

The Influence and Localization of Mazu: A Comparison between Penang and Phuket

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Abstract

This paper mainly studies the influence and localization of Mazu: a comparison between Penang and Phuket. The purpose of this paper is to study 1) the dissemination of traditional Chinese Mazu culture in Phuket and Penang. 2) Study the spread process of Mazu in Malaysia and Thailand, and explore the localization differences of Mazu in the spread. 3) To Analyze the impact of Mazu culture on Phuket and Penang. Mazu is now globalized. As a symbol of the sea, she has brought Chinese people to all parts of the world, and her influence is also everywhere, allowing more people to know Mazu culture. The focus of this study is the impact of Mazu's arrival in Penang and Phuket, and localization has occurred. This study uses qualitative research bases on data collection by Indept-Interview, observation and participant observation and data analysis using content analysis, thematic analysis and historical analysis.

According to the results, the researcher found that Phuket Mazu has a more far-reaching influence and a wider range of influence than Penang Mazu. From the historical perspective, cultural integration, commercial value and other aspects, it can be seen that Phuket Mazu is more extensive, while Penang Mazu is ethnic. There may be some differences between the two, but they both left a strong mark in the long river of history. No matter who develops better, it is not a personal choice. History, culture, and policies are all forcing them to make changes, so there are differences now. For suggestion this cultural treasures also represent Chinese Overseas organization in the circumstance of minority group who are diaspora, then the study in the future may consider in the approach minority group and power relationship.

Keywords: Mazu culture; Overseas Chinese in Penang; Overseas Chinese in Phuket

Introduction

Chinese people in Southeast Asia have various religious beliefs, among which Mazu belief is very common. Wherever there is sea water, there are Chinese people, and wherever there are Chinese people, there is Mazu belief. The emergence of Mazu belief is a direct result of marine activities. Mazu, also known as "Tianfei" or "Tianhou", commonly known as "Sea God", is a legendary goddess in charge of sea navigation. It is a god believed by boatmen, sailors, travelers, merchants and fishermen in history. Mazu's original name was Lin Mo. She was born on March 23, 960 AD, the first year of Jianlong in the Song Dynasty, and was a native of Putian, Fujian. I didn't hear her cry after she was born, so I named her Lin Mo, which means a silent woman. Mo Niang has supernatural powers since she was a child. She can read, remember and understand its meaning. On September 9, 987 AD, he sacrificed himself while rescuing fishermen. He was only 28 years old at the time. Mazu is a folk belief that has been passed down in coastal areas of China. Mazu culture originated in the Song Dynasty, developed

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in the Yuan Dynasty, flourished in the Ming Dynasty, flourished in the Qing Dynasty, and flourished in modern times.

The history of overseas Chinese can be traced back to the Tang and Five Dynasties. At that time, Quanzhou Port and Fuzhou Port had become the foreign trade ports of the Tang and Five Dynasties, and the footprints of Chinese merchants began to appear in various places. Parts of Southeast Asia. The Ming Dynasty was an important historical stage in the development of overseas Chinese. Not only did the number of overseas Chinese increase, but more importantly, the overseas Chinese community had begun to take shape. Since then, Mazu belief activities have been widely spread in Southeast Asia. In ancient times, both Penang and Phuket relied on the ocean for their livelihood, so we can observe the similarities and differences between the two cities. They are both located on the north bank of the Strait of Malacca, and the distance between the two places is only about 640 kilometers. They are both ancient cities in Southeast Asia that the Chinese cultural community has come to visit. The Penang Tianhou Temple was built by the Hainan Chamber of Commerce, while the Phuket Tianhou Temple was built by the Fujianese. This will lead to different areas of Mazu development. Malaysia is dominated by Islam, while Thailand is dominated by Buddhism, which will also affect the development of Mazu in some projects.

Due to Mazu Culture is spread to many country especially in Southeast Asia then to explore changing of this culture when Overseas Chinese settle in the new socio-cultural environment by comparison between two community in different country will represent the adaptation, similarity and different as example of diaspora.

