

**Malay Postcolonial Culture Narrative: Social Conflict In Anak Tanjung Play By  
Noordin Hassan**

*Naratif Budaya Pascakolonial Melayu: Konflik Sosial Dalam Drama Anak Tanjung  
oleh Noordin Hassan*

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## ABSTRACT

The revitalization of Malaysian theatre after the 1930s marked the beginning of the revival of Malaysian modern drama. Since then, the narrative, themes, genres, and performance elements of modern Malaysian drama have expanded to include a variety of forms, including postcolonial drama. Postcolonial drama is the first comprehensive study to examine how narratives have been instrumental in resisting imperialism's ongoing effects. This study employs contemporary theoretical frameworks derived from postcolonial studies to analyse a diverse range of dramatic plays. Postcolonial society is quite pressing, with numerous issues that squeeze between primordial culture and the new system (the new world). The manner of thinking and the ideology of decolonization influence the shape of culture in the practise of politics and social justice. This study uses qualitative methods that focus on textual and descriptive analysis. It will examine how the ideology in *Anak Tanjung* Malay by Noordin Hassan presents the issue of the oppression of the colonised society and the domination of the ruler over it. This research analyses the voice of the community expressed through the writer's point of view. Subsequently, the impact in question will be assessed through the lens of base and superstructure, as these frameworks centre around the cultural discourse around social strife. The findings indicate that social narrative is the central theme of this drama, which is characterised as a society-overwhelming struggle between the customary Malay culture systems and the new world.

**Keywords:** Malaysia postcolonial drama; Malaysia modern drama; Noordin Hassan; Anak Tanjung; social conflict; Malay post colonial narrative

## **ABSTRAK**

*Revitalisasi semula teater Malaysia selepas tahun 1930-an menandakan permulaan kebangkitan drama moden Malaysia. Semenjak itu, naratif, tema, genre, dan elemen persembahan drama moden Malaysia telah berkembang merangkumi pelbagai bentuk, termasuk drama pascakolonial. Drama pascakolonial merupakan kajian komprehensif pertama untuk mengkaji bagaimana naratif telah memainkan peranan penting dalam menentang kesan berterusan imperialisme. Kajian ini menggunakan kerangka teori kontemporari yang diperolehi daripada kajian pascakolonial untuk menganalisis pelbagai jenis naskhah dramatik. Masyarakat pascakolonial agak mendesak, dengan pelbagai isu yang menghimpit antara budaya asal dan sistem baharu (dunia baharu). Cara berfikir dan ideologi dekolonisasi mempengaruhi bentuk budaya dalam amalan politik dan keadilan sosial. Kajian ini menggunakan kaedah kualitatif yang memfokuskan kepada analisis tekstual dan deskriptif. Ia akan meneliti bagaimana ideologi Melayu Anak Tanjung karya Noordin Hassan mengemukakan isu penindasan masyarakat yang dijajah dan penguasaan penguasa ke atasnya. Kajian ini menganalisis suara masyarakat yang diluahkan melalui sudut pandangan penulis. Selanjutnya, impak yang dipersoalkan akan dinilai melalui lensa asas dan superstruktur, kerana rangka kerja ini berpusat di sekitar wacana budaya konflik sosial. Dapatan kajian menunjukkan bahawa naratif sosial yang menjadi tema utama drama ini mempamerkan pergelutan masyarakat Melayu terhadap sistem adat budayanya dengan dunia baharu.*

**Kata kunci:** *Drama pasca kolonial Malaysia; drama moden Malaysia; Noordin Hassan; Anak Tanjung; konflik sosial; naratif pasca kolonial Melayu*

## **INTRODUCTION**

Post is a prefix that signifies subsequently. Colonial is described as having a colonial nature, which includes the colonists or the colonized, as well as groups associated to the colonialists, the colonial government, and the colonial government in the colonial land. Colonialism is the policy or practise of expanding a nation's rule over another nation (Dewan Bahasa Dan Pustaka, 2015). Postcolonial can be understood as a unique philosophical discourse of postmodernism that involves cultural, social, and development ethics in reaction to the legacy of colonialism. Postcolonial social conflict refers to disputes and tensions that occur in societies after colonial control has ended. These disputes are frequently the result of colonialism's legacy, which includes the imposition of social, economic, and political frameworks that can perpetuate inequality, marginalization, and power imbalances among various groups within a community. Various factors, such as differences in values, interests, ideologies, social inequalities, and competing needs or objectives, can contribute to these conflicts.

Bakar wrote in 2012 that the Malay culture had existed for centuries in Southeast Asia. The Malay were some of the first people to live in this area, and as civilization has spread, so has their culture. This zone of civilization has many names, including Alam Melayu, Nusantara, Tanah Jawi, and the Malay Islands (Malay Archipelago). According to Balwi (2005), the origin of the Malay people is still a matter of debate among academics. Some contend that the Malay people are Mongoloids from the Indonesian group that went south from southeast China or Yunnan approximately three thousand years ago. They also go by the names Melayu Deutro and Melayu Pantai.

