The New Malay Heartland: The Pursuit of Dream and Hope Along the Pace of Globalization

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Abstract: Malaysia is a rapidly developing country that has only taken 30 years to transition from a predominantly agricultural economy to a manufacturing-dependent society. Villager migration to the city has resulted in a new generation of urban communities that have separated themselves from traditional subsistence farming but maintain sporadic contact with their hometowns. The lives and livelihoods of these urban immigrants in the city have improved due to new jobs, environments, and lifestyles, but some have failed. The Malay settlements became increasingly vulnerable after the migration to the city in terms of both identity and cultural density. To generate discussions, mixed methods were used, including case studies, questionnaires with residents, observations, group interviews and cross examine technique. Environmental changes in Malay settlements following migration are rarely discussed. Even though the link between migration and the destruction of Malay settlements was very strong, the discussion only raised concerns about the city. The phenomenon and dreams of Malays migrating to the city are the focus of this research. Some Malays were successful after leaving their settlement areas, while others failed and returned to their settlement areas. Although Malay settlements are increasingly being destroyed, the study discovered that individual motivational factors are the primary source of attraction for Malays to the city.

1.0   Introduction

Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow
(Hughes, 1928)

Urbanisation is a multifaceted process that involves humans, space, and time. There have been many successive and even disastrous urban trends throughout history, which have sparked numerous debates. Understanding urbanisation entails understanding one of the fundamental features of human civilization (Antrop M., 2004). It includes the transformation of rural spatial patterns into urban patterns, as well as physical changes and life-related social processes (Antrop, 2005; Antrop M., 2004; Champion, 2001). Urbanisation is also a population concentration process (Osborne, 2005; Tisdale, 1941). Since the early nineteenth century, all urbanisation movements have shown exponential growth in rural-to-urban migration and transportation change (Antrop M., 2004; Champion, 2001; Pacione, 1984; Abdullah et al, 2022). As a result, these factors facilitate migration and allow for rapid urbanisation. Since the late nineteenth century, trends in urban expansion have been observed (Champion, 2001). This urban expansion and expansion are defined by the combination of the city centre's growth and decline (Antrop, 2004) and the potential in the suburbs. Klaassen et al. (1981) were the first to introduce the concept of differentiation for urbanisation to exponential graphs (Van den Berg, 1982), which was later refined by Geyer & Kontuly (1993), and referenced continuously by many researchers from various backgrounds, such as Anthrop M., Champion, McGee T., Hadi AS, and many more.

2.0   Research Methodology

In collecting information for this study, both qualitative and quantitative approaches were used. Randomised interviews were conducted in conjunction with participant observations and direct observation techniques. To strengthen the data, previous publications were cross examining with case study techniques. Visual analysis and observation techniques used by Lynch (1960) are very useful in determining the physical characteristics of the study area. Interviews with the Malay community support the collection of information on Malay community issues. In addition, 350 participants were selected for a randomised questionnaire in Kota Bharu (Figure 1). Respondents from a variety of backgrounds supported the findings of the study. To support the findings and discussion, IBM SPSS V26 was used to analyse the data in a descriptive analysis and was supported by participant interviews.
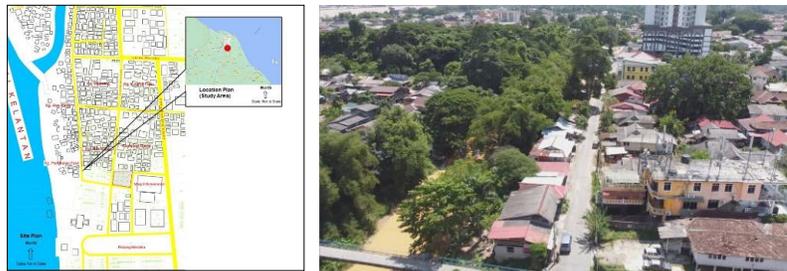

Figure 1: The study area

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3.0 The Malay Dreams in Kota Bharu