Research Objectives

1. To study the dissemination of traditional Chinese Mazu culture in Phuket and Penang
2. To study the spread process of Mazu in Malaysia and Thailand, and explore the localization differences of Mazu in the spread
3. To analyze the impact of Mazu culture on Phuket and Penang

Significance Of Study

1. A bridge for cross-cultural communication

Mazu belief is not only a religious belief, but also a bridge to promote cultural exchange. Although Penang and Phuket are located in Malaysia and Thailand respectively, the Chinese in the two places have similar cultural backgrounds. Mazu temples and sacrificial activities can promote the connection between the Chinese communities in the two places to a certain extent.

2. History and Immigration Studies

The spread and development of Mazu beliefs are closely related to the history of Chinese immigrants. By studying Mazu beliefs in Penang and Phuket, we can better understand the historical process, migration paths and social integration of Chinese immigrants in Southeast Asia.

3. Tourism and Economic Benefits

As the cultural influence of Mazu belief expands, Mazu temples in Penang and Phuket have gradually become important tourist attractions, attracting a large number of tourists and believers. This kind of religious tourism not only promotes local economic development, but also further promotes the spread of Mazu culture.

Research Methodology

This study bases on qualitative research method and comprehensive collection of relevant information. On site investigation strategy, visiting the local area to gain a deeper understanding of the local Mazu culture, visiting Mazu temples, participating in the local Mazu culture, understanding the beliefs and practices of local believers towards Mazu.

Data Collection

Data compose of Primary Data and Secondary Data. Therefore, researcher corrected data regarding to relevant literature related to Mazu culture. Moreover, in-depth interview, observation and participant observation are technique to gain data.

Date Analysis methods

1. Comparison Analysis
2. Case Analysis
3. Content Analysis
4. Historical Analysis

The steps of data analysis

the first step categorize data for primary analysis base on theoretical and conceptual framework

the second step using triangulation technique to check data

the third analyze all detail of data again to present the result, discussion and conclusion

Sampling

Snowball sampling and purposive sampling were used to gain Key Informants. Snowball, also known as skirt sampling or recommendation sampling, is a sampling method for finding respondents in sparse populations. Sparse population refers to a population with a very small number of units and a very uneven distribution. By these two techniques, researcher could control the sample based on certain sample characteristics, which is suitable for finding key informants who are very rare in the population.

Therefore, Key Informants compose of 15 persons such as the president of Chinese Chamber of Commerce, Shrine Manager, worshipers at Mazu Shrine and Overseas Chinese.

Scope of Study

For regional scope, the areas of this study are Phuket, Thailand, Penang, Malaysia, and Fujian Province, China. Thus researcher will gain data for analyzing about the Mazu culture in Phuket and Penang, the factors that influence the adaptation to the dissemination of Mazu culture. Including, analyzing how to localize Mazu culture when it spreads to other countries.

Conceptual and Theoretcsl Framework

1. Communication Definition Theory
2. Cross cultural Communication Theory

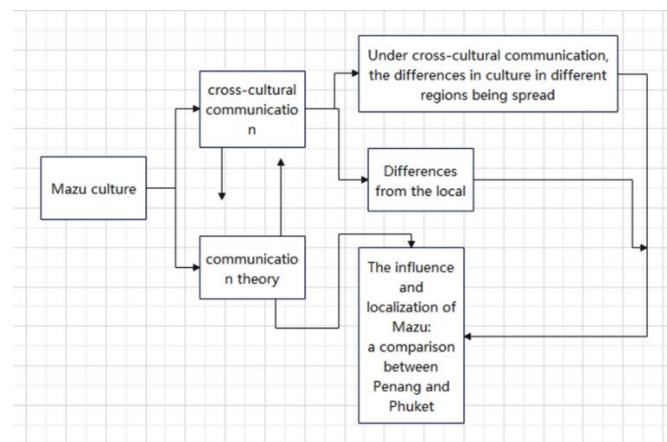
Cross cultural communication refers to the process of disseminating information, ideas, values, etc. between different cultural backgrounds. It involves multiple aspects such as cross-border communication, language, culture, and values, including various forms such as cross-cultural communication, cross-cultural communication, and cross-cultural marketing. The Mazu faith in cross-cultural communication refers to the process of cultural dissemination in different cultural backgrounds, with different impacts and meanings, and the study of how Mazu faith and culture spread and exchange in different cultural backgrounds. This includes understanding the transmission paths, channels, and contents of Mazu belief among different regions and communities, as well as its influence and significance in cultural dissemination. And integrating the local background, it has produced its own new culture.