People think that their diaspora has spread all over the Malay Archipelago and that Javanese and Sumatran people have moved to Malaysia and Borneo. He also said that migration is not the only way to explain where the Malay people came from in this Malay globe. There are alternative theories that contradict this one. According to Wan Teh (1986), the history of the Malay community's beginnings is not founded only on the premise of migration. In contrast, archaeologists' research indicates that the Malay community has inhabited this Malay area for 35,000 years. Hussein (1995) and Wan Teh (1986) came up with the idea of Core Malay. This idea is about the Malay area that borders Sundanese land and is inhabited by Malay people. This idea is the same as the idea of the Malay region (diaspora), which is sometimes called the Malay World and refers to the Malay people who live in Southeast Asian countries. This area includes the Malay Peninsula as far south as Segenting Kra (in southern Thailand), the Indo-Chinese Peninsula, the Philippines, the whole Indonesian archipelago, and Borneo. Since the beginning of the first millennium AD, dozens of kingdoms and city-states have formed in the Core Malay area, starting with Champa, Funan, and Langkasuka in the Indo-China Peninsula and Segenting

Kra and ending with modern post-colonial kingdoms and nation-states like Malaysia, Indonesia, the Philippines, Singapore, and Brunei in the 20th century.

According to Reid (2004), the Malay notion has existed and been used for thousands of years. In the second century, Ptolemy talked about Malay-Western, according to Egyptian sources. In contrast, Yijing, a Chinese scholar, provides insights about Malayu during the seventh century. In the 12th century, Edrisi made the significant discovery that the term Malay had its roots in the Arabic language. The etymology of the term "Malayur" has been documented in Western literature as early as the 13th century, with Marco Polo being one of the first to report on its origins. However, the precise etymology of the term in the Eastern context remains uncertain. In addition, a German researcher named Johann Friedrich Blumenbach described the Malay race as one of the subgroups of the mixed black-skinned (Ethiopian) and yellow-skinned race (Mongoloid race).

Hassan (2012) considers the bigger context. Malay ethnicity refers to the Malay-speaking community in Malaysia, Brunei Darussalam, Singapore, Southern Thailand, Sumatra, Indonesia, particularly in Medan, Riau, Jambi, Lampong, and several other coastal areas near the Malacca Strait. In Malaysia, related migrants from Indonesia, including Javanese, Minang, Banjar, Mandailing, Aceh, and Iain-Iain, self-identify as Malays. The fourth edition of the Chamber Dictionary, which is used in Malaysia, defines Malay as the name of a race and language (particularly in Peninsular Malaysia); a) according to the Malay way of life; b) converting to Islam; to translate into Malay, to characterize or demonstrate the characteristics of the Malay language: scientific term; Malay features or traits that reveal the personality of the Malays: the village atmosphere that is still tightly attached to its traditions and customs; the group that seeks to prioritize the Malay element. According to Article 160 (2) of the Malaysian Constitution, Malays must be Muslim, practise Malay cultural customs, speak Malay, and be born either in the Federation or Singapore before Independence Day, or on Independence Day itself.

According to Muda (2009), the Malay can be described as a collective of individuals residing in the Malay Archipelago who satisfy specific characteristics. These characteristics include being of Malay origin or having Malay ancestry, speaking the Malay or Malayan language, and adhering to the Islamic faith. However, after independence, even though the ERM definition did not change, the definition was restricted to Malaysian citizens. The Malay community was significantly affected by the formation of the colonial economy, as stated by Omar (2015). The 1921 census revealed that Peninsular Malays and other Malay-Indonesian Malays accounted for 1,623,014 individuals, or 48.8 percent of the total population of 3,326,695. Chinese make up 1,171,740, or 35.2%, and Indians, 471,514 or 14.8% of the population. Initially, the British viewed the Chinese and Indians as temporary immigrants who would be returned to their home countries once they had completed their economic contributions. As of the 1931 census, more than 30 percent of Chinese and 20 percent of Indians had been born in Malaya. This circumstance has led to their fixation in the states of Malaya. In any case, the British favoured establishing a colonial economy as their primary objective. Consequently, British residents tend to view the preservation of Malay administrative characteristics as an impediment to the entry of non-Malay immigrants.

## **METHODOLOGY**

This study uses qualitative methods that focus on textual and descriptive analysis. Descriptive analysis used to clearly and meaningfully summarise and describe data. It attempts to provide a concise and exhaustive overview of the data set's primary characteristics, patterns, and trends. The intent of descriptive analysis is to organize, present, and interpret data to facilitate comprehension and permit me to draw conclusions based on observed patterns. Qualitative research involves researching content that will not be given a value or a numerical measure in the analysis of the values or messages being studied. However, the meaning given is an important value in this type of research. An interesting issue expressed by Idid (1999) regarding the main question that should be resolved is how we can share the meaning we have with other individuals. Qualitative analysts assume that the meaning of the text does not exist in the text but exists in the individual. Therefore, meaning only exists during the clash between the text and the spectators. Everyone always negotiates the meaning so that it can be perceived according to the abilities of his mind. This is due to various factors. A person's way of thinking is

influenced by various social factors around him. Starting from aspects of upbringing, education, status, culture, experience, association, interests, tendencies, and everything related to life, everyone is different from the point of view and thinking. These factors also play an important role in the insight process that forms the cognitive and affective levels that a person has. The qualitative approach can be related to the epidemiology and ontology aspects of a person because these two aspects are interrelated.

