exist in there, culture always shown, and by that trace, we sometimes can easily say how this civilization can survive, how this one can't, why they need to build this, or where they saved the scroll. Everything were started in the name of culture, to internalized it into younger generations to keep it, to do it, and to modified it so their lives can be safe and exist.

The most interested point in talking cultural ideas and culture product are their positions that close enough with social side. In this case, we surely must talk about how can culture influence people and finally affected to social side which created social changing. The definition of Social Changing can be found in the research of Emile Durkheim, which is defined as there's a real changing in the substances of social pattern and social rules by some factors that maybe come from external or internal.

Social changing already happen in this world so many times, from ancient people into modern people like us. For example, in 3100BC when Menes becoming a King of Ancient Egypt, he done successfully to unite Ancient Egypt, the question is why? Because he send his engineers to make sailed ships and provide accurate navigation system, this is very useful to see other area that uncontrolled by him. The culture then change, Egyptian not only just a farmer, but they also becoming fisherman along of Nile River, and created a new social system in society, create a new gods to protect and give them a guidance. If you ask a modern example, we can find it easily when internet are released. It is not just information, picture, sounds, or video that can cross in every single part of human life, but also taste of food, political system, and even life style. We still considers about the impact that influence our society by the existence of internet, is it bad or is it good? The answer will always change, sometimes dramatically, according to modification that made to adapt that culture product.

Social changing always bring an effect, as my argument, there's a very strong relation between culture and social side. Whatever happen in the cultural place, such as; modification,

invention, or new technology to create more and more culture product, it will influence social side, giving them impact, either is good or bad. This changing can be feel when we talk about stigma, about how the perception of someone can be affected another person by the correlations of the culture that made. One of a good example are Elton John (EJ), musician from USA who hate internet so much, in 2002 he even said the analogy that internet kill our culture, he did not see internet as a cultural product. It makes a lot of critic and also support from all whole the world, with so many argument backed on each group, negative side said that EJ are traditional people, who selfish and cannot adaptable with new technology. Even some person give EJ the fact that all kind of his catalog can be bought via internet. This makes an ambiguous feeling and restless around people. Culture product who has seen as “Cult-Killer” in one way, then changed significantly as unmeaning statement in other way. Social world already feel that to prevent more negative impact of culture product, they must adapt it as a new way of life, because world is changed, and life must go on. Culture and social are like two sides of coin, if one fall and closed, people will always looking how to make it balance again, stand again so both sides can clearly shown. So there’s no ambiguous, and society can feel safe, can feel that they can survive.

We have seen that relation of culture and social in theorist and realist perspective are strong, that influence each other. The main case of this paper are talking mostly about interpretation of a culture product in different perspective can make a conflict, this kind cannot be easily done well by only patent rights or legal confession. Case can be open up by centralized the issue of Reog Ponorogo. One called this is an illegal claimed of Malaysia, other said this universal cultured that can be shown in anywhere. So what is the real problem? Is it only about patent rights? Claimed? Or there is something bigger behind this, some point that missed to see in the case. Moreover, we will also talk about good communication and ethics of one and other side so the situation that triggered conflict cannot happen again in the future.

WHAT IS REOG?

Before we talk about the real problem around Reog and the polemic, it is better for us to know first what is Reog. Then we can answer why this kind of product were very important. At least we can find 2 perspective in looking the source of Reog Ponorogo. One are come from Mythological side, then the second are come from historical based.

The firts one are told about how can Reog exist in the Ponorogo. The story was begin when Princess Sanggalangit always ignored every person who wants to proposed her, even thought she is very beauty, she wait until found a right men. After meditated in the mountain, Princess then get a vision, she will marry a men who can provide 140 twin horses and shown a

strange two headed animal dance. This vision becoming a guidance for everyone who want to marry this beautiful princess. One by one every stand back, they said that it is very hard to fulfill the requirements. In the end, there is only two king who sure enough can fulfill it. They are King Singabarong from Lodaya Kingdom and King Kelanaswandana from Bandarangin Kingdom.