The definition of communication theory refers to the principles of human communication behavior and communication processes, ranging from individual communication to group communication, organizational communication, cross-cultural communication, and various different levels and forms of communication. Communication theory is dedicated to understanding and explaining information exchange between humans, exploring the dynamics and patterns of people's behavior, thinking, emotions, and other aspects during the communication process. In the theory of Mazu cultural communication,

Mazu culture is a part of traditional Chinese culture. It is very important to understand and respect the cultural background and values of the other party while promoting cross-cultural communication. This involves the cross-cultural communication theory in communication theory, which helps people understand the communication patterns, behavioral norms, and language habits between different cultures. It is each region that derives its own Mazu culture.

These two theories can help us study the different differences formed in the dissemination of Mazu culture between Penang and Phuket, among which the differences are the differences with the local Mazu culture in China, as well as the different Mazu cultures produced by the two cities in their own countries under the influence of communication theory and cross-cultural communication theory.

Theeretical and Conceptual Framework



Results

1. The Dissemination of Mazu culture in Phuket and Penang.

1.2 Mazu's storytelling

Penang: myth

Chinese businessmen and Chinese workers brought Mazu culture. At first, Penang only worshipped deity of the sea "Mazu goddess". In the late Qing Dynasty, with a large number of Hainan people traveled to Nanyang, the Hainan Hall was also expanded, and 108 brothers were added. In during traveling to Nanyang, they encountered strong wind and waves, their ships floated to Vietnam, and finally they were killed. The "108 Brothers" are such a group of unfortunate people. The "108 Brothers" were a group of Hainanese marine aid in the 19th century who were killed by corrupt Vietnamese coast guard and thrown into the sea. After the 108 brothers were killed, they turned into sea gods. They helped the weak and rescued those in danger, and showed themselves as saints on the sea. They were named "Zhaoying Yingmao 108 Loyal Souls". Later generations built temples to offer sacrifices and called them "Zhaoying Temple", "Guhun Temple" or "Brother's Temple". Therefore, "108 Brothers" then became the native Poseidon of Hainan Island.

Penang, as early as more than 600 years ago, has already set foot on the footsteps of our Chinese ancestors. They called it "Penang Island". This name is related to our Zheng He's voyages to the West. Because Zheng He once visited here, the name "Penang Island" was also included in the "Zheng He Navigation Chart" of the Ming Dynasty. According to historical records, Zheng He would worship Mazu every time before going to sea. After Zheng He returned to the court after his first voyage to the West, he tried his best to stir up trouble, painted some scenes of Mazu's efficaciousness, and also took action, such as petitioning the court to commend his grandmother's Mazu temple. The memorial was approved by Zhu Di, the emperor of the Ming Dynasty, who issued an edict to build the Tianfei Palace in Longjiang, Nanjing, and added the title of "Protecting the Country, Sheltering the People, Ying Hongren, Puji Tianfei".

Phuket: myth

Phuket Island was rich in tin ore in the 16th century, which attracted people from Fujian to mine. The first sampan from China docked in saphan hin Park in Phuket, bringing Mazu.

Thai people learned how to eat bird's nest from Chinese people. It is said that Zheng He discovered the large bird's nest cave while passing through Phuket Island during his voyages to the West. With Paradise Bay surrounded by three mountains, it is clearly a sign of good feng shui. This is the bird's-nest Cave in legend, inhabited by local indigenous people who are said to be descendants of Zheng He or the fleet at that time. General Zheng He of the Ming Dynasty in China once passed through this place to seek refuge and lived with his fleet for over a month. He discovered a delicious food on the mountain - bird's nest. Then the military doctor on Zheng He's ship discovered bird's nest tonics and brought them back for research. After finishing the research, he returned it to the emperor to drink. After the emperor finished drinking, he was full of energy and asked Zheng He to bring back some more. Zheng He specially sent a regiment stationed on Phuket Island, digging bird's nest in the cave and standing guard outside the cave. Gradually, Chinese aristocrats became obsessed with the South Asian bird's nest. Due to insufficient production in Thailand, the Ming and Qing armies went to Indonesia and other places to develop more bird's nests.