The majority of Malay migrants to the city had no prior experience in the city. This condition is due to the employment pattern itself. The work they had done did not give them the opportunity to experience and explore the city. Previously, the Malay people work in service industries such as gardening, driving, administration, low-white-collar clerical work, police, and the military (Abdullah et al, 2022). At the same time, many Malay people in the city grow vegetables and fruits for sale in a nearby market in the town. Nevertheless, the Malay community often perceives life in the city as having various opportunities. The urban environment motivates them to build a better life than ever before. Besides education, they go to the city to work and do business. City life provides a variety of job opportunities, especially in the private sector. This finding is supported by Figure 2, which shows that 86 respondents (24.6%) migrated to the city and worked in the private sector. The private sector provides many job opportunities to develop the country's industry. However, in Kota Bharu, job opportunities in the private sector are limited and provide a low salary. Therefore, moving to the private sector in big cities like Kuala Lumpur will motivate them to get a more comfortable life. However, not all opportunities in the private sector give them a good salary income. Even the opportunity to get a job in the city is very limited. These findings are supported by interviews with respondents as follows:

'… .my son had migrated to Johor Bharu and worked in a private company in the field of advertising. The salary offered is slightly higher than the salary in Kota Bharu ...'(R-1).

Through the statement above, the researcher found that the salary offered to the respondent's children is slightly higher than the salary in Kota Bharu. The researcher has done a rough survey through several contacts in Kota Bharu. The salary for an architectural draughtsman with a Bachelor's Degree is around RM1100 to RM1300 only. According to an interview with an acquaintance (R-2), who is a graduate of the Diploma in Architecture and has had work experience for almost 13 years, he said the salary he received was only RM1400 in Kota Bharu. Therefore, with the increasing cost of living, it was found that his income was also insufficient. This situation will turn young people who migrate to the city into urban poor people. Eventually, their migration to the city will cause them to experience persistent poverty. These findings are supported by (Lamry, 2014; Shari, 1992; Wahid, 2021; Shamsul, 1997; Abdullah et al, 2022). They argue that the growth of the agricultural sector in the country is still lagging compared to other industries. Efforts to eradicate poverty and prevent the problem of urban migration should be initiated in rural areas. Radically, reforms need to be implemented in rural areas to prevent Malay poverty in the city. Also, the rural economy needs to be diversified to ensure economic sustainability in the country. According to Mahathir & Jamaludin (2004), even the Malays can get a job in the private sector, and they will be ignored by the discrimination of ethnicity, language, and culture. Many Chinese shops refused to appoint Malay workers. Only low-income jobs are offered in the city, such as gardeners, drivers, and security guards. Until now, we still hear the news of job discrimination by the Chinese. This situation means that this process is still ongoing and never-ending discrimination against Malay people.
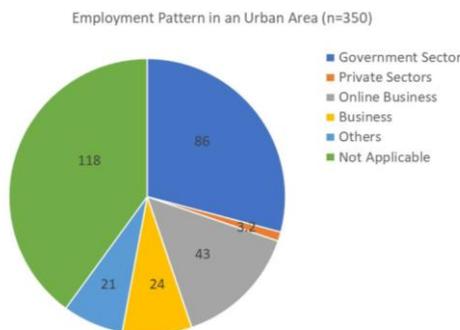

Figure 2: Jobs in the city

According to the results of the questionnaire in Figure 2, it was found that few Malay people migrated to run businesses in the city. According to the results of the questionnaire, it was found that only 24 respondents (6.86%) migrated to the city for business purposes. This finding is due to the fact that business is a major occupation in the case study area. The business experience that has long been carried out here by the Malays would not force them to migrate. Their creativity in creating jobs has generated income for them. Therefore, they feel it is no longer necessary to do business in the city, which will hamper the family economy, especially in the early stages of starting a business.

'...for me, doing small business in Kota Bharu has been enough. Enough to support our family ... '(R-3)

In addition, business opportunities in the big city are not in favour of Malay. They feel less confident to conduct business activities in the city except for small-scale business. The following interview results support these findings:

'...if in the city, only the Chinese can do business. The Malay like us quite challenging to do business there ... '(R-4)

'...we only Malay people that only run a small business. It is difficult to compete with the Chinese in the city because they have been established in the city for a long time ...'(R-5)

Through the statement above, the researcher found that the Malay people's low self-esteem and lack of confidence were the main issues, not why they did not run the business in the big city. This situation may be that they realise that they are unable to compete with the Chinese in the city. These findings are in line with the study of Abdul Rahman (1971), who said Europeans, Chinese, and Indians were mainly involved in modern economic sectors and worked as entrepreneurs, managers, and employees in firms, farms, and trading companies. Non-Malay business and industry groups engaged in various forms of social discrimination and racism against Malay people. This situation makes the Malay people unable to market their products in big cities due to monopoly factors by other races. In addition, prominent capital factors also need to be taken into account. They had to rent a new shop and compete with the merchants who had long been doing business in the city. However, there are still some Malay communities here in the city that want to develop business opportunities in the city. They eventually moved to the city and started a business. Some people have succeeded, but some have failed. Therefore, it means the Malay community here are those who dare to take chances and risks. The business skills that they acquired here are used as economic capital to expand the business legacy.

