

## Political Behavior of the Javanese Diaspora Community Born in Sumatra in Kuala Lumpur, Malaysia

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### **Abstract:**

*The political behavior of the Javanese-born Sumatran (Pujakesuma) community in Kuala Lumpur, Malaysia is able to color the political life in their home country. The Pujakesuma community does not have political affiliations, but their voices are very influential in political contestation. This study uses the theory of political behavior. While the research approach is qualitative. Data collection was carried out by means of semi-structured interviews, non-participatory observation and was carried out indirectly, and supplemented with literature data. This study shows that the political behavior of the Javanese-born Sumatran diaspora community in Malaysia is strongly influenced by the factors driving their political behavior. The factors driving this political behavior are friendship, family, and also economy. However, religion and culture are also additional driving factors. Furthermore, this means that the political behavior of the Javanese-born Sumatran is not limited to ethnocentrism or ethnic background.*

**Keywords:** *Political Behavior, Javanese Diaspora Community, Pujakesuma, Malaysia.*

### **Introduction**

The political behavior of the Javanese diaspora community born in Sumatra (Pujakesuma) in Kuala Lumpur, Malaysia is an important concern for political practitioners and researchers. This is because in terms of quantity, there are around 1.5 million Javanese in Malaysia or around 4.7% of the total population of Malaysia, which is 32 million people based on World Bank data in 2019. Javanese people living in Malaysia come from various regions such as Banten, Cirebon, Pekalongan, Semarang, Yogyakarta, Surabaya, and Madura, as well as various other regions. They have been in Malaysia since the time of the previous kingdom (Maulana, 2023). Of the approximately 4.7%, there are Javanese descendants from North Sumatra.

North Sumatra is a province adjacent to Malaysia. There is a North Sumatra community association in Malaysia (Jauhary, 2020). Malaysia is also a destination for the people of North Sumatra who want to work, to seek medical treatment (Akung, 2019). The large number of North Sumatran people in Malaysia has led to many political practitioners

taking various approaches to gain support, especially in the 2024 elections. Likewise, academics have conducted research on the Pujakesuma diaspora community in Malaysia.

There are many literature reviews related to the discussion above. Setiadi in his research on political communication of Javanese people of descent stated that Javanese people of descent use two approaches in their political communication. These two approaches are the social approach and the cultural approach. Both approaches are considered effective political communication steps for Javanese people of descent (Setiadi, 2023). In line with this statement, Safitri stated that the political behavior of Indonesian people cannot be separated from religion which regulates a person's morals and behavior. This is reinforced by a culture that includes knowledge of beliefs, arts, morals, laws, and customs. From here, culture determines a person's political choices (Safitri et al., 2023). Moreover, "mother culture" cannot be separated from a person. This is what causes Javanese descendants to continue to carry culture in a political context even though they are outside their home country (Afrianti, 2022). Junaidi stated that the communication behavior of Javanese ethnic groups in social life is based on motives of experience, reality, goals, norms, social relations, participation of others, useful life and for self-existence. Meanwhile, the motives for their communication behavior in political life are religion, economy, competence and commitment to promises (Junaidi, 2020). Religion, economy, and commitment to promises that can be translated as culture, cannot be separated from their political behavior.

Research conducted by Suryani and Azmy stated that there was an increase in political participation of Indonesian migrant workers in Malaysia in 2014 compared to 2009. However, they said that political education for Indonesian migrant workers in Malaysia and also election organizers is still very much needed. Because the level of political participation is relatively low compared to other ethnic groups (Suryani & Azmy, 2017). International IDEA points out that in some countries, even though the number of people voting from abroad is decreasing, the percentage of emigrants who vote remains high (International IDEA, 2018). The various studies above provide an overview of the political behavior of ethnic and diaspora communities. Furthermore, it raises a research gap.