### **Culture Narrative of Social Conflict Existence in Anak Tanjung**

The resident system also shows colonial weaknesses. This explains that the colonialists did not come with the purpose of improving the weaknesses of the colonial countries. The systems that were introduced did not show any good or profit in the governance of Malaya. On the other hand, it further explained the purpose of their agenda for their presence in Malaya. They want to dominate and colonize Malaya for their own profit. The real obstacle to Malaysian society in terms of socioeconomic well-being happened during the British colonial period. This is because the British have imposed a system called break and command. According to Stockwell (1979) this system has been designed to protect the interests of the British in this country, especially in securing their economy and wealth. The implementation of the system has created an unbalanced work structure among the local community. Foreign workers such as Chinese and Indians are imported to manipulate the productive sector, especially in an economy. This has created the composition of the working sector based on race. As a result, bumiputras are not given the opportunity to improve their social and economic status. Most of them focus on certain productive sectors, such as agriculture. For non-Malays, they dominate manufacturing, trade, mining, construction, medicine, engineering, accounting, administrative and management positions. This was done deliberately by the British for political reasons. Break and command policy, which is a general policy adopted by the western imperialist powers to achieve the most rational and systematic form, was implemented in most of their colonies, such as those in Asia and Africa, in the mid-nineteenth century until the mid-twentieth century. It is a strategy to expand their colonial territory while aiming to conquer an area or region by breaking a large power group into smaller groups. This practised concept refers to the breakdown of the existing power structure. This aims to prevent or block these small groups from uniting and connecting with each other. The long-term effect of the implementation of this policy has brought about racial unity problems due to the practises implemented practices.

Rustam and Samsudin (1985) assert that the Malays' embrace of nationalism was triggered by their realisation of the economic vulnerabilities they faced, when foreign entities arrived to exploit the resources of Malaya. This realization coincidentally happened at the same time as the emergence of Islamic reformers in Malay society in the early 20th century. This follows from the influence of Islamic reform movements such as Wahhabism which were founded at the end of the 19th century in the Middle East. The Malay students who have just returned from the Middle East have brought with them a new way of thinking, that says that economic backwardness can only be improved with correct Islamic teachings. In addition, the level of education and thinking of some Malay intellectuals also changed this nuance. Malay writers and thinkers at that time were the ones responsible for mobilizing nationalism through creative writing to shape the minds of the community. In Malaysia, there is a prevailing presence of organic and traditional intellectual issues that continue to exert significant influence within some governmental factions. Since the nation's inception, throughout the period of colonial subjugation by external forces, organic intellectuals have emerged as a distinct group of intellectuals who have attained prominence and influence across all domains, with particular emphasis on politics and economics (Hj. Wahid, A. 2011).

One of the plays by Noordin Hassan that is well-known in Malaysia is "Anak Tanjung" (Child of Tanjung). "Anak Tanjung" portrays the tale of a Malay family grappling with questions of identity, culture, and social dynamics while experiencing several difficulties and struggles. The play examines the complexity of Malay society as well as themes of love and family. Noordin Hassan has made significant contributions to the fields of Malay literature and theatre, and his works frequently reflect the cultural quirks and social difficulties that are present in Malaysian society. Noordin Hassan made the spectators aware of the ever-widening corruption. This is explained through the issues faced by Qadir, Apandi and the followers of the 'Qadiri Petala Tujuh' group, which shows the problems faced by this perverse propaganda group. In addition, Noordin Hassan also uses elements of the history of Malaya

as the basis for his drama and theatre. Real and concrete history is used by the writer to display freedom which is an important text and subtext in this play. The freedom that is Noordin Hassan's obsession does not only refer to political freedom, but also social, economic, and mental freedom. The historical elements used by the writer are intended to identify while appreciating the past, focusing on the present for the sake of the future interests and harmony of the country and the people.

The main theme that the writer tries to highlight is independence, including national independence, individual independence, the independence of the Malay nation, and the independence of the Malaysian plural society which refers to the current social existence. Independence in the context of the country means that it is independent of colonial power, i.e. an independent country is ruled and administered by the people of that country. Islamic principles teach about universality and there is no oppression between human beings because in principle every human being is born free and independent. Every country has the right to claim independence, and this is independent of the subjugation and colonization of other countries. He refers to the ideology of liberating the Indonesian nation from colonialism by relating the role of Islam in Indonesia to colonialism. That role has produced national independence and given the spirit of liberalization to the Indonesian nation against colonization and oppression by the colonialists.

According to Harun, (2016) the definition of freedom in Islam is the freedom to do what is commanded and to stay away from prohibited things. Individual independence refers to a person's freedom in making decisions and doing things that bring him good. Freedom should not bring harm or disaster to the country, individuals, or other parties. Human freedom refers to conditional freedom, and Islam prohibits any form of persecution, unjust dominance, fanaticism, and violence. If a country gets its independence, but the people still have a lot of problems and their thoughts and ways of life are still controlled, this is not true independence. Islam practises the principle of independence because no individual or party needs to submit to the guidance of another individual or party, but only to God alone. The freedom that Noordin Hassan tries to display through Qadir's attitude is individual freedom that is still not perfect and brings bad effects to other parties. This has indirectly shown the existence of a society that is greedy and crazy about power. This can be proven through the character of Qadir who is a village boy who could study in America. Later, he was influenced by perverted religious teachings and aspired to become the head of the country. He is also a person who lives full of envy.

Qadir, who is a Malay, is seen to be aggressive in expanding his party to attract followers so that he can be elevated as a leader or leader in Kampung Paya Kaloi. He also acted to change the name of Kampung Paya Kaloi in Kampung Qadiri if he succeeded in conquering power in the village. The insane nature of this power can immediately paralyze the spirit of nationalism in a person. Indirectly, the struggle will be a very individualistic struggle, no longer a struggle to free society from the shackles of colonial power. The Malay community at that time should have been aware that they needed to unite to oppose colonial power and not be selfish to gain power and name. If this continues, the Malay community will continue to be plagued by old-fashioned thinking and unfounded attitudes.