In summary, urban economic development is associated with urbanisation. According to Wahid et al. (2020), Dahlan (1997), and Shari (1992), the economic system and social development will be disrupted if the process of urbanisation stops. The urban poor will be used

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as a weapon to drive urbanisation, especially among the Malay population. Economic discrimination, social and work in the city will make the Malay people continue their poverty from rural to urban. Their migration process eventually failed. Supposedly, an effort should be made to strengthen the economy in rural areas to promote the economy of Malays. This way, they no longer have to migrate to work in the city. Malay settlements should have a plan that can generate income for the local economy. In the light of economic resources around the Malay settlements, their lives will change.

3.1 The Malay and Urban Experience

Urbanisation has seen many Malay people here migrate to colonial cities. This situation is due to the perception of the Malay people themselves, who think that colonial cities provide good opportunities in their lives. In reality, colonial cities have developed an unsuitable place for them in order to establish Malay life (Abdullah et al, 2022). They are still struggling with urban poverty. Even their chances of living a more comfortable life are getting harder. Most of their agricultural land had been converted into non-agricultural land. It is one of the factors causing their agricultural prices to decline. The Malays have migrated to the cities in search of post-colonial economics to find a better life. However, the opposite situation happens when they migrate to colonial cities, considered "friendly cities" by the colonisers (Loebis, 2019).

The state where they live (n=350)

Figure 3: The state where they live

According to Figure 3, it was found that 115 respondents (32.9%) migrated to Kuala Lumpur. They are made up of various groups, such as traders and students. The rest are for states such as Selangor by 67 respondents (19.1%), Johor by 29 people (8.3%) and Perak by 17 respondents (4.9%). At the same time, Penang recorded a lower number of only six respondents (1.7%). This situation shows that Kuala Lumpur is a major destination for them. The motivation of people to go to Kuala Lumpur is higher than in other cities due to the factor of high job opportunities and businesses there. This percentage is also due to the motivation and experience that they heard from their friends and relatives who have migrated to Kuala Lumpur before.

'My children mostly migrated to Kuala Lumpur. They can find a job that suits their level of education ...'(R-5).

'.. all my children migrated outside Kelantan. 2 working in Johor Bharu and another two works in Kuala Lumpur ...'(R-6)

This situation indicates that the effects of migration can still be seen to this day. These findings indicate that Kuala Lumpur is still the primary choice for migrants. Kuala Lumpur will be a busy city except during holidays, especially during Hari Raya Aidilfitri and other holidays. The roads will be quiet, and activity in the city will slow down—lots of news showing the impact on the city of Kuala Lumpur during the festive holidays. Meanwhile, the highway leading to the East Coast is congested like a festival on the road. The majority are Malays, who want to return to their hometown. The village they regard as a "friendly" place in their life experience. The urban atmosphere only serves as a platform for them to work. This finding is in line with Wahid (2020), who said that urban functions are seen to offer job opportunities only. Moreover, at the same time, jobs need to be sought and desired by individuals or groups who want to earn an income. Job finding is inspired by many factors, such as education, age, and gender.