Based on the discussion above, there are research gaps that have emerged, including the lack of longitudinal studies on the political behavior of migrant communities based on ethnicity, as well as limited studies with other diaspora groups. This paper aims to discuss the political behavior of the Javanese diaspora community born in Sumatra in Kuala Lumpur, Malaysia. The Javanese diaspora community born in Sumatra in Malaysia has political behavior that is not limited to ethnocentrism. Although they have a commitment to culture and religion, both are not strong driving factors for their political behavior. Political behavior is strongly influenced by friendship and family factors as well as economic factors.

Javanese Born in Sumatra (Pujakesuma) is a term for Javanese people who were born in Sumatra. The Sumatra referred to is North Sumatra. While specifically, in this study, the Pujakesuma referred to is Pujakesuma who come from Langkat Regency. The Pujakesuma community in this study is the Pujakesuma community in the context of culture, not the structure contained in the *Paguyuban Keluarga Besar* (PKB) Pujakesuma organization. They are not members of the organization, but are "genetically" Javanese, although they do not have much knowledge about Javanese customs themselves.

This study uses a qualitative approach. A qualitative approach is used to obtain in-depth research results related to the political behavior of the Pujakesuma diaspora community, especially in Kuala Lumpur, Malaysia. The use of research with a qualitative

approach allows researchers to conduct in-depth interviews, observations, and find documents and literature related to the research theme. The interviews used are semi-structured interviews, non-participatory observations and are conducted indirectly. Semi-structured interviews allow informants to provide information without being limited by answers. Meanwhile, in this interview, questions were written so that the questions asked were in accordance with the formulation of the problem in the study. Meanwhile, indirect observation was conducted via the internet and in Kuala Lumpur, Malaysia with locations limited to certain places, especially in the Kampung Baru area. The researcher did not participate in the activities carried out by the informant. Therefore, observation is non-participatory. Meanwhile, documents help in finding data that is not found in interviews or observations.

The collected data is then analyzed through several stages of analysis as stated by Miles and Huberman. First, data collection is carried out. The collected data is then reduced, sorted and selected data that is specifically related to the discussion. After being selected, the appropriate data is then analyzed using related theories. The results of the data analysis are then presented. In order to check the accuracy of the data obtained, data triangulation is carried out. The data obtained from the interview is checked for accuracy by matching information from the informant with document data and observations.

### **Political Behavior Concept**

Political behavior is an activity related to the process of making and implementing political decisions, while those who carry out these political activities are the government and society (Nur et al., 2015). Samuel P. Huntington talks about the identity of immigrant groups. Huntington argues that the challenge to a country's national identity can consist of the identity of immigrant groups. Immigrant groups will maintain their original identity to the point of creating what he calls "cultural enclaves". This happens strongly and is separate from the mainstream society. The impact can cause social and political tensions (Huntington, 2004). Will Kymlicka argues that ethnic minority groups have the ability to participate fully in society with their ability to maintain their rights. Kymlicka dichotomizes groups that existed before the formation of the state or what he calls "national minorities" with groups that he calls voluntary immigrants or "ethnic groups" (Kymlicka, 1995).

Political behavior is influenced by sociological and psychological aspects (Kurniawan & Barokah, 2022). Not stopping there, Runa Aginda added that, in general, political behavior is classified into three aspects, namely sociological, psychological, and rational choice aspects (Aginda, 2022).

Similar to Aginda, Ulya Fitri Zen added that political behavior is not limited to sociological and psychological aspects, but is also influenced by rational choices. This can be found in the millennial generation who tend to choose rationally. The causal factor is because the millennial generation has social independence in determining their political choices. However, in some aspects, they still consider religion in determining their choices (Zen, 2022). In contrast to new voters, according to Amanda Prasetyawati and Agus Satmoko Adi, they choose based on policy problem solving orientation and ideological orientation factors (Prasetyawati & Adi, 2021).

Political behavior apparently has a broader scope, which is not limited to geographical aspects, but also to cultural aspects. Riana Hartati, Masyhur and Yulion Zalpa showed that there is a relationship between Javanese culture and the political behavior of villagers. They proved it by arguing that the preservation and implementation of Javanese traditions and close kinship are one of the aspects that are seen in choosing a leader. In theory, voting behavior is found in a sociological approach, where in this approach in

choosing a leader or candidate, it looks at ethnicity, family (kinship), religion, ethnicity and economy (Hartati et al., 2021). This means that political behavior is not only limited to region or geography, but is also influenced by culture.