Later, the Sanshan Temple and Fuzhou Office established by Fujian immigrants in Phuket not only spread the belief in Mazu, but also carried Fujian culture and promoted the exchange and understanding of different cultures.

In Thailand, the Mazu belief is integrated with the local Hindu religion. Chen Tanghua wrote the Myth of Mazu, which recorded the story of Mazu. The Overseas Chineses have a deep belief in Mazu, and even recorded the story of Mazu in Thai books. Chen Tanghua wrote "Mazu Mythology in Thai Books", which was taken from "The Book of Naratin Ten" published in 2466 B.E., "Once, Mahadeva and his wife Uma met with the immortals to play across the sea. The shrimps in the sea heard that the immortals were traveling in the sea, and appealed to Uma, saying that all kinds of water creatures have weapons to protect themselves, so they are strong and powerful. The shrimps alone have no weapons, and are often bullied and eaten by other water creatures. They hide from east to west, and have no peace. If this continues, they may be extinct. They pray to Uma to give them two saw-shaped weapons to put on their heads for self-defense and to preserve their race. Uma pityed and agreed, but on the condition that the shrimps can only eat rotten and dead things in the future.

The above story in Thai literature illustrates two points: 1. Mazu is a deity with the same characteristics as immortals and Buddhas. 2. Mazu is kind and is the patron saint of Chinese sailors. The belief in Mazu is even stronger in Southeast Asia, and she is the spiritual pillar of overseas Chinese merchants.

1.3 Mazu Festival and Ritual Penang

Usually on the 23 and the ninth day of the ninth lunar month, (1) The birthday of Mazu: the birthday of the Mazu of the third lunar month.(2) Mazu rises to heaven: the death anniversary of Mazu on the ninth day of the ninth lunar month.

The film and television records found in Thean Hou Temple in Penang about Mazus Qianqi Birthday Celebration (Mazu birthday) show that on this day many faithful men and women will come to make offerings. There will be many items on the offering table, including cakes, fruits, vegetarian dishes, stacked ingots, and sesame oil. Lights etc. People pray for peace and good weather. During this period, there will also be lion dances and float parades. On the day of "Mazu's birthday", believers will kill sheep to worship and celebrate major events. Mazu is a Taoist who does not kill animas. There is a tradition in Penang's Thean Hau Temple where sheep are killed. Mazu can not be seen when the door is closed. Sheep slaughter will take place behind gates and outdoors. This is also to prevent Mazu from seeing.

- 1) Cake: sweet, happy, and beautiful.
- 2) Fried spring rolls: a metaphor for welcoming the spring.
- 3) Fried fruit strips: a metaphor for flourishing, prosperity and wealth.
- 4) Red apples: also seen as a symbol of health.
- 5) Pineapples: a symbol of hope for good luck and fortune, increasing wealth, and the sweetness of pineapples makes life sweeter.
- 6) Grapes: a symbol of "prosperous descendants" and "long generations".
- 7) Bananas: a metaphor for attracting wealth and treasure.
- 8) Kumquats: a symbol of wealth and good fortune.
- 9) Glutinous Rice Balls: A symbol of family reunion and happiness

The activities in Penang are usually the birthday of the Mazu. Sesame oil tribute, etc. It usually returns to Meizhou, Fujian, China once in 12 years.

The explainer told me that the Mazu statue in Penang was originally small because of the inconvenience of navigation. Later, when a temple was built, it became a large statue and it took 4 or 5 adults to lift it. The two people next to Mazu are Clairvoyant and Shunfeng Ear. The jagged teeth leaning against the wall are the teeth of a kind of fish. They have a long history. The vase they saw is also an antique.

Phuket

Phuket is also usually the 23rd and the ninth day of the ninth lunar month, (1) the birthday of Mazu: the 23rd birthday of the third lunar month.(2) Mazu rises to heaven: the death anniversary of Mazu on the ninth day of the ninth lunar month. In this festival, sesame oil tribute is etc.

Phuket Island has a major festival, so that black face three mothers will appear to solve problems, remove disasters and pain.

