

Dialectics of Tionghoa Ethnic Identity and Local Culture

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Abstract—This article aims to see variations in two local cultures that are different in accepting Tionghoa ethnic. Local culture is one of the factors forming the pattern of appointment of identity and community stigma in a process of social integration of multiethnic communities. This article was analyzed using descriptive analysis of data collected from field observations, interviews, and documentation studies. In this article, the data shows that Tionghoa ethnic is an ethnicity whose identity continues to fluctuate in the dynamics of local culture. The local culture that is the focus of the research is a variation of the culture of the people of Padang and Makassar, both of which are dominated by Minang culture and Makassar culture. Two cultural variations of ethnic groups in different places, both have egalitarian characteristics and have their unique patterns in terms of intermingling with Tionghoa ethnic. The findings also show that Tionghoa ethnic, Padang and Makassar ethnic identities were formed gradually through a touch of local culture which naturally gave rise to a new identity for the Tionghoa ethnic without leaving their original identity while at the same time giving new stigma as a result of the appointment of the new identity.

Keywords: *identity, local culture, ethnic, Tionghoa, Makassar, Minangkabau*

I. INTRODUCTION

Indonesia is a multicultural country that has a diversity of cultures, races, ethnicities, religions, and groups, all of which are invaluable assets owned by the Indonesian people. Diversity is fairness insofar as it is realized and lived its existence as something that must be addressed with tolerance. This plurality grows and develops for hundreds of years as a legacy from the ancestors of the Indonesian nation [1].

This dynamic is characterized by the influence of local values and culture. This is because, the condition of ethnicity in Indonesia is inseparable from the pattern of attraction of identity among ethnic groups, especially to build social integration. Social integration is defined as the process of adjusting the elements that are mutually different in people's lives to produce a pattern of people's lives that has a harmonious function. Then the harmony between the cultures of each ethnic group in a multicultural society is a two-way knife. On the one hand, it is the key to the process of social integration, on the other hand, it triggers the emergence of inter-ethnic conflict [2].

The pattern of the relationship between local culture and ethnic identity that inhabits multicultural areas is a discussion that is always interesting to discuss, especially if there are foreign ethnic groups such as Tionghoa ethnic. The reason is,

for Tionghoa ethnic who from the beginning had a sentimental relationship with local ethnicity because of their political and historical backgrounds, they produced fluctuating relations between Tionghoa ethnic and local communities. The interesting thing that can be seen is that this condition over the years tends to be a natural binder in building social integration. Implicitly it can be understood that social integration in a multicultural society with Tionghoa ethnic as a component is a result of acculturation of religion and culture that has been manifested in inter-ethnic social reality [3]. This means that there is a value consensus that on the one hand makes local ethnicity must accept the existence of other ethnicities and on the other hand it becomes a latent conflict to build complex social integration.

This reality is happening in a multicultural society in the Padang and Makassar. These two cities are cities that share a multicultural community structure. One multicultural society that inhabits the area, one of which consists of ethnic descendants who are dominated by Tionghoa ethnic and local ethnic groups, namely Makassar. While in Padang itself, which became a local ethnic group is the Minangkabau ethnic community. The cities of Padang and Makassar are geographically shared in the coastal areas which are the economic centers, social centers, government centers, and cultural meeting centers. In general, the local ethnic groups, namely the Minangkabau ethnicity and Makassar ethnicity, are ethnic groups that tend to be egalitarian.

In this study a problem statement was formulated that identified how the dialectics of social integration of the local ethnic and Tionghoa ethnic in Makassar and Padang. The dialectics of social integration are focused on patterns of acceptance formed by Makassar and Minangkabau ethnic to Tionghoa ethnic. And the pattern of Tionghoa ethnic identity towards local ethnic in social integration.

II. THEORETICAL REVIEW

Structural functionalism theory, one of the characters is Talcott Parsons, that society as a social system must at least have four imperative functions which are also characteristics of a system. The four functions are commonly known as the abbreviation "AGIL" which stands for function A (Adaptation); that is, the adaptation function is a system to maintain important sources in the system facing external demands, the system must be able to adjust to the environment as well as adjust the environment for its needs. Function G (Goal Attainment); namely the function of achieving goals when the system prioritizes goals and mobilizes resources to achieve goals. The function I (Integration); i.e. integrate

function is a process that occurs in an internal system that coordinates the inter-relationship of various subsystems. L function (Latency); that is, the pattern maintenance function is a process when the system maintains motivation and social agreement by using internal tensions (social control). A system must maintain and improve the motivation of individual and cultural patterns [4]. This theory tends to apply in a state of equilibrium (equilibrium) even though every social system is not likely to experience social change.