Therefore, the experience of living in a village is different from the city, which becomes the final destination for them. This finding is in line with Loebis's (2019) opinion that city life is cruel. Their life in the city was an experience they had never been through. Therefore, the Malays should be given the opportunity to develop their village. The environment in the village has a more effective life for them. McGee's (1975 & 1977) experience in the migration process focused only on the urbanisation process he created. However, it does not appear to hurt the Malay feelings during the urbanisation process. In the post-independence era, the Malay people made Kampung Baru a gateway to Kuala Lumpur. The location is said to be the area where the Malay language, religion, and culture help each other move to Kuala Lumpur regardless of the area in Malaysia (Hadi, 2001). Now, the situation is still the same. Only Malay migrants to Kuala Lumpur use Kampung Baru as a platform. They will stay at the houses of friends or relatives in Kuala Lumpur, such as Kampung Pandan, Wangsa Maju, Bandar Tasik Selatan, or Cheras. Most of these areas have a majority Malay population. This finding is supported by the results of a questionnaire (R-6), which said one of his children had migrated to Kuala Lumpur and boarded at his friend's house in Bandar Tasik Selatan. Meanwhile, another respondent (R-7) said his son went to Kuala Lumpur and temporarily boarded with his brother in Kampung Pandan. Therefore, although Kampung Baru is not yet seen as a platform for Malay migration, the migration process and their experience are still the same. They will look for close acquaintances or relatives to start their life in the city. With a challenging life in Kuala Lumpur and a small income, this situation puts pressure on them to continue living in Kuala Lumpur. Therefore, their experience of migrating will continue to make them poorer when migrating to the city.

3.2 The Malay and the City

The preceding discussion centred on the migration of the younger generation. It is also acknowledged that the urbanisation process produces traffic congestion and population growth due to the dominance of newcomers from rural areas and the city itself in the urban population. Thus, it is evident that this group has been used by development and viewed as a human resource to drive the economic, social, and political development of the city, particularly for the rural Malay population. Their presence in the city has escalated settlement demand in the city even further. Simultaneously, their initial colony was abandoned, and they lost a sense of belonging. This finding is consistent with the opinion of certain researchers (Malik & Wahid, 2014; Roosli et al., 2019; Abdullah et al, 2022) that prices are rising due to the desire for urban settlements.

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However, youthful members of the Malay community cannot afford to own urban settlements due to their high cost. Nevertheless, they are still unfamiliar with city life. The results of the questionnaire found a high percentage of the newly migrated population. The crosstabulation results in Table 1 show a total of 28 respondents (42.4%) who have lived in the city for three to five years. This situation indicates that the percentage of newly migrated people is relatively high. They are students who study in urban areas. The three-year period is a critical period for them to adapt to the urban environment. Afterwards, they will enjoy the city experience. It also seems that they will work in urban areas after completing their studies.

Table 1: Crosstabulation between migration purpose and Period of staying in the city

Migration purpose			Below three years	Three years–5 years	Six years–10 years	11 years–15 years	15 years above	Not migrate	Total
	Study	Count	12	28	20	0	6	0	66
		% Within Migration purpose	18.2%	42.4%	30.3%	0.0%	9.1%	0.0%	100.0%
	Working	Count	38	33	23	10	20	0	124
		% Within Migration purpose	30.6%	26.6%	18.5%	8.1%	16.1%	0.0%	100.0%
	By family	Count	10	2	9	0	7	3	31
		% Within Migration purpose	32.3%	6.5%	29.0%	0.0%	22.6%	9.7%	100.0%
	Others	Count	7	0	0	0	2	3	12
		% Within Migration purpose	58.3%	0.0%	0.0%	0.0%	16.7%	25.0%	100.0%
	Not migrate	Count	3	0	0	1	0	113	117
		% Within Migration purpose	2.6%	0.0%	0.0%	0.9%	0.0%	96.6%	100.0%
	Total	Count	70	63	52	11	35	119	350
		% Within Migration purpose	20.0%	18.0%	14.9%	3.1%	10.0%	34.0%	100.0%

The urban environment is a new experience for them and has not been seen visually before. They had only heard about urban life from friends and relatives before. Now, they are ready to adapt to the atmosphere in the city. It was found that most of the residents had just migrated to the city. This situation shows that the percentage of new migrants is relatively high due to employment, business, and learning opportunities that are not provided in Kota Bharu. In addition, only two respondents (6.5%) followed their families to the city and lived there for various purposes. The results of the questionnaire also found that 113 respondents (96.6%) had never migrated to the city. It is possible that they already have jobs in Kota Bharu and have been working in various sectors. Alternatively, they did not feel confident migrating to their settlement area.

'...my son, after graduating last year, has migrated to Selangor to work in a bank. Now he was renting a house with friends who study at the same university ...'(R-8)

'...after getting married, my daughter followed her husband and migrated to Melaka. Now they have been renting there for two years ...'(R-9).