Thean Hou Temple in Phuket is dedicated to Mazu's white-faced aunt, pink-faced second aunt, and black-faced third aunt. It is a popular explanation among Fujian folk; the golden face is the expression of Mazu's enlightenment, the white face and pink face are the usual expressions, and the black face is The expression of Mazu rescuing people in distress. There is no black-faced Mazu in Thean Hou Temple in Penang. There is only a clean white-faced Mazu. Moreover, Penang Mazu has a golden body. The black-faced Mazu in Thean Hou Temple in Phuket descends to earth to save all sentient beings and solve problems.

The Phuket Mazu Association participated in the Lantern Festival parade and won a trophy. During the parade, believers play the role of Mazu, wearing Mazu's costumes and masks, imitating Mazu's behavior and dance. They will set out from the Mazu temple and parade to the city or other places along the way to celebrate and bless. The parade is a kind of faith expression and cultural heritage, and it also attracts a large number of spectators and tourists.

Typical process of the parade ceremony:

Opening and ritual preparation: Before the parade, the clergy of the temple will perform a series of blessing ceremonies, light incense, offer sacrifices, and open the statue to ensure the smooth progress of the parade.

Carrying the gods out for parade: The statues will be carried out of the temple by believers and placed in a gorgeously decorated sedan chair. The parade team usually has traditional performances such as drum bands, lion dances and dragon dances.

Parade route: The statues will pass through the main streets and communities of the local area, and believers will worship along the way and pray for the gods' blessings. Sometimes, the statues will be taken to the riverside or the seaside for purification ceremonies, symbolizing that the gods cleanse the dust and bring back pure energy.

Interaction among believers: During the parade, believers will burn incense, set off firecrackers, and pray for blessings from the gods. Mazu, as the patron saint of sailors and fishermen, is particularly popular among residents in coastal areas.

Return of the statue to the temple: After the parade, the statue is returned to the temple, usually accompanied by more blessing ceremonies, symbolizing the safe return of the gods and the continuation of their blessing on people.

During the day of Mazu's Qianqiu Treasure Festival, people of all faiths make offerings to the mother-in-law, place vegetarian food, fruits, etc. on the offering table, light incense and light oil lamps.

On the night of the Nine Emperor Gods Festival in Phuket, the black-faced Mazu will appear to solve the suffering of believers. Mazu belongs to Taoism, and the Nine Emperor Feast Festival also belongs to Taoism. Mazu itself is about rescuing people in need.

2. The Influence Circumstance: Currently Impacts of Mazu Culture in Penang and Phuket

Penang: The influence of Mazu culture is relatively limited, mainly reflected in the inheritance of religious beliefs and community activities, but the cultural identity and tourism influence in modern society are weak.

Phuket: Mazu culture has a profound influence on Phuket Island. It is not only an important part of religious belief, but also promotes the development of cultural identity and tourism through festival activities, and plays a broader and in-depth role in modern society.

The Mazu culture in Phuket Island has become an important cultural symbol in modern society due to its close combination with local tourism and festival activities, while the Mazu belief in Penang is more continued in specific communities as a part of traditional culture. Promote globalization, Chinese unity, and enrich the spirit of overseas Chinese in Southeast Asia

2.1 Historical background and cultural integration

Penang: The Mazu faith was introduced to Penang in the 18th century by Chinese immigrants, especially those from Hainan who regarded her as a protector of navigation and trade. As a multicultural port city, Penang has integrated Mazu culture into the local Chinese faith. However, it cannot be seen from the anti Chinese policy at that time that the Chinese formed their own united ethnic group. Mazu did not become the mainstream faith, but coexisted with other Chinese deities such as Guanyin, Tudi Gong, Ji Gong, etc.

Phuket : The Mazu culture in Phuket Island was also brought by Chinese immigrants. The anti Chinese policy at that time allowed for better integration with Thai Chinese, and according to Thai Buddhist books, Mazu holds an important position in the religious life of Phuket Island. As an island city, the Mazu faith is closely linked to local fishermen and maritime trade. Mazu is not only the sea god, but also a symbol of protecting the safety and prosperity of the entire island. Her faith has deeply integrated with the worship of other Chinese deities such as the Nine Emperors and the Water Tail Goddess in Phuket.

1. Impact of religion and festivals

Penang: In Penang, Mazu is not the main deity of all Chinese communities. Although some Mazu temples (such as the Tianhou Temple in George Town) hold regular sacrificial activities, such as the larger Mazu Thousand Years Birthday, which is generally for believers in the Chinese community, the scale and influence are relatively small. Her festival influence in Penang is not as widespread as in Phuket.

