

Social Integration of Chinese Ethnic in Indonesia

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Date:

17 Dec 2019

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Introduction

1. Social integration is the level of interdependence between social elements and is also a process of adjustment between different social elements to form a harmonious community unity. Social integration is the level of interdependence between social elements and is also a process of adjustment between different social elements to form a harmonious community unity
2. The increase in the number of street children is part of a social phenomenon that needs serious attention from various parties (stakeholders). The phenomenon of street children at this time especially increasingly widespread in big cities because it is caused by the high flow of population mobility
3. One of them is by good interaction and understanding the values of integration that must be built between communities. By realizing social integration, then peace will be processed with a harmony pattern formed by the community itself. Social integration generally occurs in multicultural societies, so that they have a tendency to integrate with each other and are able to form harmonious societies. This situation can be found in the province of North Sumatra, especially in the city of Padang Sidempuan where meetings between different cultures, languages, religions and ethnicities make people gather in one place by mingling with one another. However, it needs to be analyzed that the integration of society that occurs cannot just happen, so it is necessary to conduct an in-depth study of the inter-ethnic touch.
4. Seeing how the process of the formation of integration whether it occurs through agreement on basic values, or through domination of one group over another group, which led to the birth of harmony between communities, especially against Chinese ethnic groups. The question that arises is whether primordial causes Indonesian people to live in the same area by forming residential blocks based on ethnicity, background of origin for migrants and similarity on the basis of religion in Sidempuan or the people of the area using population patterns with cross patterns crossing or side by side between several original tribes. This research can reveal the existence of harmony in multicultural society in the City of Sidempuan. Although it is well known that the possibility of conflict in the community cannot be eliminated because the absolute conflict will always be present on every side of human life

Goals of Study

The purpose of this study was to analyze patterns of social integration of ethnic Chinese communities in Sidempuan City

Research Method

This research uses a qualitative approach. The method of approach taken in this research is the phenomenological approach, which is phenomenological about the life of the Chinese community. The data collection techniques are done in two ways, namely interviews and observations. Then analyzed descriptively qualitatively through the process of data reduction, data presentation and drawing conclusions.

Results and Discussion

Chinese Ethnic Social Integration in Padangsidimpuan

North Sumatra Province has 33 regencies / cities. North Sumatra is one of the largest provinces in Indonesia. One of the cities in North Sumatra Province is Padangsidempuan City. The various tribes that inhabit this area such as the Malays, Toba Bataks, Karo Bataks, Pakpak, Mandailing and Javanese. The majority of Malay ethnic groups are in Deli Serdang, Langkat and Serdang Bedagai Regencies.

However, the Mandailing tribe predominantly lives in the southern part of the Tapanuli area, the majority of which are Muslim, namely Tapanuselatan district, Padangsidimpuan City, Madina, Padang lawas, and the northern Padangas regency. The majority of residents who live in the city of Padang sidimpuan are surnamed. Besides the original inhabitants of Padangsidimpuan City, it is also inhabited by several other ethnicities such as the Arabs, Chinese and India. But Chinese ethnicity is more than the ethnic Arab and Indian population. Padangsidempuan City is also a center of trade and education city starting from Madina, Padang Bolak and Sibuhuan. All administrative matters are based in Padangsidimpuan. Padangsidimpuan city residents adheres to a variety of religions namely Islam, Christian Hindu Buddhism. Based on the 2010 Census the population of Muslims is 89.95%, Christians: 8.94%, Catholics: 0.46%, Buddhists: 0.35%, and others: 0.29%. As the largest city in Tapanuli, Padang Sidempuan is a meeting city of three ethnic groups in North Sumatra, namely Angkola, Mandailing, and Toba Batak and ethnic Chinese.

Results and Discussion

Government Regulation

Padangsidempuan city is located in the middle of five regencies in southern Tapanuli, the majority of which are Muslim. Padangsidempuan City as a trade center has a heterogeneous population. Chinese ethnic is one of the ethnic migrants who live in the core of the city of Padangsidempuan. The government, in this case both the mayor and the ministry of religion, have not yet fully compiled rules on Chinese ethnic life and life, especially in religious activities. Population administration matters have been arranged with the applicable laws and regulations.. However, for the ethnic Chinese it has not been fulfilled because there is no regional regulation covering it. The same thing was stated by Benget Simanjuntak representing the Communication Forum of Religion (FKUB) is also a former member of the Padangsidempuan DPRD in the period 2004-2009 from the Damai Sejahtera party conveying that the government does not set a specific budget for Hindus and Buddhists in the draft annual budget. In the case of land and other property ownership, the city government of Padangsidempuan does not restrict the ethnic Chinese to own land or houses in the surrounding area of Padangsidempuan. This is very different from the sultanate of Yogyakarta where the sultan made rules that were ethnic Tionghoa it is not allowed to own a piece of land in the ancestral land of the people of Yogyakarta. Going along with the social dynamics that developed, finally the ethnic Chinese opened one of the schools named Sari Putra School. Students accepted at the school were from all ethnic groups, including some who were Muslim. The above findings indicate that ethnic Chinese and indigenous people always try to unite themselves in every interaction that is carried out both in the fields of business, education and also political parties. The above conditions also show that ethnic and ethnic groups have a good and harmonious relationship in Padangsidempuan City.