Mohd Nur Hidayat Hasbollah Hajimin said that ethnicity has its own influence on the harmony of life (Mohd Nur Hidayat Hasbollah Hajimin, 2021). This means that a society consisting of diverse ethnic backgrounds has values that support harmony in life. Even though they live with various ethnic backgrounds, they can still live harmoniously. Furthermore, the harmony wrapped in the diversity of ethnic backgrounds certainly encourages political behavior. However, political behavior based on ethnicity and customs can still create harmony in community life.

Ethnic communities that are in the diaspora also have their own political behavior. Diaspora diaspora are emigrants and their descendants who live outside the country of their ancestors, but they still maintain an emotional connection with their country of origin. Diaspora is also interpreted as Indonesians who are abroad who voluntarily and still hold Indonesian passports legally. This means that they have the right to participate in general elections. They have been abroad for a long time, but still remain emotionally connected to the people in Indonesia (Shinta, 2019).

Vertovec and Cohen distinguish four meanings of diaspora. First, diaspora as a social form, namely, first, a specific type of social relationship between diasporas, tensions in political orientations arising from divided loyalties between the homeland and the host society, and specific economic strategies, such as providing assistance to migrating family members, sending money to relatives and friends in the homeland, and pooling resources. Second, diaspora as a type of consciousness. Diaspora communities are consciously part of an ethnonational group. This consciousness binds the dispersed people not only to the homeland but also to each other. Third, diaspora as a mode of cultural production that has leapt from the ethnic and local cultural identities of their homeland and crossed national lines to the values and cultural products of hybridity and liminality. Through contact with ethnic and indigenous identities, in the economic and cultural spheres. This hybridity of values and customs, rather than simply the preservation of ethnic identities and homeland values as emphasized by the traditional image of diaspora communities, serves as the basis for the diasporization and permanence of the diaspora. Fourth, namely the diaspora as a political orientation, namely how the attachment of the diaspora to the politics of the homeland can have negative and positive impacts on countries at both ends of the migration chain (Bainus & Rachman, 2022). The diaspora is not only carried out by elite people from the upper economic class, but also by people with various economic and ethnic backgrounds.

The Javanese Born in Sumatra (Pujakesuma) community is a Javanese ethnic community in Sumatra. This community also has a diaspora to various countries. Pujakesuma is divided into two, namely Pujakesuma culture and Pujakesuma structure. Pujakesuma culture are those who were born as Javanese in Sumatra. They practice the customs, manners, and culture of the Javanese people like the place of origin of their ancestors. Although these customs are not practiced like the Javanese people in their original land. While Pujakesuma structure is Pujakesuma which is part of an organization. Pujakesuma is known as the Pujakesuma Extended Family Association (PKB). This organization was founded in Medan, North Sumatra on July 10, 1980. PKB Pujakesuma has a unique purpose as the tribal organization was founded, namely as a medium for friendship to preserve and protect the potential of Javanese culture (*Anggaran Dasar Dan Anggaran Rumah Tangga Paguyuban Keluarga Besar Pujakesuma*, 2011).

### **History, Development, and Political Behavior of Javanese Society in Malaysia**

There are many versions of when the Javanese began migrating to Malaysia. What is certain is that a number of researchers say that this began during the Syailendra Dynasty in the 6th and 9th centuries. Most Javanese who moved to Malaysia came from Central Java. This also happened when the Singasari and Majapahit Kingdoms were at their peak in the 12th to 14th centuries (Widodo, 2023).