Phuket: Mazu belief in Phuket is particularly prominent during the annual Nine Emperor Gods Festival. This festival is one of the most important religious activities in Phuket's Chinese community, with a large scale and far-reaching influence. The black-faced Mazu will appear to solve the sufferings of believers. , symbolizing her protection of maritime peace and local security. This festival is not only a religious ceremony, but also an important part of local culture and tourism, attracting a large number of domestic and foreign tourists, further enhancing Mazu's influence in modern society.

2.2 Impact on tourism

Penang: Mazu belief has a limited impact on Penang's tourism industry. As a culturally diverse tourist destination, Penang mainly attracts tourists for its diverse cultural heritage, historical buildings and food. Although the Mazu Temple is also visited by some tourists, it has not become an important driving force for tourism like Phuket.

Phuket: In Phuket, Mazu culture is closely linked to religious tourism. The annual Nine Emperors Festival is one of the largest religious celebrations on the island, attracting not only a large number of believers but also tourists from China, Malaysia, Singapore and other places. The image of Mazu, as the protector of the sea, has a natural connection with the marine culture of Phuket as a tourist destination, forming a unique cultural and tourist attraction. Religious festivals have become an important part of Phuket's tourism industry, greatly promoting the development of the local economy.

2.3 Cultural identity in modern society

Penang: In Penang, Mazu culture is more reflected as a traditional religious belief, which mainly affects the Chinese community, especially those engaged in marine-related industries. The social structure of modern Penang has become very diversified, with Islam, Christianity, Hinduism and other religious cultures coexisting. The presence of Mazu culture in public life is relatively weak, and it is more preserved as a cultural heritage with a limited impact.

Phuket: In contrast, Phuket's Mazu culture still maintains a strong cultural identity in modern society, especially among the Chinese community and fishermen. Mazu is not only regarded as a religious symbol, but also as a representative of local culture. Many people still worship her as a patron saint. Modern Phuket residents have a relatively high degree of recognition of Mazu, both religiously and culturally. In particular, Mazu's status is still prominent in major festivals and religious ceremonies.

2.4 Community and social impact

Penang: In Penang, Mazu culture is more focused on religious beliefs and religious activities within the community, and its influence is mainly limited to the Chinese community, especially the older generation of believers. The younger generation is gradually turning their attention to more modern culture and lifestyles, and the influence of Mazu belief in daily life is gradually fading, and it exists more as a historical and cultural symbol.

Phuket: Phuket's Mazu culture is deeply integrated into the religious and social life of the local community. Mazu temples and related festivals still have a significant impact on local residents. Phuket's community culture is still closely linked to traditional Chinese religious rituals, which not only strengthens community cohesion, but also helps maintain local cultural identity in modern society.

3. The discovery of Mazu believers

3.1 believer in penang

Communication Definition Theory:

The Hainan people arrived in Nanyang relatively late. After arriving in Penang, they established the Qiongzhou Association Hall and the Tianhou Palace. The Tianhou Palace is not only a center of religious belief but also a symbol of Hainan culture, and the dissemination of Mazu faith has shaped the cultural understanding of the residents of Penang.

The spread of this faith relies on the preaching of believers as well as interaction with external cultures. Activities of Hainan people at the Tianhou Palace attract participants from various backgrounds, enriching the diversity of the faith. In Penang, Mazu faith is closely

related to community identity and cultural recognition. Believers promote education and enhance cultural identity by establishing community schools. Additionally, the Mazu faith incorporates local cultural elements in its transmission, reflecting cultural adaptability. For example, under the influence of local Islam, traditional sacrificial rituals have been simplified, adopting offerings that are more in line with local customs, adding a localized color to the faith.

Cross cultural Communication Theory:

In Penang, Hainanese immigrants brought Mazu beliefs to the local area, blending with local Malay culture and other Chinese cultures. By building the Tianhou Temple, Hainanese people made Mazu beliefs an important cultural symbol of the Chinese community and also established connections with the local community. Cross-cultural dialogue enables different cultural groups to enhance understanding in the process of sharing beliefs and cultures. When spreading Mazu beliefs, more local celebrations, rituals and languages may be adopted to attract the participation of local residents. This adaptive exchange helps to eliminate cultural barriers and promote the acceptance of beliefs.