The attitude of greed and wanting to dominate something without rights began to dominate Qadir's lifestyle. That attitude has brought harm to himself and others. This can be seen through the attitude of Qadir who killed his own brother with the help of his follower, Apandi. With the presence of followers like Apandi and Pak Lang, Qadir is more confident in his ability to spread corruption and evil to the village community. According to Qadir's wife, Kamariah, previously her husband was active in fighting for religion, but now he started talking about politics and expressed his dissatisfaction with the existing government because he thought the Malays would eventually drift away. In fact, Qadir's freedom has caused division within his own family and even affected the local community. Thus, individual freedom that does not follow the conditions that have activated actions outside cognitive awareness can indirectly paralyze the spirit of nationalism because of the division that occurs.

In this play, the theme of freedom is also shown through the differences between social classes. Social class is the way that people or societies are divided into different groups with different levels of power. Barber (1993) defines social class as a collection of families versus families. Various problems or issues arise from social class differences, especially from an economic point of view. This can be seen in the actions of the Malay race to humiliate the Malays themselves during British colonialism. This happens because of the dominant way of thinking that leads to the formation of social class differences. Freedom will not be achieved by the Malays themselves when there are differences that will ultimately result in division among the Malays themselves. The mentality of the Malay community

has been poisoned by dominance, which ultimately does not benefit them. As an example of the depiction in this drama, Badrul Syah and Hani are the children of Sabur Syah and their family is among the wealthy and influential. Therefore, with the power in their hands, they arbitrarily decided to sentence or act to oppress Sapura who is a village girl and faced with some form of constraint due to the shackles of poverty. In general, Hani and Badrul Syah should support individuals like Sapura, but after hearing their father, who is obviously on the side of the white people, and witnessing the glorification of power, they recognise the disparity and injustice.

HANI: I'd like to educate this village girl how to be cool. Do you have the courage to marry a white man?

BADRUL SYAH: The Sapura family is unaware of the type of person he is, a Malay. Seeking distinctions with our type of Malays. Don't worry, sister. I'm here. This is Inspector Badrul Syah, the son of Sir Sabur Syah.

**(Noordin Hassan, 1989, pg. 159)**

Aside from the fact that each Malay is unique, the differences in social and economic class that society creates are also a cause of the Malays' lack of unity or spirit. Malays frequently have low regard for their own culture exposed to British culture. The preceding exchange demonstrates that Sabur Syah's family, Hani and Badrul Syah, who are from the wealthy class, have disparaged Sapura, who is from the lower class. Sapura held a wage-earning position in the home of a white man named Brown. Hani was betrothed to Brown, but Brown married Sapura because he fell in love with the character of Malay women like Sapura. Hani and Badrul Syah acted against the Sapura family, which was deemed inferior of their feelings of envy and resentment to Sir Sabur Syah's family. Because of this difference in social class, it is likely that the big nations will try to control the smaller ones. The more powerful outside forces are, the more likely it is that they will conquer and control a country. The Malays decision to support and submit to the conquerors, who ultimately oppressed their own race due to their gamble of faith in the colonial power, provides evidence for this hypothesis.

Before, the British messed up the Malay people's fight to protect their own country by saying it was a threat of violence or uprising. This is due to the mentality of the Malay locals, who are among the weak and pro-colonialist inhabitants of Malaya. There are also a few who opt to remain mute and accept whatever the whites do to them, in addition to those who bow and acquiesce to colonial rule. The Malay effort to recover Malaya was hampered because some Malay individuals were British subjects. More frustrating is when family members' divergent perspectives result in divergent behaviours or directions. To challenge the power of the whites, the Malays' fighters are composed of minorities who adhere to the spirit of unity.

AH HENG : Hamzah, according to Kudus, is a member of the Young Malay Union. He is the one who wishes to reclaim Malaya from the white people.

DIN : White folks are not stupid. They won't agree with it.

AH HENG : It will be difficult if he does not agree.

DIN : What can we do if he refuses to agree? Do we really want to fight white people? What options do we have? Those that advocate for white people are our people. My brother joined the army, and my father became a cop. How can I compete with them?

**(Noordin Hassan, 1989, pg. 162)**

From the time of British control, the Malays have been deprived of the fearlessness that should have flourished. Only a handful fought to restore peace, but their battle was viewed as suppressing their own nation, even though it was aimed at liberating the Malays from backwardness and poverty. Earlier fighters such as Syed Syeikh al-Hadi, Ahmad Boestamam, and Ishak Haji Muhammad shared the same ideology or idea as Za'ba, speaking about the Malay community's main problem, poverty. The intended poverty includes not just a lack of money and things, but also a lack of education, motivation, and ambition, among other things.

Noordin Hassan, like the late Usman Awang, addresses themes of race in the screenplay of his theatrical play. They brought the same notion as Tuk Janggut to defend Malay rights that should have lasted forever, but were instead confiscated and lost during the colonial period. The most significant

factor on the Malay nation's downfall was when a few Malays opted to be the gunpowder because they bowed to colonial rule. Fighting spirit and courage are dwindling, and the average young person at the time is easily swayed by the stream of civilization. Its impact is so powerful that it produces discord among family members, which then spreads to the larger community (Noordin Hassan, 1989, p. 186).

The Malay population had a strong fighting spirit in the past, but there were also individuals who sided with the colonists, becoming a gunpowder trap and traitors to their own country. Apart from the overwhelming impact of the British and Japanese empires, this occurred because of the colonial powers' provision of luxury. The dialogue above demonstrates that Sabur Syah's family is Malay, yet they sided with British power, except for Badrul Syah, Sabur Syah's son, who plays a Japanese gunpowder. He is willing to put his own brother, Aman Syah, who works as a newspaper editor and fights for the Malay people, out of commission. Aman Syah's efforts were thwarted by his siblings and his own father, who was blinded by British enticement and influence. This clearly demonstrates that during the British and Japanese rule of Malaya, the local people of Malaya, particularly the Malays, were easily influenced and put aside the spirit of nationalism due to being influenced by luxury, as well as being willing to act as gunpowder and weaken their own community.