Meanwhile, 11 respondents (3.1%) have migrated to the city in the last 11–15 years. This period was a relatively long period of their migration experience. This group has been comfortable living in the city. This situation shows that this group has been comfortable and has successfully adapted to life in other cities.

'...my eldest daughter has lived in Kuala Lumpur for a long time. She goes to Kuala Lumpur after finishing SPM. She is now settled down there with his family. Her children have gone to school there. They will back here during the holiday season ...'(R-10)

These findings are supported by the results of the questionnaire in Table 2. The crosstabulation shows that a total of 98 respondents (79.0%) continued to live in the city. They consist of a group that has migrated in order to find a job opportunity before. However, they will return to the village within a certain period of time for various reasons. Meanwhile, 26 respondents (21.0%) did not live in the city after migrating. The group is among those who have returned to the city after migrating. They returned to the village for various reasons. Therefore, the first three years are a critical period for them. That period will determine whether they will continue to live in the city or return to the village. For students, they will return to the village after graduating from studies in the city. The working class and business people will continue to strive to adapt to life in the city. Some of them are successful and continue to live in the city, while others are not.

Therefore, these young people who have just migrated are only used as weapons for economic development. We find that in 3 years is a concise period for them to find the experience of living in the city. With the income they earn. Eventually, they are also the urban poor, just like what their parent went through in Kota Bharu. Yet, their parents did not have the opportunity to migrate due to several factors. Therefore, these newly immigrated youths are used solely as economic development weapons. We believe that three years is a sufficient amount of time for them to gain experience living in the city. Eventually, they will experience urban poverty, just as their parents did in Kota Bharu. However, their parents did not have the opportunity to migrate due to several factors. This means that the urban poor will be used as a weapon to push urbanisation's demands. The difference is that they are now equipped with all the city's amenities to make their lives more comfortable. These findings are consistent with previous research indicating that these groups provided solutions such as transportation, medical care, recreational facilities, and education to facilitate the urban lifestyle (Shari, 1992; Lamry, 2014; Malik & Wahid, 2014; Wahid, 2020). However, their intended purpose of enjoying a better life is not attained in any way. This is the result of the city's function, which focuses solely on the educational system, commercial and political centres (Wahid et al., 2020; Wahid et al., 2009). After a significant number of young people have migrated, the effect on their settlement in Kota Bharu will eventually become predominate. Due to diminishing human resources, the economy surrounding the Kota Bharu settlement was unable to expand. In the meantime, the number of young people, who are expected to be the backbone of social activities, is slowly declining. Eventually, their settlement areas will be dominated by migrants from other locations, such as Pattani, who are

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seeking employment and business opportunities in Kota Bharu. This circumstance will persist until the Malay settlement is destroyed by building materials, natural disasters, and urbanisation. These will be covered in the following chapter.

Table 2: Crosstabulation between migration purpose and success in living in the city

			They manage to live in the city				
			Yes	**No**	**Not migrate**	**Others**	**Total**
Migration purpose	Study	Count	50	14	2	0	66
		% Within migration purpose	75.8%	21.2%	3.0%	0.0%	100.0%
	Working	Count	98	26	0	0	124
		% Within migration purpose	79.0%	21.0%	0.0%	0.0%	100.0%
	By family	Count	23	8	0	0	31
		% Within migration purpose	74.2%	25.8%	0.0%	0.0%	100.0%
	Others	Count	7	2	3	0	12
		% Within migration purpose	58.3%	16.7%	25.0%	0.0%	100.0%
	Not migrate	Count	2	0	114	1	117
		% Within migration purpose	1.7%	0.0%	97.4%	0.9%	100.0%
Total		Count	180	50	119	1	350
		% Within migration purpose	51.4%	14.3%	34.0%	0.3%	100.0%

In conclusion, these alterations are the result of two factors. First, this is the case because we no longer enjoy the previous economic growth and advanced technology of the past. According to previous research (Doxiadis, 1974 & 1976), technological advancement has the potential to alter the current economy and influence human settlement. In comparison to past technology, it is limited. However, it is also consistent with past circumstances. The urbanisation process proceeds slowly. As previously explained by scholars, the development of this technology has facilitated human demand and altered the social economy in the era of Industrial Revolution 4.0. (Schumacher, 1976; Eaton, 1990; Karsono & Wahid, 2009). The second is a result of the growing human population. Migration has increased the population of the city. These results are consistent with studies by Wahid (2020) and Rose (1998). This has resulted in the urbanisation and population explosion of some cities and towns. More people signify more space to build settlements and more consumer goods are available. It also necessitates an increase in transportation, fossil fuel consumption, and air, land, and water pollution. Population growth thus contributes to air, land, and water pollution. It is also possible that the pressure of migration between cities will be significantly greater than that of urbanisation. When conditions deteriorate in rural areas, rural poverty tends to morph into urban poverty on a massive scale (Malik & Wahid, 2019).

