Chinese and Non-Chinese Relationships in Inclusivity

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ABSTRACT

This study analyses the relationship between ethnic Chinese and non-Chinese in Makassar, which has its own space in terms of open and limited social relations and interactions compared to other ethnic relations. The occurrence of inclusivity in the two ethnicities, which leads to conflict rather than solidarity. This study uses descriptive qualitative research methods with a case study approach, data collection techniques based on research focus and analysis of qualitative studies. Study this show: a) the difficulty of accepting differences and social jealousy of rights ownership based on immigrant and indigenous groups, b) collective awareness of a social order that comes from shared life and values, not as a conflict over disparity, but instead as integrity, c) the pattern of relations is only limited to public distance and more to competence compared cooperation, as well as structure division of labour dysfunction between functions and roles, and d) inclusivity elation of ethnicity Chinese and non-Chinese through behavior stereotype, prejudice, and resistance.

Keywords: *Relationships, Chinese, Non-Chinese and Inclusivity*

1. INTRODUCTION

Indonesia is one of the countries that have the most significant ethnic diversity in the world, naturally formed and polarized based on the origins of each ethnic group, so that by itself, habitus is included as an arena of social entities that influence each other through a process of acculturation, assimilation along with adoption [1]–[7]. Among these ethnicities, some come from Indonesia as a genuine indigenous ethnicity and those who come from ethnic descendants of other nations who have long lived in Indonesia for generations and become part of Indonesian citizens, one of which is ethnic Chinese [8]. – [13].

The Chinese ethnicity in Indonesia is the result of the descendants of the Chinese. They migrated to Indonesia and then settled and had offspring, both with fellow Chinese, as well as by doing mixed marriages with indigenous ethnic groups [8], [9], [11], [14], [15]. The existence of this diversity, between Chinese and non-Chinese, of course, does not only result in the emergence of only physical and biological differences but also differences in views or perceptions, even stereotypes [10], [16], so that sometimes in the communication process, the Chinese and the Indigenous people, especially in the aspects of cooperation and competition

as well as the pattern and quality of relations that occur in social, economic and political fields will result in collaboration or competition. With various specific purposes [17]. Regarding the reality, the relation social relations between Chinese and non-Chinese in several areas in Indonesia, especially in the city of Makassar, South Sulawesi, namely: the existence of Chinese openness to involve non-Chinese in various social activities or activities such as Chinese New Year celebrations [18]–[20], then through Lion Dance performances, and the freedom to use Mandarin in public spaces, this is because they feel they have higher social capital compared to non-Chinese communities in the region [20], as an effort of social capital in binding and encouraging exclusive identities and maintaining homogeneity while bridging social capital tends to unite from various social domains [20]. 21], [22], and the pattern of relationships that are built have their meaning for these ethnic groups.

Relations between ethnic Chinese and non-Chinese in Makassar have their own space in terms of open and limited social relations and interactions, as the Chinese minority population has begun to adapt to the original Indigenous population [23]. However, on the other hand, there are still differences between the two ethnic groups. For example, what happened to the socio-cultural

dynamics in the form of cultural activities, where the Chinese had much more complete access to production because of their social capital, so a discourse of social inclusivity was formed [20].

The phenomenon of Chinese and non-Chinese in the social process, each has a discourse stereotype which always leads to a dialectic of contradiction sourced from knowledge in the form of views, perceptions as a result of the results of the interaction between Chinese and non-Chinese experiencing dysfunctional, this usually occurs because there is a misunderstanding between the two. This misunderstanding arises because of different views on something. It seems that it will develop as a social construction exclusive to the Chinese themselves in non-Muslims. Chinese, which ultimately has a negative impact [10], [24], among the reasons for the occurrence of inclusiveness in each ethnic group. There are three dynamics about socio-cultural by ethnic Chinese in Makassar [20], 1) Chinese New Year celebrations, this is usually marked by Chinese cultural symbols on almost every house or shop by ethnic Chinese owners, 2) show the lion dance performed on even certain events and are shown openly in public, and 3) freedom to use Chinese in public spaces freely, of the three, is a form of freedom of the Chinese ethnic in expressing the existence of their cultural identity. In this research, What is interesting to analyze in-depth is how the dynamics of the pattern of relations between Chinese and non-Chinese in inclusiveness in Makassar, South Sulawesi, Indonesia. First, due to the dominance of the economy and theikap exclusivism which is owned by the Chinese side, then followed by the attitude of non-Chinese dependence on work relations, besides that the researcher uses Durkheim's theory related to ethnicity as an analytical tool because, for Durkheim, ethnic solidarity itself can build awareness and strength collective.