Malays of today need to learn not only about development and progress, but also about how the British and Japanese used colonialism in Malaya, which makes them not fully understand what independence means. The struggle of young people is also addressed in the drama *Anak Tanjung* by the characters Hamzah and Aman Syah, who labour tirelessly to propagate their ideas on the Malay race and colonial power. Both characters are Young Malay Union members who are trying to end poverty in Kampung Paya Kaloi. Omar (2015) explained the growth of the youth in his work on the *Idea of the Malay Nation in Democracy and Community, 1945-1950*. Noordin Hassan attempted to communicate to the community that the Malays' youth are the key to change that will determine the Malays' fate in the future. He described the beliefs that young people must deal with failure and change. The average educated young person is aware of Western values such as independence and freedom. In fact, they also performed research on the American people's struggle for independence. They believe they are free of feudalism's outmoded ideals.

Returning to the drama *Anak Tanjung*, Noordin Hassan denounced foreign powers' colonialism in Malaya, which constituted an impediment to the formation of Malaysian unity. The Malays were dissatisfied with the colonization of Malaya by foreign powers, since the native people's position had been upset. The arrival of colonial rule in Malaya resulted in Malay resistance against the colonialists. When the Portuguese captured Malacca, there has been resistance to the West. Johor monarchs, for example, have attempted multiple times to rescue Malacca from Portuguese control. The same resistance is depicted in the drama *Anak Tanjung*, which is about Tuk Janggut, a Malay rebel attempting to free the nation's children from the clutches of colonialists.

Tuk Janggut's persona directly inspired Malay nationalism in the face of rampant foreign domination. The colonization of Malaya by foreign powers has resulted in hardship for the common people, while also diminishing the Malay nation's dignity. This is demonstrated by Tuk Janggut's conversation, which shows sadness when the British move to dominate Malaya, making the Malays slaves in their own nation. The repercussions of British colonialism had such an impact on Malay mentality that some of them conspired with the British for personal gain, without considering the battle Tuk Janggut was involved in (Noordin Hassan, 1989, p. 123). Some of them pretend to marry British ladies after being lavished with gifts. In the end, all that remained were the regular people who played their luck as fisherman and those who basked in the heat of becoming farmers by sweating in the paddy fields owing to survive and face hardships when taxed up to their heads. Tuk Janggut argued that the colonial powers' colonization was a war in which the people were unfairly taxed, and the colonists acted to take Malaya from the Malays.

British intervention in Malay state affairs resulted in the transfer of administrative power from Malay kings to officials appointed by the British Empire in matters of governance and management in all aspects of Malay state administration except the management of the Islamic religion and Malay customs. This involvement eventually led to the entire colonization of the Malay nations by the British. The Malay kings voluntarily surrendered sovereignty in exchange for merely false promises and tiny pensions from the British authorities. The Japanese takeover of the Malayan states in 1941 resulted in a significant shift in the king's position. The Japanese easily influenced and coerced the King of Malaya to relinquish the authority and privileges obtained during British administration. According to Omar

(2015), the British negotiated various agreements with Malay rulers in the Malay Peninsula via a Resident or Advisor. British administrators oversaw many Malay states directly, but they made a commitment to respect the states' independence, the king's right to rule, and Malay customs and religion. This scenario persisted after Perak, Selangor, Negeri Sembilan, and Pahang became a federation in 1896. As a result, while these states were not British colonies, they were under British protection. The full involvement of the British side was thus concealed. The British side was not immediately colonized; instead, the Brits kept the Sultan as the head of its governmental unit while also taking power as an advisor. Malays believe that the monarch still wields sovereign power and that the sultanate system is still autonomous. Noordin Hassan's drama also tackles the topic of materialistic Malay society. Materialistic refers to the nature of matter, something relating to matter, and emphasizing matter. Materialism is a characteristic of civilization from the past to the present that prioritizes the desire to obtain tangible things. Materialism has been increasingly ingrained in the fabric of society and has come to dominate on a worldwide scale. This culture has had an adverse effect on society. The individual's materialistic character can urge them to act beyond the cognitive control or common sense. Materialistic persons struggle to keep their desires and behaviours under control.

The author presents this subject through a theatrical episode within a drama about Tuk Janggut's battle to safeguard the fate of the Malays during the period of British administration in Malaya. The Brits gradually subjugated the Malays and turned them into slaves in their own country. As a result, Tuk Janggut claimed that the British action precipitated the war since it entailed usurpation of rights and power. Tuk Janggut believed in nationalism and urged his people not to continue to bow to colonial control. As a result, Tuk Janggut launched an attack to regain the seized rights. Tuk Janggut's fight was viewed as a sort of resistance that slowed the British movement. To oppose Tuk Janggut's operations, the British promised the Malays an amount of ringgit on the condition that they assassinate Tuk Janggut to freeze the Malays' struggle while also being able to control the Malays' thoughts. This has indirectly enabled the British side to locate and pinpoint the Malays' weaknesses, allowing them to stifle the emergence of nationalism in an instant.

- WAN : One thousand, *oi*. Some people lose sight of themselves because they are swayed by money and wealth.  
SUM : I don't think. Tuk Janggut adores us. The British are simpler to get along with; he can obtain a pension and possibly a rank. He doesn't want any of it, though.  
WAN : Tuk Janggut adores people, but it is unknown whether or not they love him.