Like the other tale, King Singabarong are a mean and cruel king, his body are human and he has a lion headed. He was a very tall and big man. Because his head are hairy just like a lion, he has a lot of fleas. Therefore he kept the peacock on the top of his head, the peacock always stand on his head everytime, whenever king felt itchy, he ask the peacock to eat the fleas. Different with King Singabarong, King Kelanaswandana were a very handsome person that seriously wants to marry Princess Sanggalangit, and he has a very strong supernatural power.

Both of the king try everything in appointment to find the requirements. Day after day and spy of King Singabarong tell the king that King Kelanaswandana already has 140 twins horses. Meanwhile King Singabarong still doesn't get anything. Feel very angry, then this mean king were decided to attack Bandarangin Kingdom to setal 140 twins horse. Big war were happen, hundreds troops are killed to protect their own kingdom until both king face one by one, when King Singabarong try to attack his enemy, he suddenly felt very itchy and cannot stand again, so he ask his peacock to eat the fleas. King Kelanaswandana did not waste the great opportunity, with his supernatural power, he whipped King Singabarong. Amazingly King Singabarong change into a very strange animal, because his peacock join into his lion head, he become two headed animal, then King Kelanaswandana immediately bring two headed animal and 140 twins horses into Princess Sanggalangit. After marry the princess, the couple are back to Wengker in Bandarangin Kingdom to kept the two headed animal, Wengker is the other name of Ponorogo.

From historical based, it is started when Ki Ageng Kutu, a men of Majapahit Kingdom who sad and angry of his King, Bre Kertabhumi (The last king of Majapahit Kingdom), because corrupt and to much obey his Chinese partner. Ki Ageng then runaway, to collect many young men and stands up a school to educate young leader. Ki Ageng realized that he and his army were to small to resist Majapahit, but then he performed Reog as a jokes to Bre Kertabhumi. "Lion Mask" mean The Great Kertabhumi, "Peacock Feather" mean the Chinese influence, then other instrument like "Red Clown" mean a small army of Ki Ageng who cannot fight againts the Reog. This art become very popular as a symbol of resistance in Majapahit society. Feel very scared about rebellion, Kertabhumi attack the school of Ki Ageng in hope stop the resistance. He success to destroy Ki Ageng's school, but he cannot stop the performance of Reog Ponorogo. Finally, to anticipate rebellion, he made a new storyline of Reog, causing this art were truly become a popular festival, not to launch a jokes on Kertabhumi.

Nowadays, Reog are modern art of Indonesia who's very popular until international world. In Ponorogo, Reog usually performed in big ceremony like wedding or some invitations. The storyline will flexibility follow the purpose of the ceremony. For example, if the wedding was held, then the storyline of Reog become loving and care. Combination between Reog and Kuda Lumping are the most popular tradition in Ponorogo Society. Reog Ponorogo usually plauded in 6-8 men, it is really depend on the storyline. 1 person using his teeth hold Reog mask, which is around 50-60kg. The unique are, this person doesn't have too big or strong, he just used meditation and sometimes supernatural power.

TWINS OF THE LION

In the end of 2007, people of Indonesia were shocked by the images that shown in the website of Kementerian Kebudayaan, Kesenian, dan Warisan Malaysia with the address <http://www.heritage.gov.my>. In the web page, there is picture that very similar with Reog Ponorogo in Indonesia. The differences are, this customize were called as Barongan and on the top of lion's mask, there's written "Malaysia". After this page released and open by many people, the problem then started, many people in Indonesia said that Malaysia already steal their national culture and their local product, especially people in Ponorogo, the place that Reog was born and become popular.