3.2 Believer in phuket

In the 16th century, Phuket's rich tin deposits attracted Fujian immigrants, prompting them to build the San Shan Tian Hou Gong (Mazu Temple) and the Fuzhou Office. Today, about 70% of Phuket's population is of Fujian descent, and these sites have become symbols of Fujian culture and reinforced the immigrants' identity.

Although these sites are primarily associated with the Fujian community, they are open to people of all backgrounds, promoting the spread of Mazu culture and adding to the local vitality. By integrating local customs into Mazu beliefs, these sites attract participation from different ethnic groups and promote community cohesion.

Mazu temples in Phuket welcome visitors from all cultures, promoting cultural exchange and the celebration of Mazu festivals. This inclusiveness strengthens community ties and allows Mazu beliefs to flourish in a multicultural environment. Through this cultural integration, Fujian immigrants maintain a connection with their cultural roots while also adapting to local beliefs and enriching the local cultural landscape.

3. Localization and cultural integration of Mazu culture in Phuket and Penang

Phuke:It is assimilation. Due to historical and policy reasons, it has weakened. From one point we can see that the language ability has degenerated. Compared with the two, the Chinese language in Penang is more accurate. In Thailand, Mazu also wears a necklace with white and red flowers, and during parades, her guards hold garlands made of red and white flowers. You need to take off your shoes before entering, which is the same as Penang, and this is also a manifestation of assimilation. Mazu culture has achieved deep localization and cultural integration in Phuket, becoming a religious and cultural symbol with wide influence in modern society. Mazu belief is combined with important festivals such as the Nine Emperors Festival, integrated into the daily life of the local Chinese community, and closely linked with Thai Buddhist culture and modern tourism, becoming an important cultural asset of Phuket.

Through this cultural integration, Fujian immigrants maintain contact with the culture of their hometown, while absorbing local cultural elements to make their beliefs more localized and diversified. The spread of Mazu belief is not only a continuation of religion, but also a manifestation of cultural identity and identity construction, providing a platform for people from different backgrounds to participate and communicate together, enriching the cultural landscape of Phuket.

This combination with Thai customs has made Mazu belief widely spread in Phuket. The Mazu Temple in Phuket is open to all ethnic groups, attracting local residents, overseas Chinese and European and American tourists to celebrate Mazu festivals together. This inclusiveness not only enhances community cohesion, but also promotes cross-cultural interaction, allowing Mazu belief to flourish in a multicultural environment.

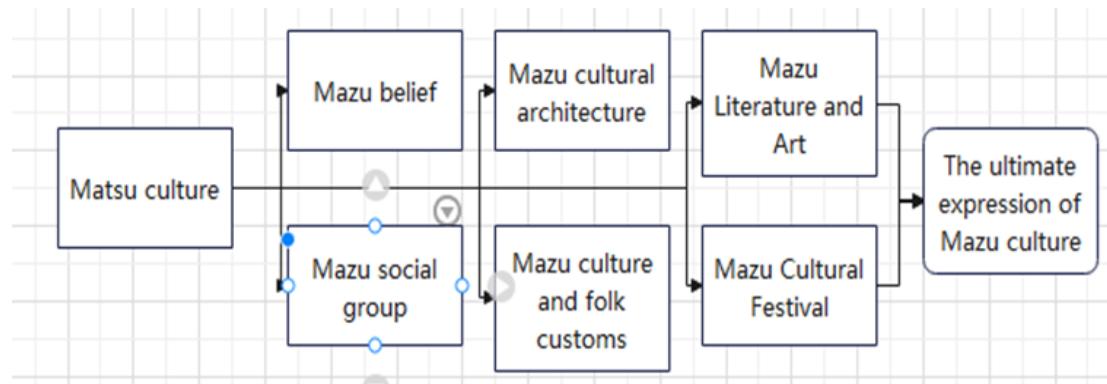
Penang: Penang is a place where diversity coexists. There are many different ethnic groups from different countries and with different cultures, but they respect each other and live in harmony. Penang has been promoting Chinese education and establishing Chinese schools from the very beginning. There is a primary school next to the Thean Hou Temple. Now, because it takes a long time to build, it is rented to the government for one Malaysian dollar, which is equivalent to doing charity. In contrast, the Mazu culture in Penang is relatively limited in terms of localization and cultural integration, mainly concentrated in the Chinese community, and has not occupied a prominent position in the whole society. Although the Mazu belief has been preserved as a religious heritage, its influence in a multicultural and religious environment is relatively weak. However, in terms of cultural dissemination, the local Mazu culture has also changed. The local Mazu culture has been adjusted to retain traditions and absorb local cultural elements. For example, pigs were slaughtered for sacrifice on Mazu's birthday in the past, but under the influence of local Islam, this custom was gradually simplified and replaced with cakes and fried noodles for worship, and celebrated with local residents.