(Noordin Hassan, 1989, pg. 126)

In the excerpt of the conversation, we can see how the power of ringgit money can affect how people act and think, which in turn shapes social norms. Compared to human values, the value of Ringgit money is high, and it can motivate people to go above and beyond. According to the discourse, the Brits offered a sum of money worth one thousand ringgit to individuals ready to execute Tuk Janggut. Tuk Janggut represents a Malay fighter who is so devoted to his homeland that he is willing to go to any length. The mindset of nationalism is clearly shown. As a result, the Brits were determined to assassinate Tuk Janggut by recruiting someone who was willing to do so. Some Tuk Janggut followers are unwilling to do so because they adore Tuk Janggut, and Tuk Janggut has also done a lot of service for the nation's well-being. However, there were those who, at the time, accepted the British offer of money blindly and executed Tuk Janggut.

In other circumstances, the same materialistic culture has the potential to lead to power abuse, which leads to corruption. According to Syed Hussein Alatas (2009) corruption is essentially an immoral conduct that stems from the desire to obtain something through theft or deception. In its coercive version, which refers to the context of extortion using force. It is not simply difficulties in containing the moral antagonisms known to mankind for so long, such as corruption and the culture of materialism. This type of symptom also creates ideological barriers. Consider what happened to the Malays during British administration. The Malays were misled by the British riches, while also favouring the British for protection and luxury without consideration for their own nation's future fate. When Japanese occupation began, the Malays functioned as a rope, willing to undergo torture since to protect the fate of the nation's offspring. Items like this plainly demonstrate that Malays' minds are readily colonized and that they are still not free of the colonialism mindset. This has indirectly harmed



the nation's spirit of unity as well as Malaysia's plural society. Individuals' or the country's sense of independence influences the shape or system of education. The writer establishes a difference in background between the characters of Hamzah and Sahak in the drama *Anak Tanjung* through the 'drama within a drama' scenario titled 'Walls and Pasung,' emphasizing the theme of disparities in familial background affecting a person's education.

- SAPURA: Sahak's father?  
 MAK SU: It's also a problem. He takes opium. He was sitting on opium lease every day. When he is out of money, he will steal. He'll be in and out of jail until he's skilled at smashing stones to create roads. Finally, he made a charitable request. There is no shame. That's why Sahak mentioned dignity. Shame on his father and his grandfather.
- SAPURA: But Hamzah is different.  
 MAK SU: His uncle was the one who raised Hamzah. He was escorted to school. His uncle taught at Chowrastra School. He was able to successfully educate Hamzah to become a teacher. Cultivate a strong spirit. That is why Hamzah is genetically distinct. He accomplished so much at Tanjung Malim College.  
 (Noordin Hassan, 1989, pg. 137)

It is clear from the exchange that a person's family background has an impact on their education. Sahak becomes enraged when his wife Sapura inquires about dignity because Sahak believes that Malays lack dignity due to several factors. Simply glancing at the writer's creation of Sahak reveals that Sahak has a distinct identity from Hamzah, who is a teacher and is sensible and tolerant. Sahak became a rebellious person resultantly of his volatile family background, in which his father was previously a Malay race leader but has since turned into a gambler and frequently does heinous deeds. Looking at Hamzah's character, we can see that he received a different education than Sahak because his uncle was a teacher and received a formal education. The socioeconomic status of a person's family has an impact on his or her mental health. Family will have a stronger impact on influencing individuals because, logically, family is one of the closest people. When a role model sets a poor example, it has an indirect effect on the psyche of others around them. Even though Hamzah and Sahak live in Kampung Paya Kaloi, a fishing village that cares less about education and culture, they must deal with different ideas and situations.

No.	Issues	Description
1.	Power-crazed Ref. (Noordin Hassan: 1989, pg. 116-117)	When he moves to disseminate religious aberrations to obtain the favour of the people with the help of his followers Apandi and his adviser Pak Lang, Qadir's character plainly demonstrates that he is a power-crazed individual. Qadir also took steps to change the name of Kampung Paya Kaloï to Kampung Qadiri if he became the village's chief. Qadir's wife, Kamariah, also indicated that her husband was initially focused on religion, but Qadir has since changed his tune and has spoken about politics, the economy, and government opposition. Kamariah is concerned that her husband's demeanour would harm her and everyone around her.
2.	Colonized Ref. (Noordin Hassan: 1989, pg. 123)	Tuk Janggut spoke about British rule in Malaya in his public talk. He expressed his displeasure when Malays were rendered slaves, unjustified taxes were imposed, and the state was taken by colonial powers. Tuk Janggut told the villagers about the hardships that the Malays had to go through, especially when they were enslaved by the colonialists.
3.	Materialistic Ref. (Noordin Hassan: 1989, pg. 126)	The materialistic refers to the traitor who was paid by the British to assassinate Tuk Janggut in order to paralyse his battle to develop the Malay race in order to reject colonial rule. The British played a ruse by giving ringgit money to individuals willing to assassinate Tuk Janggut. Tuk Janggut loves his people and his followers, but there must be some among them who lose their senses and are unable to think sensibly when offered a thousand ringgit to kill Tuk Janggut.
4.	Generational conflict Ref. (Noordin Hassan: 1989, pg. 138 & 164)	When people from different generations clash, it means that they have different ideas and ways of thinking. This is demonstrated by Aman Syah, who is more reasonable and nationalist than his father Sabur Syah, who is colonial and supports British surrender. Furthermore, Noordin Hassan commented regarding the group of experts who refer to writers as the Young People and see them as a threat to scholars, who are presumably more knowledgeable about something.
5.	Womens intellectual Ref. (Noordin Hassan: 1989, pg. 148-149)	Sapura read a book on women authored by an Indonesian author. Sapura believes that the idea of women being forced to sit and do chores should be abandoned because women have the right to an education as well. In contrast to Kak Yam's viewpoint, Malay women face restraints such as a lack of ability, time, and information. threatened his brother Aman Syah with imprisonment if they opposed the colonists.
6.	Class differences Ref. (Noordin Hassan: 1989, pg. 159)	Due to the British understanding of Malaya and the Malays' subsequent exposure to industrialization and Western civilization, social class distinctions exist today. The character of Badrul Syah, who acts condescendingly and does as he pleases towards the Sapura family, a poorer family than the wealthy Badrul Syah family, exemplifies the social class divide in the drama Anak Tanjung. This divergence has created a schism within the own race, resulting in the breakdown of national spirit among brother races.
7.	Colonial stooge Ref. (Noordin Hassan: 1989, pg. 186)	Colonization has led to the creation of tali baharut among Malays, who prefer to favour colonial power for the benefit of individuals. The same thing happened to Badrul Syah and Aman Syah. Badrul Syah uses his power to exact vengeance on Sapura, who works for Aman Syah's newspaper company. Badrul Syah also threatened his brother Aman Syah with imprisonment if they opposed the colonists.