The migration of Javanese to Malaysia occurred during the colonial era. Around 1500, many Javanese workers were sent to work in the Malay Peninsula. The majority of Javanese worked on oil palm or rubber plantations. In 1920, many applicants applied as workers to work for European companies. The applicants were selected. Those who passed the selection were sent to the place of migration, including Malaysia. The migration process continued until the 20th century. Since the British colonial rule in the Malay Peninsula, the capital of the state of Selangor, Shah Alam, Malaysia, has indeed been visited by many Javanese people. According to the results of the 1950 Malaysian population census, the largest number of people born in Malaysia came from Java, which was 189,450 people (Adryamarthanino & Nailufar, 2022).

The presence of the Javanese people has contributed to the development of Malaysia. Based on World Bank data in 2019, the Javanese people in Malaysia number around 1.5 million people or around 4.7% of the total population of Malaysia which is 32 million people. Javanese people living in Malaysia come from various regions such as Banten, Cirebon, Pekalongan, Semarang, Yogyakarta, Surabaya, and Madura, as well as various other regions. They have been in Malaysia since the time of the previous kingdom (Maulana, 2023). Of the approximately 4.7%, there are Javanese people of descent from North Sumatra. However, the number of Javanese people in Malaysia cannot be ascertained, because the Malaysian government does not include the Javanese in the population census, but rather refers to them as the Malays as the native ethnic group of the country. This means that the Javanese in the census are also referred to as the Malays. Population census data in 2021, the Javanese ethnic group in Malaysia reached more than 640 thousand people. This figure is indeed not much when compared to the total population of Malaysia which reaches more than 33 million people. However, the number of 640 thousand people is still quite a lot (Widodo, 2023). This number is spread across various states in Malaysia. In addition, there is a difference in the number of residents from the Javanese ethnic group in 2019 and 2021. One of the reasons is because there is no mention of the Javanese ethnic group in the census that was conducted, but rather the Malay ethnic group. Therefore, there is a difference in quantity.

In the states of Selangor and Johor, the population with a Javanese background makes up almost 20% of the total population. The Javanese community in Malaysia is currently the fourth generation or more. There are several areas in Johor called Parit Jawa. The use of Javanese is very strong there. Moreover, there are several ethnic Javanese Malays who also occupy strategic positions in this kingdom, from bureaucrats to ministers (Puadi, 2017).

The role of Javanese in Malaysia can be seen in at least three areas. First, culture. Javanese people who moved to Malaysia brought their culture with them. This culture colors their lives and interactions with the local community. Second, language. Javanese is an important identity for the Javanese community. The existence of Javanese has colored the lives of the Malaysian people, although Javanese has experienced acculturation with the local culture, namely Malay (Hendrokumoro, 2023). Third, development. The Javanese community has contributed greatly to development in Malaysia. Since ancient times, many

Javanese workers have worked in Malaysia (Maryati, 2019). They work in the plantation sector, agriculture, to professional fields such as education.

Not much different from the Javanese people who come from Java Island, the Javanese people from North Sumatra, which is a province adjacent to Malaysia, also have their own role. There is a North Sumatra community association in Malaysia (Jauhary, 2020). Malaysia is also a destination for the people of North Sumatra who want to work, to seek medical treatment (Akung, 2019). In terms of quantity, there has been no report on the number of Javanese people from North Sumatra in Malaysia. However, the number is likely not small. The large number of North Sumatrans in Malaysia has made many political practitioners take various approaches to gain support, especially in the 2024 election. Likewise with academics who conduct research on the Pujakesuma diaspora community in Malaysia.

Sons of Java Born in Sumatra (Pujakesuma) is a term used to refer to Javanese people who were born in Sumatra. The Javanese people have come to Sumatra, especially North Sumatra, since the 19th century. Their arrival, among others, began with the desire of three Dutch traders, namely Van Der Falk, Jacob Nienhuys and Elliot, to open tobacco plantations in Tanah Deli. The opening of the plantation brought Javanese people as workers.