2. RESEARCH METHODS

This research is descriptive qualitative [25]–[27], using a case study approach as an in-depth study in real life and contextual or contemporary settings [26], [28]–[30]. The research locus is in Wajo District, Makassar City, South Sulawesi, Indonesia. Researchers as the main instrument by using the help of instruments, namely; 1) field observation guidelines, 2) interview guidelines, on data sources or respondents [25], [26], [31], [32]. The focus of the research is to analyze the pattern of relations between Chinese and non-Chinese about inclusiveness. Sources of data obtained through direct observation and interviews (primary) and studies literature (secondary) both nationally and internationally through the Google Scholar search engine (https://scholar.google.com/)and(https://www.sciencedirect.com/) with keywords based on research title and process data using app Atlas.ti9.

3. RESULTS AND DISCUSSION

Inclusivity refers to an inclusive attitude, which means putting oneself into the perspective of another person/another group in seeing the world [21], [33]–[35], thus trying to use the point of view of another person or another group in understanding the problem. So Inclusiveness is a society that equates or combines more precisely than others; it can be positive or negative [20]. However, speaking as social capital in building social cohesion between Chinese and non-Chinese in Makassar by not closing themselves in terms of socializing to new areas or the Indigenous population.

3.1 Durkheim's Perspective on Ethnic Solidarity

Durkheim's thinking about solidarity itself explains that if social solidarity describes a moral in the social order [17], [36]–[38], Durkheim also analyzed based on the division of labour in society [36]–[38]. Laeyendecker (1983) The existence of a different division of labour makes people depend on each other. It, therefore, will be bound to each other [36], about Chinese and non-Chinese relations in Makassar in inclusiveness, namely, the existence of relations and cooperation in social, economic and political fields. However, on the other hand, it is dysfunctional and leads to conflict; the Chinese are in economic domination. Whereas non-Chinese are in labour (workers), This dependence can be seen in relationships work.

Society has a collective consciousness and forms a social order from life and shared values. This is what distinguishes one community from another. In addition, religious awareness requires a person to be obedient and obedient respecting what he believes. Individuals are always subject to the consensus of society [36][39], [40]. The relationship with ethnicity is that ethnicity has a cultural system, obedient order, values and norms adopted by each of its members, so that system. The culture becomes a foothold in looking at the differences or inequalities between ethnic groups. Durkheim in the collective consciousness that individuals are based on feelings unity between members; therefore, there are always different views on each ethnicity [37], [38]. Then Durkheim sees collective understanding as referring to shared norms and beliefs, which he uses as concepts in ruling primitive societies [41]. Furthermore, that Durkheim used the term collective representation [17], [36], [41], i.e. "Represents collective beliefs, norms and values, and encourages us to conform to collective claims. Collective representation also cannot be reduced to individuals because it arises from social interaction".

Whereas ethnicity is a reality, ethnicity is also seen as a bond of collective cultural strength, not as a conflict over inequality, but rather as integration among its members [36]. The assumption of Durkheim, Sjaf (2012) explains that (1) Every historical, social group that exists

today cannot be separated from its history (organic solidarity is formed from mechanical solidarity), (2) individual actions are actions of social groups, (3) the nature of and the characteristics of social groups are reflected in the nature and characteristics of individuals from these social groups [16], [17], [36], [41]. So that unpreparedness in accepting differences impacts inclusivist attitudes and behaviour towards other ethnicities, cultures and communities. This is in terms of the difficulty of accepting differences and social jealousy of rights ownership based on immigrant and Indigenous groups. Relation Among Chinese and non-Chinese in Makassar based on Durkheim's Thoughts on classification solidarity, synonymous with urban and rural communities, will experience difficulties in the conditions of heterogeneous communities in urban areas that have differences in race, religion, ethnicity and culture, including between Chinese and non-Chinese in Makassar.

Table 1. Comparison Characteristics Mechanical and Organic Solidarity

Focus Characteristics of Solidarity			
Mechanic		**Organic**	
1	Similarity	1	Difference
2	Small individuality space	2	Individuality promotion
3	Dominant repressive law	3	Weak collective consciousness
4	Homogeneity of beliefs and values	4	Heterogeneity of beliefs and values
5	Consensus on normative patterns matters	5	Consensus on abstract and general values is important
6	The role of the community in punishing deviants	6	Punishing social control body
7	Interdependence is low	7	High interdependence
8	Rural	8	Industrial-urban nature
9	Bound collective consciousness	9	Tied up the division of labour

Mapping the characteristics of mechanical and organic solidarity shows differences based on the environment and the realities of life in urban and rural areas. Each specializes in behavioural patterns, beliefs and social roles. The existence of limitations and advantages in each mechanical society makes the level of dependence between the two binding each other. Conditioning the city with various complexity and the many roles make it more individualistic, so sometimes it is considered a deviation if there is an element of fighting against the individual instead of fighting system existing morals. Then Durkheim argues that the strength of organic solidarity is marked by the importance of laws that are restoring rather than repressive [42].