3.3 Returning to Their Settlement

After the colonials arrived in Malaya, they began to exploit the country's wealth. This has occurred for a very long time. Nonetheless, it has direct effects on urban planning and human settlement in the city. Whether by accident or design on the part of the colonials, city life for the Malay people has been difficult until now. However, they are diligent individuals. The city itself prevents them from expanding their economic growth. From 1947 to 1957, the city's population growth led to an increase in the Malay population, particularly in Kuala Lumpur. This increase in population, according to McGee and Sendut (1975), also increased the demand for economic and employment opportunities. This circumstance has led to the existence of numerous squatter settlements, especially in Kampung Baru and the surrounding areas. This situation is still ongoing at this time. The changes have had some effect on the Malay population after more than sixty years. There has been little change in the employment sector, but the Malays continue to work as if it were still the colonial era. Despite the existence of the NEP, the Chinese and Indian immigrant groups continue to dominate the manufacturing and commercial sectors. While the Malays' political influence has grown, they remain a minority in the city's economy. During the post-independence era, the city's Malay population changed the most rapidly. Since 1957, only 18% of Malays in Kuala Lumpur were born there, while nearly 32% were born elsewhere (McGee, 1975). This percentage increases annually. Simultaneously, the migration of Malay individuals to urban areas continues. They will eventually return to their hometowns, particularly during the holiday season. Consequently, this circumstance demonstrates that the same process is still occurring without appropriate action to address the migration issue. For some reason, Malay villagers were compelled to return to their village because city life was not "friendly" to them. This situation demonstrates that city life does not always complement their lifestyle. This conclusion is supported by Figure 4, which reveals that 198 respondents (56.6%) have returned to the village after migrating to the city. In the meantime, forty respondents (11.4%) indicated that they no longer visited their hometowns. The group is said to have survived in the city due to employment opportunities or perhaps a stabilised economy following migration. However, this proportion is negligible compared to the 350 participants in the questionnaire session. This group's return to the village is due to numerous factors. Among these differences is the pattern of settlement in the city, which differs from that of Kota Bharu, notably in the case study field.

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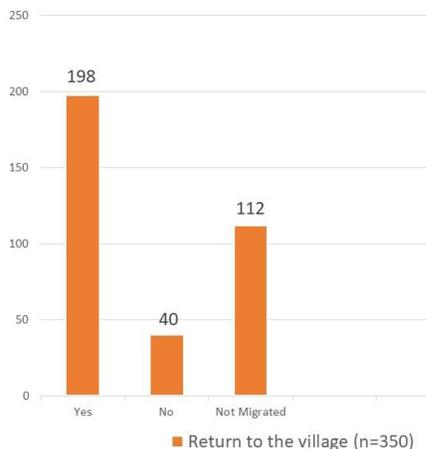**Article**   Journal of Asian Geography, 2022, Volume 1 (Issue 1), 7-14.

Figure 4: Return to the village

It was discovered that the pattern in the Malay settlement contains an excessive number of characters for a Malay settlement. Beginning with the layout of the planning pattern, the location of the settlement near the river, the settlement pattern itself, and the community and neighbourhood life are examined. Clearly, the settlement pattern was designed with the Malay population in mind. Due to this occurrence, they will be returned to the village to experience the true Malay way of life. In contrast to colonial urban planning, which focused primarily on preparing the population for economic expansion, primarily to aid colonials in exploiting the country's wealth. The city's settlement and planning patterns are more conducive to the provision of human resources, in particular, Chinese, and Indian immigrants. Therefore, it is deemed inappropriate for the Malays to continue to reside in the city. These results are consistent with Evers' (1977, 2003, and 2016) research, which explains that colonial planning was intended to promote an urbanisation system for only Chinese and Indians. They do not consider Malay plans because Malay individuals are not motivated to meet their requirements.

