

The Social Change of the Tionghoa Community in Surakarta in Age XX

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Abstract— *The article discusses the social changes of the Chinese community in Kampong Pecinan (Chinese community resident) Surakarta which includes changes in the processual and social structure of society. In the smaller scope of social change can be interpreted as a part of the process within the social structure. This article is written by using historical method, which starts from heuristics, criticism, interpretation, and ends with historiography. This paper will begin with the exposure of the loss of social distance between the Chinese and Javanese as a result of intensive interaction in various fields. The next section will describe the acceptance of Chinese assimilation policy as well as various forms of new symbolism Surakarta Chinese community. In the last section it will also discuss the Chinese into Javanese as a new form of society, the identity as the Javanese.*

Keywords—*Chinese, Javanese, Surakarta, social change*

I. INTRODUCTION

Social distance is a factor affecting integration within the community structure. The social structure which in this case undergoes a change is essentially the configuration of the stable groups. The social structure according to Talcott Parson is a system of normative expectations or expectation, Leach says as a set of norms or ideal; while Lévi-Strauss argues that social structure is a model. But however diverse the view of this social structure, it generally focuses on how to conceptualize the various parts of a social system and the relationships between the parts, such as roles, lineage differences, and caste. [1]

Social change is a series of changes that occur within the social system itself. Social change emerges as a result of reinterpretation and modification of role behaviors. Because individuals in society exercise their choices and take decisions so that generalizations occur to formulate new forms of change, a process of change can be interpreted to cease at any time, but it is also believed to continue. The point of dismissal of social change is called the social structure. In culture the role of the group becomes dominant, the behavior of the individual must go through a generalization process to achieve a cultural form.[2]

II. RESEARCH METHODS

This research is a type of descriptive research that discusses the problem of social change in Surakarta,

especially for Chinese ethnic groups. Sources of literature about Chinese become very important material for the research and writing of this theme.

III. RESULTS AND DISCUSSION

A. CAUSE OF SOCIAL CHANGE

In contextual social change Chinese society in Balong is dominant due to the collective behavior in determining the choice. More on the process of determining choices, there are many factors, such as social interaction within a community environment within a community, as well as government policies that require Chinese people in china town to choose what the government offers. Both the law and the formal rules are the most effective weapons that are always used to offer choices, and have always been successful.

The social changes that occurred in china town in the second half of the nineteenth century were due to interactions with multiethnic communities. There are at least two important issues that make the object of study of social change caused by interaction, in the longer the regeneration of the Chinese people is getting longer so that the more disconnected with the ancestors in China. Second, interaction through education, marriage, religion, organizational and environment have the potential of converting from Chinese to Java. The interaction between Chinese people in china town and the Javanese has been going on since the founding of china town. The form of interaction is more in the field of trade, so that the existence of the Chinese is always needed by the Dutch East Indies, the palace and society.[3]

B. MANIFESTATION OF SOCIAL CHANGE

There was a significant change as reflected by Go Tik Swan as the fourth generation of Chinese who came to Indonesia where Go Tik Swan became a Javanese culturalist even by Rustopo referred to as a "true Javanese". Go Tik Swan's cultural attitudes are very close to the Chinese culture, because the interaction in education and the trust given by the leader of the State (president Soekarno) becomes a motivator to form a new identity as a Javanese. Other figures who also experience thunder but a little measure that Go Tjie Tjwan although now a Konghuchu clergy with a position as Bunsu. As a third generation since childhood, Tjwan always associate with children his age from the Javanese, so the language used in everyday life is

also the language of Java. Tjwan as a child did not gain any knowledge of Chinese. In education at junior high and high school level, Tjwan also did not get it.

Tjwan's family in the second generation has economic difficulties, so it also does not master Mandarin. The economic level also has an influence on language usage, the Chinese tend to affiliation with their compatriots as well as expressing Chinese beliefs and culture, if they feel that they have achieved their economic success. It is not uncommon that the Chinese social organization formed in Surakarta has always been driven by leaders who have established economic levels. Tjwan who in close health with the culture make his views and thoughts very close to Java. Tjwan became one of the puppet players with Semar characters. Tjwan also became the leader of Barongsai and Liong "Tri Pusaka" community in china town.

The physical environment of china town is hardly separated from empty land. Between the houses with one another almost attached to the fortress that lies so that it has implications for the interaction of people in it. Between ethnic Chinese and indigenous Javanese are intermittently intermittent, so the ongoing interaction is spreading and there is no gap. The economic sensitivity of citizens is also an important factor in the interaction that exists within the society.