The Javanese people who worked and were in North Sumatra, at that time, developed and formed an ethnic group, because of a sense of shared destiny. This ethnic group was later named the *Paguyuban Keluarga Besar Putra Jawa Lahir Sumatera* (PKB Pujakesuma) which was established on July 10, 1980, centered in Medan City, North Sumatra. PKB Pujakesuma has administrators inside and outside North Sumatra. Not only that, this organization can also have administrators inside and outside the territory of the Unitary State of the Republic of Indonesia (NKRI) (*Angaran Dasar Dan Anggaran Rumah Tangga Paguyuban Keluarga Besar Pujakesuma*, 2011).

PKB Pujakesuma membership is not limited to structural membership, but also cultural. This means that even though Javanese people born in Sumatra are abroad, they are part of the Pujakesuma family, even though they do not have positions or membership in the organization. The Pujakesuma community has a strategic role in building a sense of family and closeness among the people of North Sumatra. Not only that, this community also plays a role in maintaining Javanese arts, such as Kuda Kepang, selamatan, and others, including in Malaysia (Suharyanto, 2014).

Pujakesuma has an important role as Indonesian workers in Malaysia. This role can be seen from its contribution in the economic sector, strengthening relations between countries, and expanding cultural horizons. In the economic context, Pujakesuma contributes to providing the human resources needed in the industrial sector. They bring expertise and skills from Indonesia to Malaysia. These expertise cover various fields, such as agriculture, construction, hospitality, and the creative industry. Ultimately, the Pujakesuma community contributes to increasing productivity in their workplaces, as well as enriching the diversity of the workforce in Malaysia.

Pujakesuma also acts as a cultural bridge and a bridge between communities. This can be seen from their role as carriers of the traditions and cultures they have in Indonesia to Malaysia. Various cultural and artistic activities, as well as other social activities are a medium for promoting culture to the Malaysian community. Efforts to introduce this culture can broaden understanding and strengthen Pujakesuma's relationship with the Malaysian community. Furthermore, efforts to introduce this culture can strengthen relations between the two countries. In line with that, Pujakesuma can also be a liaison

between the Indonesian community in Malaysia and the local community. This is done through various social and religious activities.

Seeing the various practices carried out by Pujakesuma, it can be seen that Pujakesuma has actually become a cultural diplomat who practices various cultural roles, not structural ones. Pujakesuma acts as an informal diplomat. This is done because of a deep understanding of the culture and values that exist in Indonesia and Malaysia. Pujakesuma helps in promoting understanding and tolerance of the Indonesian and Malaysian communities. Furthermore, Pujakesuma strengthens relations between countries in culture.

In a political context, Pujakesuma is also involved in leadership success. Based on the minutes number: 009/PP/05. I-BA/078/2023 dated June 21, 2023 concerning the Recapitulation of the Permanent Voters List (DPT) at the PPLN Kuala Lumpur Level, the number of DPT in Kuala Lumpur reached 447,258 (News, 2024). Kuala Lumpur is ranked first as the city with the most foreign voters in the 2024 election (Annur, 2024). This large number includes voters from Pujakesuma. The majority of the Pujakesuma community in Kampung Baru Malaysia are migrant workers. This means that in the context of leadership succession in the 2024 general election, they are not very involved as a winning team. Although there are regional organizations, they are only limited to migrant communities, not political communities. The political behavior of the Pujakesuma community is active in the context of procedural democracy. They become voters in the general election. Generally, the political behavior of the Pujakesuma community is correlated with kinship relations.

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### **Dominant Factors Influencing the Political Behavior of the Pujakesuma Community in Kuala Lumpur, Malaysia**

According to Huntington, the challenge of a country's national identity can consist of the identity of the immigrant group. The immigrant group will maintain their original identity to the point of creating what he calls a "cultural enclave". This happens strongly and separately from the mainstream society. The impact can cause social and political tension. However, this is different from the Pujakesuma community. This community in a certain period of time did not become a threat to national identity in Malaysia. On the contrary, the Javanese community is identified as a Malay community, so that social and political tension does not occur. However, the political behavior of the Pujakesuma community is still within a reasonable context. Meanwhile, as an ethnic minority group, the Pujakesuma community has the ability to fully participate in society with its ability to maintain its rights. In line with what Will Kymlicka said, the Pujakesuma community is a voluntary immigrant group or "ethnic group". They have their own political behavior.