Therefore, the Chinese had "confined space," which is very different from the Malay centrifugal character. The concept of urbanisation was based on their geography, social structure, and religion and was meant to create the image of a colonial city. The Chinese have adapted to the urban system because they have had a complete picture of the city and urban life in their mind maps since the beginning. Urban morphologies that emphasise clear structures, boundaries, roads, and activities have been able to be described by them. The Chinese like to see the city as a close socio-political unit with employment, spiritual growth, family and relatives' ties, triads, and so on. They prefer to visualise the city with economic growth only. A colonial city that is regarded as a "friendly city" is incapable of fostering the ideal environment for the Malay identity. In the city, the concept of community differs from what they experienced in the village. The concept of an urban community, on the other hand, fills them with dread due to the numerous laws and regulations they have never encountered. Consequently, the Malays are now under constant fear and pressure. They will eventually become a colonial city, full of inequality, fear, and stress. According to Loebis (2019), this is the result of the colonial city using the Malay as "security gates." They have never been in this situation before. They were eventually forced to abandon their former way of life. This result is consistent with previous research (Hadi, 2001; Embong, 2011), indicating that the Malay people are resistant to change. Initially, the Malay population was enthusiastic about the effects of globalisation and the city's rapid development. However, it has resulted in community insecurity. Multiple laws and migration in the colonial city exerted pressure on the Malay people. Eventually, the city became a colonial city with no ties to the Malay population. In this city, insecurity, and alienation result from Malay people's inability to communicate and comprehend their own names. With the available education and credentials, they will work in small sectors. This circumstance occurs due to the fact that they are merely a target group for the city's economic growth. Consequently, their lives are divided and categorised based on their employment status. They were then given uniforms with a specific logo to make them more recognisable. They are Grab drivers, Food Panda employees, supermarket cashiers, and office assistants. Consequently, they have no emotional attachment to their names. Currently, their moniker is their job title. Therefore, beginning now, the interaction between their emotions begins to gradually diminish. This situation has increased stress in daily life for so long. With a low income, both the high cost of living and humanity decline. Their initial individual motivation to seek a better life in the city is eventually fading away. This finding is consistent with Loebis's (2019) assertion that a significant proportion of these professions are isolated from the local community of individualistic life. They felt they were no longer respected, which was a departure from their previous lifestyle.

This situation is different from the atmosphere in the Malay settlement area in the village. The bond between the community and the place that was once passed is finally disappearing. Thus, they will go back to the village to inject motivation. This finding is supported by the results of the survey in Table 3, which found that a total of 98 respondents (28%) returned to the village during the festive season. The festive season is a great time to get together with other family members. In addition, during this time, they will be reunited with friends, family members, and relatives. This situation indicates that they will return at least once a year to celebrate Hari Raya Aidilfitri or Aidiladha.

'...usually, they will back to the village during Hari Raya Aidilfitri and Hari Raya Aidiladha. Sometimes during the school holidays, they will also go home ...'(R-11)

'...my son who is in Perak always comes home. Usually, once a month, he would return to the village to meet his friends and us...'(R-9).

This return is not only for a specific reason but also injects motivation and emotions that have been lost. According to Loebis (2019), they will return to the village within a year to renew their humanity. Even if only once a year, it was enough to restore humanity that had faded before returning to the city.

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Table 3: Why did they return to the village? (n = 350)

Item	Frequency	Percentage
No job opportunities in the city	9	2.6
Low salary	11	3.1
Difficult life in the city	18	5.1
Not suitable with the urban life	32	9.1
Business problem	9	2.6
During Hari Raya Aidilfitri/ Aidiladha	98	28.0
During holiday	50	14.3
Every week	5	1.4
Not migrate	118	33.7
Total	350	100.0

One-third of the respondents indicated that they had to return to the village because they could not adapt to urban life, possibly due to the vastly different way of life in the city. This could also be because they are more at ease with village life (spirit of village life). When people migrate to the city, they find it difficult to adjust to city life, which causes them to eventually fall behind in urban system aspects. Previously, they emphasised the social and communal aspects of the village in their daily lives.