The controversy becoming more complex when Barongan which it actually Reog Ponorogo are claimed as a culture product of Malaysia (Even thought it is still an issue). Malaysia confess that source of Barongan Dance location are precisely in Batu Sangat, Johror, and Selangor. Constantly, protest and critic are come from all whole people of Indonesia, even artist of Reog in Ponorogo make a huge demonstration in front of Malaysia Embassy in Jakarta. They said that Barongan Dance are Reog Ponorogo, and claimed that they have 3 strong evidence. First are the design, pattern of dance, and instrument of Barongan which is same with performance of Reog Ponorogo. Second evidence are the lion's mask that use in Barongan Dance are made by Mr. Molok, one of the crafter in Ponorogo. Mr. Molok said that he sell 2 lion's mask to the Government of Malaysia a few years ago. And the third evidence are Reog Ponorogo already registered with serial number 026377 on 11 February 2004, so Ministry of Human Rights and Law in Indonesia should be known about this polemic. By that proof, artists of Ponorogo said that Barongan Dance are Reog Ponorogo and it is stolen by Malaysia. To reduces the tension of people in Indonesia, Departemen Kebudayaan dan Pariwisata Indonesia promised to learn and tell their investigation soon about this case.

In the November 2007, Mr. Datuk Zainal Abidin Muhammad Zain as a Malaysia ambassador of Indonesia said that Malaysia never claimed Reog as their national culture product, he explain that kind of art which is similar with Reog Ponorogo or maybe Reog it self can be found in Johror and Selangor because it's bring by Javanese who have migration to that place. But the name are not Reog, it is Barongan Dance.

SOVEREIGNTY, REOG, AND BARONGAN

In many case that involve culture, social, and country, people can easily talk about sovereignty of their state. This common sense were created because government and state are the most vital element to guard society. But is it true at all that case like Reog Ponorogo are related with Indonesia sovereignty? The answer may make a lot of people in Indonesia are disappoint. Because the truth are, this is not about sovereignty (At least, not all), it is about Reog Ponorogo position as a culture product that claimed by Indonesia is their original culture. Pretty good, but not enough. Let me give some example about other case with a same analogy of Reog, do not go too far until Malaysia, let see on Wayang. In Indonesia, there is more than 3 wayang exist, and all of that already claimed legally as Indonesian culture. The position of Wayang are separated into Java (Even thought it's written Indonesia), not in other place. If someone outside Java, such people of Kalimantan, Papua, Sulawesi etc perform wayang without permit of Javanese, I'm very sure that Javanese will angry, because they feel this our culture, not yours. Then what will be happen? Conflict intra-area. So what's the function of legal confession even if in one country still happen a conflict like that. This is very clear for us to assure that culture, no matter how it is look like, cannot separate into the box that we called as state. State are truly partial, by confessing culture in partial box, it's make us think culture are numb, static, cannot perform on the other country without permit or complicated claimed. This is already happen in the case of Reog Ponorogo.

In my assumption, and I'm sure in many people's assumption, the owner of Reog Ponorogo is not Indonesia, is not Malaysia, but the real owner of Reog are people of Ponorogo. They are the true owner that should be take care. This scientific assumption are backed on the reality that the source of the art are come from that area. Then we can confess, yes Ponorogo are exist in Indonesia, but it is true also when we say Ponorogo people bring this art and traditon to Malaysia, when the name change into Barongan Dance, we still know it is Reog Ponorogo, not other culture. This argument showing to us that local wisdom that reflected by culture or other art cannot easily generate as national culture, it is not so simple, there is still many values, norms, beliefs, and folkways should be considered to do that.