Political behavior is often influenced by sociological and psychological aspects (Kurniawan & Barokah, 2022). These two aspects can be seen in the context of friendship, family, religion, and culture. Friendship can be a driving factor in the political behavior of the Pujakesuma community because friendship is influenced by social groups. This social group then becomes an important part in the formation of Pujakesuma's political behavior.

The Pujakesuma community in Kuala Lumpur, Malaysia forms social groups based on their area of origin, location or place of work, and place of residence.

Friendship as a sociological and psychological aspect is also influenced by values and norms. The Pujakesuma community in Kuala Lumpur, Malaysia is bound by cultural values and norms. Moreover, they are generally Muslim, so religious norms are also an important part in influencing friendship. Friendship that influences political behavior that is associated with values and norms, becomes an important part in the formation of political behavior.

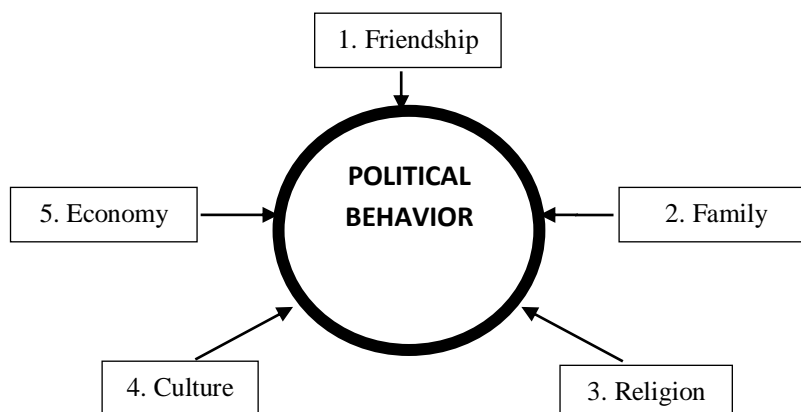
Friendship also opens the door to access to information. This means that information about politics can be obtained through friendship. This political information then also contributes to political behavior. Moreover, access to this information also affects the way individuals understand and respond to political issues. Ultimately, friendship opens the door to information.

The sociological and psychological aspects that play a role in political behavior are kinship. Family is a strong factor in political behavior. Not a few Pujakesuma people in Kuala Lumpur, Malaysia have the same executive and legislative candidates as their families in their hometowns. This is due to the emotional support of the Pujakesuma people in Kuala Lumpur, Malaysia. They support political behavior, although not all Pujakesuma people there have the same political choices as their families in their hometowns, because they are influenced by rational choices (Aginda, 2022)..

The next driver of political participation in the sociological and psychological aspects is religion (Zen, 2022). The religion practiced by the Pujakesuma people in Kuala Lumpur, Malaysia, is mostly Islam. For the Pujakesuma people who like politics with Islamic nuances, such as Islamic parties, religion is a strong factor in encouraging political behavior to choose and support Islamic parties, legislative and executive candidates who have a Muslim background. Meanwhile, for the Pujakesuma community who are not so interested in religious issues, parties, figures, or candidates with a nationalist background are the most popular choices. Likewise with culture. Culture is one of the important parts that is a driving factor in political behavior (Mohd Nur Hidayat Hasbollah Hajimin, 2021). The Pujakesuma community in Kuala Lumpur, Malaysia still holds fast to their culture. Although Pujakesuma membership is divided into two, namely structural and cultural, the majority or largest number of Pujakesuma people are cultural Pujakesuma, not structural. The Pujakesuma community in Kuala Lumpur, Malaysia still practices their culture, such as Kuda Kepang, selamatan, and others (Suharyanto, 2014). This means that their culture influences political behavior. At least, the political choices they choose will be influenced by the culture they have.