Penang: Hainanese immigrants introduced Mazu belief to the local area, prompting it to integrate with Malay culture and other Chinese cultures. Hainanese people made Mazu belief an important cultural symbol of the Chinese community by building the Tianhou Temple and established connections with the local community. Cross-cultural dialogue has enhanced understanding between different cultural groups. When spreading Mazu belief, local celebrations, rituals and languages are adopted to attract the participation of local residents. This adaptive communication helps to eliminate cultural barriers and promote the acceptance of beliefs.

Through the integration of Phuket Island with local culture and festival activities, Mazu culture in Phuket shows its strong adaptability and important position in modern society, while Mazu culture in Penang retains the nature of traditional religion and has relatively limited influence.

Discussion

1. Exploring the local characteristics and evolution process of Mazu culture.



Digitization and Network Resource Utilization Strategy: Utilize digital technology and network resources to collect and organize images, audio and video materials, academic papers, research reports, etc. related to Mazu, and construct a digital archive of Mazu culture for easy access and utilization by researchers and the public.

International exchange and cooperation strategies: Strengthen exchanges and cooperation with relevant international research institutions, scholars, and groups, promote the international dissemination and exchange of Mazu culture, and promote the internationalization process of Mazu research.

2. Comprehensive academic research should be conducted to investigate each festival ceremony in depth and understand the profound meaning of Mazu culture.

Conclusion

Whether in Phuket or Penang, times are changing, and generally only the elderly will continue to believe in this faith. Young people are under great pressure and have a lot of work. They may want to simplify some tedious things in faith. For example, modern people may be atheists, Christians, Buddhists, etc. In this world of freedom of belief, it cannot be said that everyone must continue to inherit the beliefs of their original families. During the visit, I rarely met young people. Most of them were middle-aged or elderly people who contributed to this belief. During the visit, I also met tourists who brought their children to visit and taught them that this is the belief of our Chinese. This is the overseas Chinese who strive to preserve its original appearance and keep their roots. Tell the children a fact that no matter where they are, whether they have faith or not, they must remember their roots. The history of a country may be long or short, but people from every country should remember where they came from and where they should go no matter where they go. This is also an old Chinese idiom, fallen leaves return to their roots. This is why Phuket Tianhou Palace and Penang Tianhou Palace actively respond to the beliefs and rituals of China Tianhou Palace, because they have the same origin. Overall, the influence of Mazu culture in Phuket is more extensive. It is not only an important local religious belief, but also promotes tourism and enhances community cohesion through deep integration with local culture. In Penang, Mazu belief is mainly retained as a traditional culture in the Chinese community and has relatively little influence. This reflects that the dissemination method, degree of integration and social role of Mazu culture in different regions are different.

Suggestions

1. This study can provide empirical evidence and qualitative analysis for religious scholars, and make arguments and arguments for the subsequent research on the landing of new cultures in new areas.

2. Study the impact of modernization on Mazu belief: You can study the impact of modernization and globalization on Mazu belief in Penang and Phuket, such as whether modernization promotes the spread of Mazu culture, or whether modernization changes the attitude of the younger generation towards traditional beliefs.

3. If quantitative research can be used, through questionnaires and actual local analysis of local people or even different regions about cognitive beliefs and attitude data towards Mazu, conclusions can be drawn by analyzing the data, and a more systematic and scientific analysis of Mazu culture impact on various regions. The degree of spread can also be quantitatively studied to study the differences between Mazu culture and Thailand and Malaysia.

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