Another point are, if Ponorogo people go to USA and spread out the tradition of Reog, he change the name from Reog into Lion Dance, should we as Indonesia said that person aren't nationalist? No, the truth he is Ponorogo People, he is the real owner of Reog, he will take care it and make Reog more famous, to do that. To spread out popularity of Reog in USA, maybe he is better change the name to adapt their culture, in this case, what is really happen in Malaysia are same. Popularity of Reog can be increased by many ways that sometimes different in Indonesia. For example, how many people in Indonesia know the symbol on the top of lion's mask of Reog? I'm very sure only a little, but in Barongan Dance, Government of Malaysia makes a symbol of their nationalities by write "Malaysia", they doesn't claimed it. They just spread out their nationalities and loved of their countries by borrow Ponorogo Art, which is Reog. I think in this point, Indonesia should learn a lot of things from his young brother. Malaysia can borrow the culture product of Ponorogo to spread out their nationalities, their identity, so why Indonesia as a state, that owned Ponorogo and many area who has a lot of culture cannot do that? Silly, Indonesia feel angry, they said Malaysia steal their idea, their culture product. The truth are not, Malaysia doesn't claimed or confess it, they just borrow it and created it into a good media for their own interests. And moreover are, the side that should be very disappoint are Ponorogo people, because it is their culture, and Malaysia doesn't ask for permit with them. This is the real problem about Reog Ponorogo, it is not about sovereignty, make a huge demonstration, or stigmatize other people. How can people in Ponorogo feels okay with Barongan Dance, which is actually Reog Ponorogo, this should be find out. Ponorogo People clearly placed Reog as their tradition, their identity, their unique art, that cannot find in all whole world except in Ponorogo. Malaysia placed the positions of Reog as their media, to spread out nationalities and strong society structure. Indonesia in this case, either like or dislike, are placed Reog as a commodity to confront Malaysia, why it should be happen? Because Indonesia make the positions of Reog become unclear in their own land, they never use Reog Ponorogo as a media of something, or use it as art in festival. This is very different if we see Ponorogo People which is live in Indonesia or Malaysia. The function of Reog can clearly show to us with highly objective, what is the position that given Reog by those use it. Ponorogo as the owner have a full rights to defend this culture in any way, Malaysia borrow it, with all of the negative stigma, they placed Reog in a high positions, a great art were shown in a lot of festival, Indonesia once again, too reactive and still cannot find the real problem, positions of Reog, and what is to be done with this case.

PONOROGO VOICE

As we talk before, the owner of Reog is Ponorogo people. In this point, it will better for us to hear their voices about this polemic. Yes, some of them already make a huge demonstration to “claimed back” Reog from Malaysia, but how the other? They who lived far from Jakarta, descent of Ponorogo people in Malaysia, and many person that related to this case. It is very interested to find out because this culture are integrated to every Ponorogo people.

The confession of Ponorogo people in this case already shown clearly, they said that Reog, with all of the instruments, storyline, mask, and related art are original culture product of Ponorogo, in Indonesia, they doesn't want Malaysia claimed it or used it without permit, especially when we are looking to Barongan Dance who put name “Malaysia” on the top of lion's mask, maybe it is just the modification, so, to prevent more polemic about this, any side should be negotiated each other. Ponorogo people just want a simple thing, if I can say like that, they just want Malaysia confess that Reog Ponorogo or in their country are called as Barongan Dance are original art from Ponorogo, East Java, Indonesia. This is a very vital substance because from many information, each time Barongan Dance was held, there is no mark in the place about Reog, contrast, when Kuda Lumping (In Malaysia called as Kuda Kepang) perform. They always have a mark or list of information that shown to audience, where this art come from, original name, original storyline, etc. But in Reog Ponorogo case, this vital substance are missing, and created a polemic.

The other opinion that I can find out are Government of Indonesia should be more care about their own culture, even thought culture cannot be separated by country, they are also a citizen who needs protection from all kinds polemic like this. As we seen from this case, Government of Indonesia concern about Reog Ponorogo when huge demonstration was held in Malaysia Embassy, in other hand there is an ironic fact that Reog already registered as Ponorogo Original Culture thorough Ministry of Human Rights and Law. And will be more ashamed for Indonesia Government if we reflect that polemic about Reog Ponorogo reduces the tension when Malaysia Diplomat open up the case and clarified it. This is ridiculous, because a few days before Departemen Kebudayaan dan Pariwisata promised to learn and investigate it. But when the diplomat clarified it, tension already reduces, and it is clearly show to us how slow Government of Indonesia take care about their own citizen opinion. This case can be a good lesson to prevent any kind of miss interpretation about culture product.