Not only culture, but economy is also an important factor in shaping and influencing political behavior (Hartati et al., 2021). Culture and economy are two things that are interrelated (Bainus & Rachman, 2022). The departure of the Pujakesuma community to Kuala Lumpur, Malaysia, among others, is part of an effort to improve their economic welfare. This means that the economy plays an important role, including the formation of political behavior. Therefore, political behavior is closely related to the economy. In fact, in the context of succession during executive and legislative elections, a person's choice can be strengthened, inclined, or changed only by the lure or provision of economic (money). Based on the explanation above, it can be seen that, in fact, the political behavior of the Pujakesuma diaspora community in Kuala Lumpur, Malaysia forms a pattern. This pattern of political behavior is influenced by dominant factors, namely friendship, family, religion, culture, and economy. This pattern can be seen in the chart below:

Chart: Pattern of Dominant Factors Influencing Political Behavior  
Pujakesuma Community in Kuala Lumpur, Malaysia



Source: Based on Data Processing from the Author

Based on the chart above, it can be seen that the political behavior of the Pujakesuma community in Kuala Lumpur Malaysia is influenced by five main factors, namely friendship, family, religion, culture, and economy. This leads to political behavior that determines their political actions and choices. The interesting thing that can be seen in the chart above is the togetherness of these factors that lead to political behavior. This means that there is no separation of one factor from another. Furthermore, it can also be seen that to form and analyze the political behavior of the Pujakesuma community to influence their political actions and choices can be approached with these factors. Therefore, various interested parties can follow the chart pattern above to provide political influence for the Pujakesuma community.

### **Why do These Dominant Factors Influence the Political Behavior of the Pujakesuma community?**

These dominant factors influence the political behavior of the Pujakesuma community in Kuala Lumpur, Malaysia because these factors are elements that play an important role in their daily lives. So, these factors provide a framework of identity for the Pujakesuma community, facilitate adaptation to the new environment, become a medium for community sustainability, and provide a non-institutionalized political structure.

The existing factors are interrelated with each other. For example, friendship and family can build solidarity. While religion and culture can provide a framework of values. While the economy can be a practical motivation in making political decisions. This combination creates a pattern of political behavior that is unique to the Pujakesuma community. And overall, the interaction between these factors creates complex dynamics that influence the political behavior of the Pujakesuma community in Kuala Lumpur.

Political behavior based on friendship, family, religion, culture, and economy has a significant impact on maintaining solidarity, identity, and welfare of the Pujakesuma community. However, this pattern also brings challenges, such as the potential for exclusivity, homogeneity of political views, and limitations of cross-community interaction. Therefore, it is important to balance community solidarity with openness to the wider community in Kuala Lumpur. Although it is possible that the direction of their political

behavior will end up in identity politics. Scholars have different views on identity politics. Identity politics can be a powerful tool to fight for rights and recognition, but it also has the risk of segregation if it is too exclusive. In the context of the Pujakesuma community in Kuala Lumpur, identity politics is a mechanism to maintain solidarity, fight for economic rights, and maintain culture. However, it is important to manage this identity inclusively so as not to hinder integration in Malaysia's multicultural society.

### Conclusion

The political behavior of the diaspora community of Javanese Born in Sumatra in Malaysia is strongly influenced by the factors driving their political behavior. The factors driving this political behavior are friendship, family, and also economy. However, religion and culture are also additional driving factors. Furthermore, this means that the political behavior of Javanese Born in Sumatra is not limited to ethnocentrism.

This study contributes to the concept that ethnic-based political behavior (ethnocentrism) cannot be claimed to be based on ethnicity alone. Ethnic-based political behavior is actually influenced by friendliness, family, economy, religion and culture, even though they are far from their hometown. This is evidenced by the political behavior of Javanese Born in Sumatra in Kampung Baru, Kuala Lumpur, Malaysia.

This study is limited to data collection. Data were obtained from indirect observation, interviews and literature sources as research sources. Further research is expected to be carried out by means of direct observation. Interviews were conducted on a limited basis, while literature sources are still not strong enough to prove the political behavior of Pujakesuma in Kampung Baru, Kuala Lumpur, Malaysia.

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