Relational Dialectics Theory states that life is characterized by ongoing tensions between contradictory impulses. Relationships have a dynamic nature, and communication is an effort on how people manage similarities and differences. Communication also leads us to be together towards similarity, but communication also creates, maintains, and manages differences. Using Bakhtin's terminology, communication creates various centripetal forces that provide a sense of order, while managing centrifugal forces that lead to change. According to him, the idea of relationships is multidimensional [5].

Minangkabau Ethnic or Minang is one of the ethnic groups of the Nusantara who speak and uphold the Minangkabau customs. Minangkabau people are often equated with Padang people. It's the same thing as the provincial capital of West Sumatra called Padang. Minangkabau ethnic customs have certain peculiarities, which can be seen from the family system through the women's pathway or matrilineal, although the culture is also strongly influenced by the teachings of Islam. At present, the Minangkabau ethnic group is one of the ethnic adherents of the largest matrilineal system in the world [6]. The Minangkabau ethnicity is known as an educated ethnic group, so they also spread throughout Indonesia even to foreign countries or abroad. The success of the Minangkabau ethnic community can be seen from the success of those overseas who even settled overseas. The advanced education system in Minangkabau gave birth to many experts and activists who played a considerable role in the process of independence in Indonesia in general and the West Sumatra region in particular [7].

The Makassar culture referred to here is the totality of thoughts and behaviors possessed by the Makassar community and can be passed on from generation to generation through the learning process. The results of these thoughts are in the form of Makassar cultural values that have been manifested in the behavior patterns of the Makassar community in their daily lives. The Makassar cultural values in question include the value of honesty, the value of justice, the value of scholarship, the value of propriety. The Makassar cultural values are as follows: the value of loyalty, the value of courage, the value of wisdom, work ethic, mutual cooperation, determination, solidarity, unity, harmony, and deliberation. In the life of the Makassar community, there are social values that shape local wisdom and have been embraced and become part of everyday life [8].

Tionghoa ethnicity in Indonesia is divided into several subgroups. Based on the dialect, Tionghoa ethnic is divided into Hakka Tionghoa, Hokkien Tionghoa, Tiochiu Tionghoa, Cantonese Tionghoa, and Hainanese Tionghoa. Historical background, culture, customs, domicile, Tionghoa ethnic characteristics influence how Tionghoa ethnic position themselves in the context of cultural identity. Politics and

power playing in Indonesia also influence the Tionghoa ethnic cultural identity in Indonesia [9].

III. RESEARCH METHOD

This research uses a qualitative approach with a case study strategy. Qualitative research thus refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things. The reason for choosing qualitative approaches to explain the case more deeply. Qualitative case studies as research using empirical evidence from one or more organizations and researchers try to learn the problem from the context. Case study research divided into three types that is explanatory, exploratory, and descriptive [10]. This study uses an explanatory case study with the consideration that explanatory case studies will be useful when used in cause-and-effect studies, especially in complex societal or organizational research, want consideration for using a variety of cases to test some of the effects. Data collection through in-depth interviews, observation, and documentation. To the validity of data used triangulation of sources and method. While the data analysis used interactive analysis technique which includes data collection, reduction, data presentation, and conclusion [11].

IV. RESULTS AND DISCUSSION

Ethnicity tends to be understood in the form of feelings towards ethnic identity which is owned by each individual in the group subjectively and symbolically to produce attachments from within and become a differentiator with other groups [12]. Ethnic identity can be classified based on family relations, culture, race, religion and regional origin that describe the ethnic group as well as individuals who are built on historical factors and experiences.

This ethnicity group in Indonesia is an immigrant ethnic group that has inhabited the area and lives from generation to generation. One of these immigrant groups is of Tionghoa Ethnicity. Tionghoa ethnic communities or better known as Tionghoa are Tionghoa ethnic and Tionghoa. The Tionghoa term in Indonesia is not as familiar as the Tionghoa term. However, in its development, the Tionghoa term tends to be used as a negative contributor. However, in the dynamics of multicultural Tionghoa society, ethnicity is not too problematic in terms of mention because this term is used tends to be a marker of ethnic originating from China [13]. Historically, as a foreign ethnic group scattered in almost all parts of Indonesia, Tionghoa ethnic began their arrival in coastal areas on trade routes including the coastal coast of Padang and the coast of Makassar.