3.2 Building Chinese and non-Chinese Social Relations

Relationships are an inseparable part of cultural, ethnic, religious and national diversity with frequent interactions (a series of behaviours) between two or more people that are reciprocal [19], [21], [23], [40], [43]–[46]. In addition, Spradley and McCurdy [23], social relations or social ties that exist between individuals that last for a relatively long time will form something pattern; this interwoven pattern is also referred to as the pattern of social relations (social systems). So the steps are:

a) Zero Contact

b) Awareness

c) Surface

d) Mutuality

The relationship-building between Chinese and non-Chinese in Makassar has a very different pattern than other ethnic differences. According to Warnaen (2002), apart from the different ethnic backgrounds between the Chinese ethnic group and the local community, such a pattern of relations can occur due to the historical background between the Chinese ethnic group and the indigenous community. It is a historical fact that the ruling government classified social groups into three layers during the colonial period. The classification stipulates that the Dutch are the upper class, people from East Asia (the Chinese group) are the middle class, and the natives are the lower class. This classification impacts resource access, security and others received by each class and, at a certain level, are still carried over to the era of independence and even today. This sentiment causes ethnic stereotypes or the perception of each of these groups to one another that will determine the functional relationship among them [9], [17]. As a result, there is little effort to get to know each other both in terms of background, ethnicity, value systems, habits, and so on cause them to have their perceptions, the basis of which may or may not be factual, eventually leading to such a pattern of relations. As a result, their relationship ended up being limited to public distance.

Inperspective Durkheim, patterns of community relations that live with mechanical solidarity patterns are transformed into a solid modern social structure of life, forming organic solidarity [17], [38], [47]. In the life of the people of Makassar, the pattern of relations is in the form of organic fragmentation, in this case between Chinese and non-Chinese ethnic groups. Organic solidarity is characterized by structural differentiation of the division of labour (Durkheim, 1989). The relationship between the two is more likely the relationship between traders and customers and the relationship between employers and workers, meaning that the relationship between the Chinese ethnic group and the local

community is a relationship formed based on the division of labour. This is what causes collective awareness among those who are weak [17], [20].

Meanwhile, there are two forms of social relations [23], [24], namely:

a) Associative, including:

1) cooperation;

2) assimilation;

3) accommodation

b) Dissociative includes:

1) competition;

2) barrier;

3) conflict

Of the two forms of social relations above, the tendency is more dissociative between Chinese and non-Chinese ethnic groups, characterized by structural differentiation of the division of labour due to high social disparities between functions and roles.

Field (2010) The central idea of social capital about social bonds is that networks are a valuable asset base for social cohesion because they encourage a climate of cooperation to obtain benefits [21]. So that in the presence of the form, the relationship between Chinese and non-Chinese social systems is always on the side of socio-cultural inclusiveness, which is subordinated and forms their respective socio-cultural entities [20].


Figure 1. Processed Ismail Data (2020).

3.3 Barrier Case in Inclusivity

The relevance of Durkheim's view of ethnic solidarity is that there is a relation of inclusiveness as a barrier and leads to social conflict among Chinese and non-Chinese in Makassar, so the threat, stereotype always happens. This conflict is common, but because of differences in physical, belief, ethnicity and high social jealousy, it impacts social conflicts that occur in urban areas. However, on the other hand, the two ethnic groups are

interdependent, especially in working relationships, as Durkheim argues that collective power is a bond of strength [17], [36], [42].