When we are going abroad, we also can find Ponorogo people out there, according the information from Mr. Datuk Zainal Abidin Muhammad Zain, people who bring Reog tradition into Malaysia are Java people, Ponorogo precisely. In this argument, let's hear some voice from

them whom are the descent of Indonesia people. Maybe I will started their opinion about Barongan Dance, which is actually Reog. In webpage ANTARA News, I've read the comment from Mohd Marzi, a person that the second generation of Ponorogo people, whose Malaysia citizen now. In his opinion, Reog are truly art and culture product from Ponorogo, no matter how, even if it perform in Malaysia and the name was changed into Barongan Dance, the modification that made are too simple, and it's clearly show Reog Ponorogo. He felt happy because Reog Ponorogo can be exist and developed well in Jiran country, but he refused to confess that Malaysia owned that art. Because the truth are, Reog is Ponorogo and vice versa. To strength up his argument, Marzi told to media that music instrument and even lion's mask of Reog are bought from East Java, so this is a sign that Reog is pure culture from Ponorogo.

What are the meaning that we can get from this statement? This is clearly shown to us, the integration of a culture can be happen in many situation and from particular event. Migration of Javanese bring this tradition to Malaysia, then society in there are interested to see and enjoy Reog Ponorogo. Government see this performance as one of the media which effectively can spread out nationalism, even the concept are still missed some ethics point, Reog are used to be that media. Marzi told to us how he and his group as a Malaysia Citizen and descent of Ponorogo refused to saying Reog is original art from Johror in Malaysia, because the development of some culture doesn't mean (Malaysia) can own it. And it is becoming more clear when we see the reaction in Indonesia.

NEXT EPISODE OF REOG

In the case to predict, if I can say it, about Reog existences in Malaysia, there's still too much ambiguous argument and it become hard to give an accurate word. Because it is really complicated, and involve many substances, from another related case, mass media, and the stigmatize in society. Like or dislike, when talking about this "Melayu" nation, every substance that I mentioned before were very important, not just to see how complex it is, but also to remind us with other case which is have a similarity of Reog.

At least there are 3 big case who already influence the diplomacy state between Indonesia and Malaysia. The first are about TKI (Tenaga Kerja Indonesia). It is becoming the most sensitive and popular topic in both area. Indonesian felt that Malaysian has already done too much until they brave enough to hit or even burn and makes many TKI died in there. They also becoming hate government who doesn't do anything and pretend there is nothing happen. In Malaysia, TKI are seems as a potential workers, they say that if there is TKI who died, being hit or get some punishment, it's mean that person are breaks the law and illegally entrance Malaya.

Case are not finish until now, each year, people in Indonesia always see their brother and sister go home from Malaysia in very bad condition, although not all of them.

“Ketika TKI pulang dari perantauan di negeri jiran, adalah hal umum menemui fasilitas bandara yang rusak, anak tanpa orang tua, luka memar di sekujur tubuh mereka, atau bahkan hanya jasadnya saja. Civil Society dalam ormas atau kesatuan formal (Semisal YCPI, Laskar Merah Putih, Pemuda Soekarno, dsb.) akan merespons dengan keras terhadap hal ini, berbagai isu terus mereka lontarkan untuk mengancam kebiadaban yang dilakukan oleh warga Malaysia atas kawan sejawat mereka. Berbagai aksi advokasi dan teatrikal mengenai penjualan TKI—jika boleh saya sebut demikian—pada Malaysia kerap dilakukan. Aksi advokasi semisal pengawasan dan pembekalan kepada TKI yang akan diberangkatkan ke luar negeri, utamanya Malaysia, dan bahkan aksi advokasi ini juga seringkali kita lihat dalam ‘jumpa pers’ korban kekerasan selama menjadi TKI.” (Steven, 2010, Legal Trafficking?)