Tionghoa ethnicity in the Padang has been around since the 13th century to trade with the Minangkabau ethnic group. Initially, Tionghoa ethnic settled in Padang Pariaman which then spread to Padang especially in Kampung Pondok Subdistrict, Padang Barat District. The economic and geographical background is the basis for their spread to Padang. The dynamics of the long journey of Tionghoa ethnicity in the Makassar and Padang regions which began based on trade showed a fluctuating relationship between Tionghoa ethnic and the majority ethnicity which had been considered to be indigenous ethnicities in the region [14].

Adaptation ability is the strategy of the two ethnic groups to defend their identity. In some cases, local ethnic groups

tend to feel that they have a ruling over their territory. Conflicts between local ethnicities and migrants in terms of feelings of ownership towards the area of local ethnicity, made local ethnicities feel rivaled when immigrant ethnic groups also owned land in the region. The fundamental difference occurs between local ethnicity and Tionghoa ethnic who are migrants in the Makassar and Padang regions. The conflict that arises tends to be influenced by policy polarization and political dichotomy towards Tionghoa ethnic as well as a series of histories that indirectly separate local and Tionghoa ethnicities.

Therefore adaptation is something that influences the dynamics of inter-ethnic social integration. The process of intercultural adaptation is an interactive process that develops through the communication activities of individual migrants with a new social-cultural environment [15]. Intercultural adaptation is reflected in the compatibility between the patterns of interaction of immigrants with patterns of integration that are expected or agreed upon by the community and local culture. So, if you speak Tionghoa ethnic dialectics in the Makassar and Padang regions. It means seeing the reality of the development of Tionghoa ethnicity in building social integration with local ethnic communities.

In dialectics, there are two sides which consist of conflict dynamics and harmonization between Tionghoa ethnic and local ethnicity. The dynamics of conflict and harmonization between Tionghoa ethnic and local ethnicity tend to be influenced by local culture. Local culture is a culture that grows and develops and is owned and recognized by local ethnic groups [16]. Local culture usually grows and develops in a particular tribal or regional society because of hereditary inheritance which gives a new color in the formation of Tionghoa ethnic identity in an area. Tionghoa ethnic identity that is colored by local culture will bring a new face as a new Tionghoa ethnic identity in building social integration with local ethnicity in local ethnic areas such as what happened in Padang and Makassar.

In the Makassar region which is a parameter of the economy, the development of the socio-cultural area of eastern Indonesia, the dynamics of Tionghoa ethnic relations are not much different from other regions. Even though there was an open conflict including the impact of the 1998 incident, social integration was still built but was inseparable from the presence of local ethnic prejudice towards Tionghoa ethnicity. So that the social integration that is built tends to be rigid and limited. Even though local ethnicity is Makassar ethnic who tends to be egalitarian but in terms of adaptation, there is still a 'sense of' necessity from local ethnicity so that Tionghoa ethnicity blends in the sense of starting integration with them. This is because the exclusive stigma of Tionghoa ethnic has become a wall for ethnic Makassar to provide more space for Tionghoa ethnic. On the other hand, this stigma gives rise to a relationship, there is clarity of profit and loss in the interaction between the two. In the present time, relations in social integration tend to be more open which have an impact on classified social integration which tends to be more natural without political and policy dichotomy. However, the two ethnic groups, namely Tionghoa Ethnicity and Makassar, built a relationship of social integration more on certainty. A certainty is a form of relationship whether it is a matter of economic relations that sees a profit and loss perspective, as well as social relations that see a perspective of needs. Current

conditions are due to the absence of intense relations between the two ethnic groups in various fields of life and no significant effort was found in the appointment and defense of Tionghoa ethnic identity in Makassar [17].