Figure 2. Ethnic Solidarity
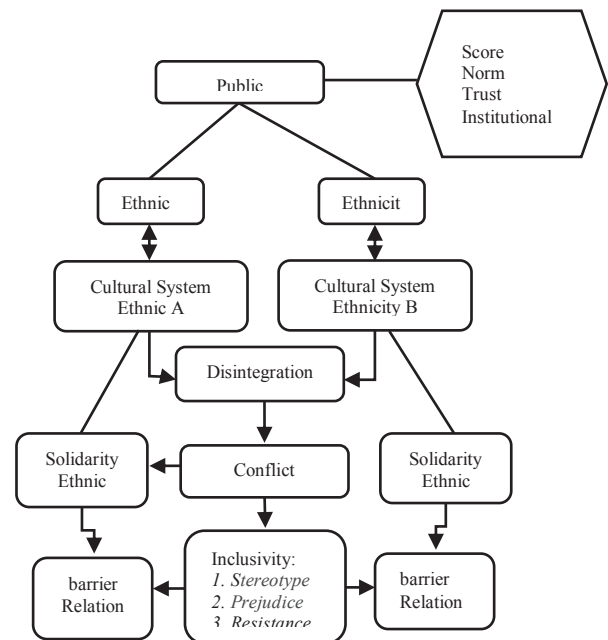
Source: Data ProcessingPearl IR (2016) with Supplement.

Barrier cases and the occurrence of inclusivity relations of the two ethnicitiesAmongChinese and non-Chinese in Makassar accumulated attitudes and behaviour patterns that lead to conflict. For example, the indigenous people are lazy because they work little but want much money, and are considered stupid and do not know anything; besides that, they cannot use the opportunity well because they do not value time and are indifferent to their environment and the Chinese consider them to be higher than the indigenous community. . In addition, there are feelings of anxiety, uncertainty, great suspicion, and negative views of non-Chinesebecause are still considered by the Chinese as foreigners. The natives have behaviorgrumpy and rude, and the labelling can see this with the word "Chinese Luh" on them[20], [36]. On the other hand, the Chinese, who are considered as a group that wants to make their profit without seeing halal or haram, often play cheating and like to bribe the authorities to get money. Compensation economy, thus making them successful quickly; this is because they are above the law, especially in the established circles. Among Chinese mostly solve legal problems by paying law enforcement officers because they are rich and have a lot of money. Chinese descendants are considered selfish because they are stingy, thief ga, dirty, diligent, and loyal to their family, so they are only concerned with profit and loss when dealing with neighbours. Other than that, the existence of notable ethnic Chinese settlements or known as Chinatown areas, where the population is

homogeneous and dominated by the Chinese themselves, so there are restrictions on access outside the settlements. Chinatown or *Chinatown* also refers to a part of the city in terms of population, a form of dwelling, social order and environmental atmosphere, which has a characteristic because the growth of this part of the city is historically rooted in Chinese cultured society. The location of these settlements as segregation of "alleys and highways" and the lineage of the ethnic Chinese classification, namely Chinese Totok and Chinese Descendants of "Young and Old Forces", affects the openness of Chinese social relations with non-Muslims. Chinese.

The inclusivity relation pattern of the two ethnicities leads to [10], [16], [20]: 1) stereotype that is, refers to overt but simplistic representations that reduce people to an exaggerated set of personality characteristics and are generally negative.2) prejudice is the nature of bias and behaviour that is always negative towards a social group and its members. This always arises and is shown from the majority towards minority groups or vice versa so that it leads to social conflict between two ethnic groups, and 3) resistance, namely, both ethnic Chinese and non-Chinese take action resistance to fend off stereotypes and prejudices shown to them, through open resistanceorclosed. Based on the socio-cultural dynamics and inclusiveness as a cultural entity, the ethnic Chinese community always involves non-Chinese people to participate in socio-cultural activities and vice versa so that it impacts patterns of social relations that have the potential to be associative or dissociative. Relations as strength and socio-economic capital in ethnic solidarity.

4. CONCLUSION

Based on the research results on Chinese and non-Chinese relations in inclusiveness in Makassar, the social inclusiveness that occurs illustrates the existence of open and closed relationships that are limited in various social activities. Culture including:

a) Unpreparedness in accepting differences impacts inclusivist attitudes and behaviour towards ethnicity, a culture of other communities, difficulty accepting differences, social jealousy of rights ownership based on immigrant and Indigenous groups.

b) Aspects of ethnic, social solidarity, people have collective awareness and form a social order that comes from shared life and values; ethnicity is also seen as a bond of collective cultural strength, not as a conflict over disparity, but rather on integration between its members.

c) Lack of effort and mediation to get to know each other between the two different ethnicities, both in terms of background, ethnicity, value systems, habits, and so on, have an impact on each ethnic group that has a stereotypical perception, the basis

may or may not be factual, eventually giving rise to a pattern of relations that is only limited to public distance and more to the public. Contradiction-compared cooperation because of the structural differentiation of the division of labour due to the high social disparity between functions and roles.

d) The inclusivity of the two ethnicities among Chinese and non-Chinese in Makassar accumulated in (1) stereotype, (2) prejudice, and (3) resistance.

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