Source: Lena Farida Hussain Chin, 2020

The author also defines the theme of independence through the presentation of socialization by posing the question of self-important intellectuals. The issue describes intellectuals who are so self-important that they disregard the abilities of young people, denying them space and opportunities to make changes or assume leadership. Leadership requires not only the support of the seniority group, but also the support of the junior group. This is demonstrated by the attitude of traditional scholars, who refer to the authors as *Kaum Muda* and carry threats in order to safeguard their respective positions and interests. This problem is the result of the conflict between two generational groups with distinct beliefs and ideologies, which has caused division within the Malay population. According to the dialogue, this type of situation arises because the group that consumes salt views the youth as a generation that threatens their position, i.e., the academicians believe that the Young People have interfered with their position. This issue does not only affect academicians and writers, but also the family of Sabur Syah (Noordin Hassan, 1989, p. 164).

The concept illustrates the generational conflict between a father and son. Aman Syah is the son of Sir Sabur Syah, and they have no mutual comprehension, or, to put it another way, they hold opposing views. Aman Syah and Hamzah are close companions and members of the Young Malay Union, whereas Sabur Syah is white. Sabur Syah's demeanour differs from that of white individuals in an exaggerated manner. He is a conceited member of the Malay State Councilor who takes great pride in his position. It is said that Sabur Syah is a liberal who embraces the concept of liberalism. Liberalism is a political philosophy that places the utmost value on individual liberty. In the conflict between these two generations, Sabur Syah favours white people by adopting their lifestyle, supporting and submitting to them, and not caring if his daughter partners with a brown person. Aman Syah is a drastically different individual than his father. He has a nationalistic personality and dislikes Caucasian people. He is the sibling of Hani and Badrul Syah, but their attitudes are distinct, as only Aman Syah disagrees with his father. Aman Syah is viewed as more opinionated than other members of his family, and he has the notion to assist his people in escaping the constraints of the whites.

Hani, who is the son of Sabur Syah, has a lot of Western values because he went to school in England for a long time. Hani's exposure to Western culture has caused him to undermine his own nation to the point where he is willing to assault Sapura, who is rumoured to be attempting to steal his companion, Brown. This conflict is a result of unrestricted freedom, which in turn has an effect on the intellectual growth of the Malays, who were significantly influenced by British colonialists. Therefore, there is a subset of Malays who act to undermine their own nation, to be novices, to lack cognitive control, etc. (Noordin Hassan, 1989, p. 164). The display of Aman Syah's character itself reveals a symbol of individual autonomy that induces change within the Malay race. Aman Syah, who works in newspaper correspondence, uses the newspaper to struggle for the correction of his own nation, with the assistance of Hamzah, a writer and public speaker. He also assisted Sapura and encouraged her to write for his newspaper company. This indirectly encourages and enlightens other groups of women, allowing them to fight together to restore the Malays' perspective in *Kampung Paya Keladi*.

Aman Syah opposed his father, a colonist, in order to prevent the colonialists from enslaving Nusa and his nation's dignity due to the deterioration of the national spirit and the unstable political situation. This resistance is seen as a basic fight that everyone must take part in, because even the smallest fight is a fight against the evil that happens in the environment. What happened to Sabur Syah was the result of the British colonization of thought and application of Western culture. Aman Syah's unwavering stance has saved him from mind colonization and transformed him into an intellectual. An intellectual is a thinker who thinks, develops, and contributes ideas, and makes reforms to improve people's lives. This is what Aman Syah has attempted to do by using the medium of newspaper writing to spread ideology and raise awareness among Malays. During the foreign powers' colonization of Malaya, women's abilities were given less attention, and intellectuals among women were also overlooked. This is very different from the author's presentation of intellectual issues concerning women in Indonesia through the dialogue between Kak Yam and Sapura, who explained that Sapura was reading a book about women written by an Indonesian writer.