'...I used to work in Selangor for four years but returned to the village and worked with my father. I cannot live in the city ...'(R-12)

The situation has changed as a result of the colonial city's construction based solely on economic development, which is not in the Malay spirit. Therefore, urban planners and architects must customise the Malay characteristics of the city in order to create Malay-culture-appropriate urban planning. This finding is consistent with Dahlan's (1997) study, which revealed that the majority of cities only offer Chinese shopping malls. This is because the colonial city was established solely for economic development. As a result, social status begins to rise as the urban population grows as a result of migration. Then, an ethnic split occurred, leading to conflict between Malays in the city. Eventually, the city's social life was impacted and began to change, making Malay life less stressful. Due to urbanisation, the Malays' cause changed, and they were forced to leave the cities. Their migration ultimately resulted in failure and a return to their long-time village home. These results demonstrate that the urban planning system contributes significantly to the comfort of the Malay population. This finding is consistent with previous research (Jahi et al., 2016; Wahid, 1997) indicating that the design ignores or fails to comprehend the community's needs, requirements, and identity, which must be taken into account during the design process. However, from a technical standpoint, colonial town planning adheres to all laws and regulations. Although it technically meets all technical requirements, the majority of urban planners in Malaysia failed to provide a design that was suitable for Malays. From this point forward, Malay identity will be eroded by urbanisation and the urban colonial system, with Kota Bharu's limited employment opportunities and low wages. Their return also contributed to the perpetuation of poverty in the village.

In addition, it was found that a total of 9 respondents (2.6%) showed no job opportunities in the city. These findings indicate that although the primary purpose of the population is to migrate and find a better life, it does not mean that the migration is successful. On the other hand, as previously stated, some groups attribute failure to a variety of factors.

'...my son has migrated to Kuala Lumpur looking for a job, but there is no job that suits his academic qualifications. Finally, he worked as a cashier at Pizza Hut in Damansara for eight months before returning to the village. '(R-12)

4.0 Discussion and Conclusion

Globalisation, urbanisation, and industrialisation growth has all been cited as reasons for people to relocate. People began to shift away from traditional living in harmony with nature and toward becoming an industrially dependent society. This rural-to-urban migration has resulted in an increase in the urban population while hollowing out rural areas. Malaysia is experiencing a decline after 40 years of precedential growth. The oil and gas that used to fuel the Malaysian economy are depleting, the benefits of urbanisation as an engine of economic growth are fading, and the prospects for urban society are becoming uncertain. With an uncertain economic climate and a scarcity of resources (particularly food), the concern is how society will be able to live adequately in the future.

The lack of employment opportunities in the city is also a factor in their failure. The majority of available employment opportunities are concentrated in the manufacturing and industrial sectors. Likewise, opportunities in the private sector are limited. In other words, jobs in the city are low-level and do not require a college degree. Even though they have a high level of education, it is difficult for them to find employment because there are few positions that match their qualifications. Even though the Malays can now control education, despite their skills and knowledge, they are unable to find employment commensurate with their level of education. This is an unfavourable circumstance for the Malay people. They were unable to find employment in the city despite their knowledge-based enthusiasm and diligence. It is impossible to work in Kota Bharu because employment opportunities are limited. As for conducting business in the city, the Chinese have monopolised the market and the price of goods, putting pressure on their operations. These results are consistent with research (Shari, 1992; Hadi, 2001) indicating that they cannot compete with the new economic strength of other races in the city. With the assistance of the colonials, other races monopolised the urban economic system, leading to this situation. With the aid of the colonials, they became wealthy and were able to control the urban economy despite their lack of work ethic.

In summary, the lack of proper education among the Malays makes them step backward. The Malays are disadvantaged in the modern economy, and it is challenging to compete with others, even if they are immigrants. They had to find a way to live in the city. From the beginning to the end of their lives in the city, they were just looking for experience. Some failed and returned to the village. However, not all aspects of their original settlement will be lost entirely in the urban environment, predominantly when the rural population is urbanized. It proves that the world's urban population is mainly from rural areas. It is possible as most cities in the world have undergone urbanisation (McGee, 1975). The majority of cities in the world will also undergo a process of "urbanisation" that will blunt rather than sharpen the distinction between the rural and urban. The process is not the same and may not be the same as Western urbanisation due to the lack of technological improvements, communications such as road connectivity, education, radio, and film.

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