The intentionally formed bundles in the society, namely, the existence of incidental activities such as independence anniversary activities, or other activities such as work devotion, which is always obedient followed by residents to make interactions in this community take place harmoniously. The social environment in china town does not pay much attention to cultural differences for the people who are there in the stakes for harmony.

The most dominant social change occurs in adolescence because it has socialized with a multicultural society. One place where the interaction is school, in school, and friends association. This directly has an impact on the Tionghoa culture by teenagers of Chinese descent. In such situations, for example in the case of religion or marriage, it will tend to follow the current of the majority.

C. ASIMILATION POLICY

In historical reality it is understood that the Chinese in Indonesia are as immigrant nation. As an immigrant nation, this community has no judicial authority that binds the local community. The actualization of the Chinese in Indonesia is always bound by the rules that have been going on since the colonial era.[4]

The government's policy towards ethnic Chinese actually occurred when the year 1870 with the policy of Agrarian Law which prohibits ownership of land for Chinese people. The laws are also followed by separate restriction rules of residence from other community groups (*wijkenstelsel*) as well as restrictions on space restrictions arranged through the mail system (*passenstelsel*). The residence of the Chinese in Surakarta was located in the Kampong Pecinan village, until 1911 the Colonial Government abolished the *wijkenstelsel* and *passenstelsel*, so that the Chinese settlements no longer clustered in one particular area but had already spread to other locations. As

a destination area of distribution at that time to Nonongan and Coyudan closer to the commercial area.

The legal status of the Chinese in the colonial period is governed by the Dutch Law of the Republic (*Wet op het Nederlandsch Onderdachschap*). The law states that all Chinese people in the Netherlands Indies are Dutch subjects. The law is maintained even when the Chinese government demands the abolition of legal discrimination against the Chinese through the dual state of affairs applicable to overseas Chinese. The law uses the principle of *ius sanguinis* that every child born of a Chinese father or mother is a Chinese citizen regardless of where he was born. While the Dutch Colonial Government survives on the principle of *ius soli* that citizenship is based on the consideration of the place of birth. In 1911 there was a civic agreement between the Chinese Government and the Dutch East Indies government that the Dutch East Indies and its territory were subject to Dutch law but were free to vote for their nationality when leaving the territory.[5]

Substitution of power from colonial to autonomous followed by transformation of indigenous society became the first class from the beginning of the third class. When the colonial period interacted many components between the Javanese, the Chinese, and the Europeans that emerged a form of hybridity in the form of culture and social structure. The spirit of decolonization that flourished around the proclamation of Indonesian independence, has shaken the order of social conditions of society. Postcolonial imagination presents a picture of the acceleration of cultural transformation.

One condition for example when the Chinese colonial period occupied the second and native classes in the third class. Postcolonial currents forced changes in social structural conditions to place indigenes in the first class, making them more dominant than the Chinese. The condition of the colonial society has been looming over how to be first class, so that after the postcolonial period the pattern is used by the natives who become the first class. This change in social structure makes not all Chinese people want to become Indonesian citizens, others choose to return home.

Conception Indonesian Citizenship became a hot topic after the proclamation of independence; this is because of the status of Chinese citizens as citizens or foreigners. The discussion on the conception of citizenship was convened by the Round Table Conference (KMB) in 1949. The result of the trial stated that all Chinese-born Indonesians because they are Dutch subjects from non-Dutch foreigners may choose their citizenship. They may obtain Indonesian citizenship or vote as Chinese citizens, within two years (1949-1951). Except for a few people, the birth of China is not a Dutch subject, so there is no other choice.[6]

The Department of Justice of the Republic of Indonesia estimates that more than 390,000 people Indonesian-born Chinese have rejected Indonesian citizenship. Most of them are "totok" are mostly children of Chinese-born father including children whose choice is done by their parents. The implementation of the articles in the Round Table conference is a lot of misappropriation because

many get Indonesian citizenship and China as well. To overcome this, the Indonesian government and the Chinese government in 1955 signed a bilateral agreement. The contents of the agreement states that a person who has a dual state who wants to become an Indonesian citizen must come to a local court before January 20, 1962. Terms that must be brought, among others, a letter from the local Electoral Office proving that he has voted in the elections of 1955 or 1957 or by presenting reliable evidence either orally or in writing, that he was born in Indonesia and denied Chinese citizenship in court. The ethnic Chinese who did not do so directly have lost Indonesian citizenship. The continuation of the Chinese political movement, further by establishing a BAPERKI in 1954, which aims to gain Indonesian citizenship rights for ethnic Chinese.