Results and Discussion

Kinship system

Local culture or local wisdom is identical to the kinship system (Social System) and based on the findings in this study even dominates the community in the City of Padangsidimpuan. The form of social system that is conserved is the clan as a form of kinship among the community. In addition, it is a must for the people of Padangsidimpuan City if there are newcomers. Marga is a sign that a person's relationship has close family ties. Grammar, reprimand or greeting is always set in the Batak customs of the city of Padangsidimpuan. An interesting phenomenon that is found from greetings or reprimands against the indigenous inhabitants of the city of Padangsidimpuan is that they refuse to be called mandailing. The basic reason is due to the differences in the customs of the Mandailing tribe and the customs of the Padangsidimpuan tribe that are more inclined towards the Batak Toba custom. Around 197, there were rarely arranged marriages between the people of Padangsidimpuan City and the majority of Mandailing people who were domiciled in the district of Mandailing Natal unless they happened to meet overseas. Along their journey in understanding and deepening ethnicity and customs in the City of Padangsidimpuan until finally they get a piece from our ancestors namely the motto "where the ground on the sky is held up there." The meaning is where someone lives must be able to adjust to the environment and customs -itiadatnya to be accepted and blend with the community by means of taking the clan (Samarga). Like the efforts made by Dr. Tomu, he was one of the ethnic Chinese who took the clan in Padangsidimpuan, the Nasution clan. His descendants are all Muslim. One of his children named Rahmat Nasution was elected as a member of the South Tapanuli DPRD for five periods and three periods as chairman of the South Tapanuli Regency DPRD domiciled in the city of Padangsidimpuan. The Chinese Ethnic Community is very understanding of the local culture so they try to take the clan and carry out a marriage with the local Muslim community. Chinese citizens who have taken their clans all embrace Islam.

Results and Discussion

Business Interaction

Most Chinese in Padangsidempuan have a trading business. In Chinese business transactions people do not show an attitude of wanting to master all aspects of business. They only engaged in electronics, spare parts, building materials and studios. The clothing business is still dominated by the Padangsidempuan ASI community. In running its business, the Chinese community always uses regional languages. Through this method they can unite with the community. One of the proofs is that when the 1998 tragedy occurred there was a demonstration and looting of the ethnic Chinese, but the incident did not occur in the City Between the indigenous people and the Chinese there was no problem in the tragedy of '98 ". From the aspect of domicile, indeed, the ethnic Chinese are still in the core of the city because they have a profession as traders, yet they always show a friendly attitude so that there is no distance between the indigenous people and the Chinese community.

Results and Discussion

Opportunities in the Field of Government and Political Parties

Another finding from this study is that Chinese ethnicity has entered the political sphere. This can be seen from the efforts made by developing themselves by actively participating in political parties. There are a number of Chinese people who are administrators of political parties in South Tapanuli Regency DPRD members from the National Awakening Party for the 2014-2019 period. This condition reinforces that the integration of ethnicity in Indonesia, especially in the City of Padangsidimpuan is well and harmoniously established

CONCLUSSION

Social integration The Chinese ethnic interacts with native communities in a well-established and harmonious manner, as evidenced by behavior and attitudes prioritizing togetherness and respecting local wisdom as a form of social system. The form of social system that is conserved is the clan as a form of kinship among the community. The ethnic Chinese understand local culture so much that they try to take on their clans and carry out marriages with the local Muslim community. The government also opened space and opportunities for ownership of land to the ethnic Chinese. In terms of business, the majority of Chinese ethnics in Padangsidimpuan have a trading business. In carrying out their business, they are always inseparable from customs, that is, using local languages as a means of communication, so that through this they can be integrated with the community. In addition, ethnic Chinese have entered the political sphere. This can be seen from the efforts made by developing themselves by actively participating in political parties.

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