The second are about Sipadan and Ligitan Island. In this case, the problem are same, Indonesia as the real owner of both island doesn't take care with this area, and I can assure you that Malaysia do contrast, they build park, mall, and natural trip in this islands. In the world, name of Sipadan and Ligitan become famous because Malaysia developed it well and success. In other hand, of course, Indonesia felt very angry, they said Malaysia illegally build many things in that island, because that was their area. Pretty silly if we remember who doesn't care with the islands before. Case becoming complex when International Arbitrate decide that Malaysia is the owner of Sipadan and Ligitan because they care and developed it. Indonesia cannot do anything again, like or not, now both islands are Malaysian, no longer Indonesian.

The third, and maybe the hottest topic also area about Ambalat. In Indonesia, Ambalat is a sea area with highly oil inside. The location were near enough with Malaysia, and we can guest then, the problem are, Malaysia try to take this area, and explore the oil. Indonesia in other hand guard this area in high security, however, it's not surprise if Malaysia War Ships, in so many times can entrance this area easily, I don't know what happen out there, but I know something, Malaysia seems really want anything that Indonesia have, in this case, Amabalt is their target, agree or not, Indonesian army cannot do too much about Malaysia ships, they try to chase it, but it always failed because their ships (Indonesia) are very junk and Malaysia own the modern one. Ambalat still famous until now, both side claimed that they are a the real owner, Malaysia with a new coast line after they get Sipadan and Ligitan, and Indonesia with their legal coast line. Who will win this case? Will Ambalat go to Malaysia like Sipadan and Ligitan or still owned by Indonesia? The time will answer. And for me, I hope the answer will satisfying both sides, because surely enough for me to see and hear both side blame each other.

Mass media are hold a very vital positions in the case of Reog Ponorogo. Marzi in his statement told that Malaysian press are controlled tightly by government of Malaysia. This makes polemic of Reog still unfinished until now. Malaysia believe that Government of Indonesia prohibit them to held or perform Reog Ponorogo. In their opinion Indonesian doesn't want to share Reog even if still in one tribe. In Indonesia, press told to people that Malaysia had confess

and claimed that Barongan Dance which is Reog Ponorogo. This statement is very ambiguous and make a lot of protest, demonstration, and yell into Malaysia. Both of media has done well in the duty to share information. But very ironic, this news makes a lot of provocateurs. And the result are this case still unfinished and don't have a bright future in both country.

As other case of culture integration, social changing will be happen, and in this case, not just Reog Ponorogo create a bad stigma of each people. A lot of case like TKI, Ambalat, Sipadan-Ligitan, traditonal song of Indonesia like Rasa Sayange, traditional art beside Reog Ponorogo such as Wayang, Keris, and Kuda Lumping, and traditional dance like Pendet Dance. In Malaysia, Indonesian are no longer has a same tribe with them. They feel higher than Indonesian because many things, from GNP, currency, education, salary, and anything. Other hand, Indonesian, like or dislike must confess that Malaysian word are right. They are below in the context of money, currency, education, etc. Sp they try to replied by saying that Malaysia is thief and plagiator, using their culture and area for their own interest. This stigmatization will not stop, as long as both side still hate by making an silly equality.

Now, after seek about so many related case between Indonesia and Malaysia, the case of Reog, in a short time will have a similar faith with the case before. Become a very complex polemic. Reog Ponorogo is still a very popular art in Malaysia, also in Indonesia, but the stances are not clear, until now. This unclear stances make polemic of Reog cannot done in satisfying all side. If we are talking about the role of mass media, it doesn't help at much, media in Indonesia always blame anything to Malaysia without objectively see a situation, in other case, media in Malaysia get too much tight control from their government, so the news were shows provocative and pretend that Indonesia doesn't allow Reog Ponorogo to be held in Malaysia. This statement are not true, but already spread out in their society. Now stigmatize in both people, either Indonesian and Malaysian are see one with other as an enemy, even though not all, but I can generate that mostly are yes. Indonesian stigmatize Malaysian as thief and robber of anything they have, from culture and even life. Malaysian in other case see Indonesian as lazy person, junk people, and even not as brother or sister that one tribe with them, but strangers who always disturbed their harmony. I just write this paper about Reog Ponorogo, can you imagine if all of the case related were shown? Complex and involutes.