For example, Raden Ajeng Kartini, an intellectual struggle of Indonesian women, is regarded as a very dynamic fighter for culture and human rights. According to Abdullah (2013), Kartini blamed the feudal orientation for creating a wall of obstacles in family member relationships, particularly in the aristocratic family system. As a result, Kartini wrote a letter to her pen pals in which she poured out all the contents of her heart that were hidden due to the shackle. Kartini has channelled his views and

narrated in detail the affairs of the Javanese aristocracy from hereditary practises of the aristocracy through discourse with friends from the Netherlands. Kartini stated that their actions are very detrimental to her nation, especially when it comes to issues that are allegedly blamed on religion, such as gender prejudice, women's emancipation, and the right to education for girls, among other things. This statement was obtained from Abendanon, who collected and later published Kartini's letters to his friends throughout Europe. Her thoughts on the social situation at the time, particularly the situation of indigenous women, are expressed in the letters. The letter's average content is related to complaints and annoyance about the culture in Java, which is seen as an impediment to women's advancement. Kartini wants women to be able to seek knowledge, study, and fight for their legal rights. As a result, Kartini decided to write and share her ideas and ambitions with the public, particularly women, in the hopes that they will open their minds and have the courage to fight to some extent. This historical story can also be linked to Noordin Hassan's discussion of idealism through the character of Sapura (Noordin Hassan, 1989, p. 148-149).

The subordination of women in Kartini is almost identical to that of women in Malaya. During the previous reign, female intellectuals received less attention. The conversation above is between Kak Yam and Sapura, one of the women in the fishing village. They live in areas where the population is less concerned about educational and socioeconomic development. As a result, women faced job and skill constraints at the time. They are not, in fact, upper-class. Economic and educational constraints have confined them to the realm of conflict. Sapura, on the other hand, is depicted as a fighter who does not lose the fight. The struggle isn't always about money. However, the struggle can be revived through cultural efforts to educate their children so that they are not bound by the situation indefinitely. Women should be given the space and opportunity to hone their thinking and skills in this situation in order to eradicate the increasingly contagious Western ideology. Women, as in Indonesia, tend to become writers, producing writings about ideas and struggles in order to raise awareness among other women. This is one of the areas of struggle used by women in Indonesia that women in Malaysia should also use. The progress of culture and education shows that women in Indonesia are slightly ahead of women in Malaysia, particularly in terms of thinking. This is due to their bravery in acting and fighting for the country, the nation, and basic women's rights. This is diametrically opposed to the author's intentions. Women must be liberated from this mentality in order to improve their intellectual abilities. Women have the right to work and engage in daily activities that help to build and empower them.

Noordin Hassan shows a lot of the Malay race's backwardness in the play *Anak Tanjung*, like how they trust other races more than their own and try to bring them down. The writer shows that the Malay race is weak and backward by talking about how they supported and gave in to the colonial power. This is a clear sign of a weakness that slows mental growth and makes it hard for Malays to take back rights that don't belong to foreign powers. This refers to what has happened to the Malay nation up to the present day, and the Malay nation must fight it on its own if it wants to be completely independent. Concerning the issue of trusting other races more than one's own, the character of Sabur Syah, who strongly supports white people and has a disagreement with his son, Aman Syah, is clearly illustrated. In general, to have a belief is to say that something is true. From a psychological point of view, a belief is a state of mind associated with a positional attitude. Sabur Syah's wife also admitted that her husband sided with the British and spoke well of white people. Sabur Shah's belief in the British is seen as contradicting his belief in his own race. This has to do with Sabur Syah's plan to work with the British and keep good relationships with the British government. Brown was a close friend of Sabur Syah, and he put his entire trust in the British while giving nothing to his own people. Aman Syah disliked his father's attitude as a result of these things, and they also disagreed. Noordin Hassan (1989), p. 153. This should not happen because, inadvertently, the lack of trust in one's own nation has paralysed the idea of national spirit that was built and fought for by Malay fighters in the past. The dialogue clearly demonstrated that Sabur Syah did not believe in his own race and praised white people, who allegedly contributed significantly to the country's progress but had sown havoc on the nation and Malaya itself.

## CONCLUSION

Indirectly, the modernization imposed by colonialists has deprived the Malay people of their religion and culture. This has led to the belief that Malay culture is intertwined with British culture. Because of the economic contribution, the social dimension has become the primary dimension considered, and politics has moulded the social dimension as a whole. Postcolonial society is quite pressing, with numerous issues that squeeze between indigenous culture and new system and world. The struggle of these minority groups is becoming more visible in Malaysia and other nations with similar political and social structures. Even if the powerful in a particular hegemonic group do not acknowledge or recognize it, the struggle persists. The era of change and the nature of change cannot be equated. The modernization of Malaya by the British, which was thought to have brought about change, did, in fact, bring about change, but not in the direction of empowering the Malayan people. On the other hand, this occurred because of the British's desires for Malaya. The period following the conflict was a time of change in the Malay states, as the government was required to make adjustments, but there was no progress. The manner of thinking and the ideology of decolonization influence the shape of culture in the practise of politics and social justice. Policies in numerous domains will be established based on these objectives. For example, in the context of this study, in a multiracial country like Malaysia, it is unavoidable that certain challenges will arise in obtaining an agreement on the approval of a policy that is made. Each race is influenced by its own socio-culture, which includes its origin, religion, belief, culture, education, and economy. This distinction is what distinguishes race-based thinking. This distinction influences the adoption and rejection of a policy. Policies are typically not customized to the suitability of a given race. The achievement of a liberation campaign against countries colonized by Western imperialism is referred to as decolonization. However, the status of decolonization has a more profound significance. The approaches the topic of colonialism from a new angle. Decolonization had a clear political goal. This objective is to undermine the hegemonic power inherent in all types of hegemony. Part of it is paying close attention to the discursive opposition to and rebellion against two-way cultural practise. It is the result of hybridity and political boundaries that typically involve specific groups, such as women, migrants, exiles, and minorities.

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