Agreement of dual citizenship of RI-PRC valid from December 15, 1960 until the issuance of Presidential Instruction No. 2 of 1980 and Presidential Decree no. 13 in 1980, so that the Chinese people of Indonesian citizens receive the Certificate of Citizenship of the Republic of Indonesia (SBKRI).

Government Regulation (PP) No. 5/1947 affirms that in the Indonesian citizen law system, a proof of Indonesian citizenship is not required for persons who are, of course, expected to become Indonesian citizens; for indigenous Indonesians and Peranakans. Similar affirmation also in Article IV Closing of Law Number 62 year 1959 about Indonesian Citizenship which implemented by PP. 67 of 1958 that the certificate indicating Indonesian Citizenship is only for those who feel the need to prove their citizenship without being obligated. In the explanation of Regulation No. 67 of 1958, Article 2 of the second paragraph, affirms: "In this case, it should also be explained that Article IV of the Closing Law Regulation is only used when the evidence is required, which must be proven by the statement of an agency / a service that doubts the status of an interested person".[5]

With the Indonesian government's policy to issue SBKRI, it has psychological and bureaucratic impact psychologically the Chinese descendants feel that they are not fully accepted as Indonesian citizen because they have to be proved by SBKRI for everything related to bureaucratic administration document. In the case of bureaucracy makes the vulnerability of misuse of power over the pretext of citizenship.

Along with the development of politics, the government then looked at the religion, culture and customs that China as an obstacle to ethnic assimilation into the national culture of Indonesia. The government is also worried that it will serve as a medium for communist political infiltration from China. Therefore the government issued Inpres no. 14 year 1967 which requires that the customs, cultures and beliefs that China is limited or narrowed his space of motion. Even the construction and renovation of the temple must be prevented.[7]

In addition to the issuance of Presidential Instruction No. 14 of 1967 followed by other regulations which of course restricted the ethnic Chinese community, among them the Presidium Decree No. Cabinet. 127 / U / Kep / 12/1966 regarding the change of name of Indonesian

citizen using Chinese name, Presidential Decree no. 240/1967 on the main policy concerning foreign citizens, as well as the Presidential Instruction of the Cabinet. 37 / U / IN / 6/1967 on China's main policy settlement issue. With President Suharto's reign for more or less 32 years the ethnic Chinese lost their chaotic identity.[8]

During the reign of President Habibie little by little has abandoned the policy of total assimilation (Leo Suryadinata, 1999: 202). This is realized with several Presidential Instructions which overturn discriminatory regulations against ethnic Chinese, as stated in Presidential Instruction No. RI. 26 of 1998. The contents of the Instruction are: First, concerning the termination of the use of indigenous and non-indigenous terms in all policy formulation and implementation, program planning or implementation of governance activities. Second, provide equal treatment and service to all Indonesian citizens, without any different treatment on the basis of ethnicity, religion, race, or origin. Third, review and adjust all laws, policies, programs and activities that have been established and implemented, including the provision of business licensing services, finance/banking, population, education, health, employment opportunities, as well as the determination of salaries or income and the right other workers.

By Presidential Decree no. 56/1996 and Presidential instructions no. 4/1999 on the implementation of Presidential Decree no. 56/1996 which instructed the SBKRI not to apply for ethnic Chinese who have become citizen, so SBKRI revoked. This national revocation was inspired by Surakarta. When the mayor of Surakarta, Slamet Suryanto amid the confusion between law and bureaucratic practices, his side undertook abolition of SKBRI for Chinesen descent in Surakarta. The Mayor's Instruction No. 471/006/02/2004 issued on 19 July 2004 on the use of evidence of Indonesian citizenship is a follow-up to the revocation of SKBRI nationally in accordance with Keppres No. 56 of 1996 and Presidential Instruction No. 4 of 1999. Chinese community in china town no longer occupied related to proof of additional citizenship besides identity card (KTP), while in other area some still apply urgency SKBRI according to rule of colonial period that staatsblad 1917 No. 130 yo 1919 No. 81.[9]

IV. CONCLUSION

Chinese symbols in china town are greatly reduced as a result of the adoption of assimilation policies in addition to the desire of some citizens to merge into the Javanese society completely. Nevertheless, no matter how the china town community's defamation is removed, there are still Chinese symbols, including physiological characteristics, personality and even residential style. The end of the 20th century there are new symbols that are also used as *Kampong Pecinan* identity which shows although Java but still Chinese, or Chinese but also as Javanese.

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