CAN WE SOLVE THIS?

There always be a solution to be made. The main point are both side must stop blame and stigmatize each other. Even though it is very difficult, this paper real purpose as mentioned in abstract are about fix negative stigma. As we seen from long explanation before, the stances of

Reog become mist, this culture product claimed as Indonesia real art, and Malaysia are stigmatized as thief. In other hand, people in Malaysia feel that Reog also developed well in their country rather than in original land, Indonesia. In scientific assumption, there always be hard to find holistic solution of this case, but, at least, we can start in a few things.

The first one are talking about the real owner of Reog are Ponorogo people, so, whenever Reog has been held, it must be clear who is the owner of Reog and also position of Ponorogo people which is Indonesia, other problem like different in name can be solve easily if Malaysia tell the source as I suggest before. This is very important things to do, and I say it as Malaysia weakness in their way to build national identity. Malaysia developed this art very well, no one can ignore it, but it doesn't mean they can show it with different name and doesn't tell to anybody about the source, geographical position, and even the tale. This weakness makes Reog case become more complex, many person will think that Reog is traditional and original art from Malaysia, in other hand, Indonesia will claimed as same with that. By this point, there 2 big mistake can be repaired, first are, cultural product cannot be separated into a box that we called as state, even if that art were integrated as national identity, that doesn't prohibit anyone to held or perform those art in other place. So Malaysia and Indonesia cannot claimed it, they just can divide into vital part in Reog position. According to the fact that Indonesia as the original land which make Ponorogo people create Reog, this country can be called as the source of Reog Ponorogo. And Malaysia, as the developer of this beautiful art, just have to fix the weakness by adding source, tale, etc like I suggest. Second are about Ponorogo people itself. As the real owner of Reog, they should have an advantage from any performance of Reog Ponorogo, either Indonesia or Malaysia that held Reog, Ponorogo people must get the benefit. This is not just bout money, advantage can be given symbolically like description about Ponorogo, tale about this art, etc. Or if we want not directly give them money as benefit, we can use the same way like Malaysia, buy the instrument of Reog from people in Ponorogo, it will makes economical route in there were move forward. Nowadays, mutualism relation among economy, culture, and travel are very closed. In Reog case, Malaysia buy from Ponorogo and perform Reog, if they fix the weakness, not just them get the benefit, but all side, like Indonesia will feel that Malaysia doesn't a thief, and Ponorogo who will known well in many place.

The second solution that I can suggest are do a good communication for both side, to granted a permit of course. Communication in here are defined as sharing information among two or more group of people to get same perspective about one or more things. Let say that Malaysia already agree to fix the weakness, this news should be socialized on Malaysian and Indonesian, by doing a good communications, the real purpose of many side will done successfully and

effective, in this point also, mass media are very needed to do their jobs in conducive situation, surely bring a “peace” news. Then, if that new agreement granted a permit, money efficiency for next performance can be done, this is very important reason for a good communication in both side. By doing all of this, either Malaysia and Indonesia will responsible on the stances of their own, not blaming or stigmatized each other, vice versa, both side will known the limit according to a new agreement that made before. Slow but sure, with a good communication conflict between 2 country who has a same tribe, Melayu, can be minimize, although there still need a long time and a lot solution for other case.