Another reality was established between Tionghoa ethnicity and Minangkabau ethnicity in Padang. The same as the Makassar ethnic who has an egalitarian nature but egalitarian in the Minang community has slightly different characteristics. The Minangkabau ethnicity with the philosophy "*dimana bumi di pijak disitu langik di junjuang*", shows a different pattern of adaptation. Here there is an effort to guard the 'ethnic image' for Tionghoa ethnic especially for the ethnic Minang themselves. Understandably, adaptation is an important pattern in the formation of their image. Ethnic Minang who both have trade and ethnic abilities with wandering skills such as Tionghoa ethnicity. It turns out that making identity as a fixed price in survival. An identity that is filled with trust, social, culture is the key to adaptation, so there is a tendency for ease in terms of acceptance [18]. A democratic culture that has been maintained by Minang since ancient times, where Minang people prefer diplomacy and dialogue, rather than conflict and violence in dealing with their problems. By tracing the period of Minang and Tionghoa relations, we will see how politics works in building inter-ethnic relations in Padang, West Sumatra. However, we will also be reminded that Minang and Tionghoa are not passive recipients of their 'political' fate [19].

Furthermore, the Tionghoa ethnic dialectic in Makassar and Padang shows that local culture is a protector of Tionghoa ethnic communities, especially local ethnicity in developing social integration in the dynamics of relations that tend to begin to be free of value due to the impact of globalization. Through local culture other elements including lifestyle and new patterns of interaction that trigger conflict can be pressed. In Makassar ethnicity who still adhere to '*Siri Na Pacce*' as their identity becomes a benchmark in acting in the outside world. *Siri 'na pacce* is an attitude where the Makassar tribe will always maintain the dignity of self-esteem for their individuals and families. The Makassar tribe will always take care of their children from humiliation, and shame. Because if *siri* '(shame) is no longer able to be maintained, then *pacce* (poignant) arises. The use of this philosophy is not only a form of penetration of external culture but also as a benchmark for the creation of deep and harmonious relationships and patterns of preventing conflict in Makassar, especially when interacting with Tionghoa ethnicities. Even so, the sentiment towards Tionghoa ethnic who have ingrained is not fully able to be dammed by the philosophy of '*siri na pacce*'. A strong defensive attitude sometimes brings this philosophy in negative connotations. The negative connotation in question is the condition of people who are easily provoked even for small things. However, at the same time, in the dialectic of Tionghoa Ethnicity with Ethnic Makassar in Makassar shows a pattern of social integration which tends to succeed in suppressing potential conflicts by forming new identities nuanced by local culture without losing original identity [20].

Not much different from Makassar, the Tionghoa ethnic dialectic in Padang with the Minangkabau ethnicity tends to be conducive and stable. Although there are significant differences in beliefs between the Tionghoa ethnic and the Minangkabau ethnicity which are predominantly Muslim, the differences between the Minang and patrilineal matrilineal

social systems adopted by Tionghoa ethnic groups are not a form of triggering potential conflicts between Tionghoa ethnic and Minangkabau ethnicities. When examined further, there is a special feature in the reality of the social relations built by these two ethnic groups, namely the similarity of their abilities and skills in trading which leads to a defense effort to safeguard the image of each ethnicity, especially in maintaining trade relations. In this case, social integration is built in the form of a relationship between interests and needs, which prioritizes harmonization of ethnic interests only. Interestingly, Tionghoa ethnicity in Padang, which is concentrated in the Kampung Pondok area has its own identity as a result of mixing with local culture, namely the emergence of a combination of Minang and Indonesian Language Hokkian, known as Minang Pondok Language, a new face in the Tionghoa and Minangkabau dialectics in Padang.

V. CONCLUSION

Studying ethnicity, especially Tionghoa Ethnicity, is a dynamic study that never ends. In each region, especially Padang and Makassar, it holds its history in the development of Tionghoa ethnic social relations. Their presence gives a new pattern in the concept of multicultural in Indonesia. Today's Tionghoa ethnic is not foreign ethnic but part of Indonesia. Nevertheless, efforts to integrate Tionghoa ethnicity continue, especially if faced with the local culture. Not all local cultures can embrace differences that come from outside. But the distinctive features of each local culture were able to give spirit to the social integration of multi-ethnic communities. This is the case in Makassar and Padang. Minangkabau and Makassar local ethnics who live in their regions with a strong defense of local identity and culture bring Tionghoa ethnic to a new face, namely a new identity resulting from a combination of local culture without leaving their real identity. This is also on the other hand, able to become a rope in building social integration that synergizes without the potential for conflict.

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