The last are about ethics and fairness. As we known, stigma changing in Indonesia or Malaysia are very hard to do, even if in the second solution I give a possibility, but I assure that it will take a long time. The vital argument of ethics are about inner guiding moral principles, values, and beliefs that people use to analyze or interpret a situation and then decide what is the “right” or appropriate why to behave like that. It seems late for Malaysia to do a good communication now, because Indonesian already has a bad stigma of them, but this argument wasn’t have an absolute truth value, because if Malaysia do a good communication and try to fix this problem, and vice versa Indonesia want to shared peace with his brother, so positive situation can be exist, we know ethics are called as background for all people to do something, in the first, maybe Malaysia think what are they do (Perform Barongan Dance without permit and other information) are right, and Indonesia who represent Ponorogo people are feel that particular situation are absolutely wrong. This point then becoming very involutes each other, when both side use different methods of ethics and bring them to the “Right Place”. Communication to shared information and get the same perspective are needed, then started by ethical perspective change we can find the same point about what we should to do. Like the first one, this paper doesn’t create to blame one side and other side are declared as the winner, this paper are try to fix many involutes point, for peace. The last, as the closing statement, I would like to say that, there are many case related between Indonesia and Malaysia, most of the case make the diplomacy relation in 2 country are getting worse. But they should remember, they are live in same brotherhood and in equal sisterhood, Melayu, they are universal, as modern human in the world. And modern human are someone who can say true are true and confessed that they do a mistake if they are really do it. Like Asro Kamal Rokan said, “Janganlah terlalu romantis dan emosional pada Malaysia. Jangan terlalu menganggap kita sebagai bangsa serumpun, lalu kita merasa berhak menjewer dan memarahi saudara muda kita yang kini tegak lebih baik.”

CONCLUSION

As a modern people who knows many things about humanity and technology, our borderless society should have more tolerance about anything that will be happen. We see a lot of dark periods which surrounded by war, massacre, and even silly things to defend what are we called as culture. This argument show to us how culture can influence people, and why people needs to modified their unsure of culture. We know substance in culture, but sometimes we cannot see what are behind that. Norms are teach to us how we can interact with other people in equal relation, value are the beliefs of something we confessed it is right, and habit were the representatives of abstract things. In every culture in this world, they always guide the people to survive, adapt, and live in this world. The most vital result are usually called as culture product, either idea or abstract things and touchable things. We need to protect our local culture as our identity, but we cannot closed our eyes about what happen out there, many situation and particular condition who can influence and change our perspectives.

In the case of Reog Ponorogo, the neutral argument will say it just about miss communication, when Malaysia held Reog without permission and source of information. They gave a new name, Barongan Dance, and many person in Indonesia feel that Malaysia do an illegal claimed because Reog are original culture product of Ponorogo. Then in both side, there's stigma who already spread out, Malaysian think that Indonesian are prohibit them to perform Reog Ponorogo, and Indonesian think that Malaysian always claimed their local culture to be them, Reog are not the only case, other things like Keris, Wayang, and even island are illegally claimed by Malaysian. This involutes problem become more complex when mass media in either country try to defend their nation, and blaming other one. They are seems forget about who are they actually, in the perspective about their tribe. Melayu are not just about usual tribe, it is an identity which should be developed and shown to the world in conducive situation. Just like culture itself, culture cannot be separated in a box, or in this case we call it as state, when culture separated into this kind, the real owner will simply generates as the nation, same case of Reog who said is Indonesia national culture product, not Ponorogo local culture product. We are already trapped in nation-minded, and sometimes we defend too much about this issue.

The solution that can be given are actually about the mechanism it self. We know that Malaysia developed very well about Reog Ponorogo, but the source of Reog are Indonesia, and the real owner are Ponorogo people. Like or dislike, permit from Indonesia as a state and Ponorogo as the real owner are very important to granted by Malaysia who wants and already held the show, even Malaysian also claimed that this kind of tradition are truly art from Johror, it's already ignored because the founder of Reog in Johror are Javanese people who migrate to

there. Second are about good communication, which means sharing information among two or more group of people to get same perspective about one or more things. Communications can be done successfully by using mass media, or socialized in formal agenda, such as in bilateral meeting or ASEAN forum, etc. Because the real problem, of Reog Ponorogo case are not about sovereignty between countries who involve in here, but the most important points are clear description about the position of Reog, and also, explanation about position of Ponorogo people, Indonesia, and Malaysia.

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