

INTER-ETHNIC COMMUNICATION OF TIONGHOA AND INDIGENOUS IN IT'S CONNECTED WITH NATION INTEGRATION POST NEW ORDER IN MAKASSAR

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Abstract

The result of this research shows that relationship between Tionghoa and Makassar ethnic stated with the relation in its history, diplomatic, working agreement, and business contact among them. The ethnic of Tionghoa in Makassar sticks to their cultural values such as celebrating of Hari Raya Imlek, using of their own having their friends and relatives live in their ethnical atmosphere. Such social interaction with the people of Makassar goes naturally through education particularly within the government educational institution and business activities. Adaptation of the Chinese with ideology is different. Nevertheless, they try to share the understanding and appreciation of their respective culture. The identity of China ethnic in Makassar is not yet lost its historical and cultural identities.

Keywords : *equal rights, inter-ethnic communication*

Introduction

Indonesia is a development country. To fulfill all development aims, it must exploit and develop all community potential optimally. The ideal condition to optimal all community's potential is at the presence of equal rights, obligation, and opportunity (a chance of each individual develops self-potential at several aspects of life). The presence of equal rights, obligation and also opportunity to develop self-individual potential make each individual in the community is able to participate optimally so it becomes easier to fulfill integrity and nation development.

The real situation of diversity in the community by differing its background of social and culture is the social reality, which we have to receive, as a fact is no need changed. Its important thing is striving relation between social group and culture is able to carry each other. The nation building will still run actual and relevant in connected with development of nation life and Indonesia people, or even appear the globalization era which is need stronger for unity and nation integrity. It means

that need to effort disentangling and relaxing of suffering bundle in the field of tradition, origin, religion, ethnic, and regionalism.

Among relation, inter-ethnic in Indonesia that has the most often creating problem is the conflict between indigenous people and non-indigenous people, in particular for Tionghoa ethnic population. They are the biggest population of abroad heredity and spread nearly at around archipelago. Even though if we compare for total population, an amount of Tionghoa heredity is relative small but they have the most important role for economy sector.

The word '*Tionghoa*' so is not strange term in Indonesia especially for people who live in Makassar city. In generality, if we talk about term of Tionghoa person, so appeared almost people mind in connected with several things are origin, (indigenous Chinese and hybrid Chinese), physical characters (slant-eyed, white skin), language (Mandarin), religion (Konghuchu, Chinese temple), art (dominated red color, barong, antique furniture), social status (rich, merchant / entrepre-

neur, glamour, middle class, luxury home surrounded by a high fence), and social image (stingy, greedy, introvert, crushing).

If we observe for Tionghoa person origin so we image original Tionghoa and married hybrid Tionghoa with local people or person life of assimilation culture which also identifies their physical characteristic in what a Tionghoa of original category or hybrid are (Liem, 2000: 4-5; Bahrum, 2003: 71). The general language used by Tionghoa people is Indonesian but Mandarin language is also used to communicate inter-Tionghoa people. Even though used language which has a special dialect of Mandarin language, but common people for whatever used dialect is the same as Mandarin language. It is better known as a language of Tionghoa than Mandarin is. For religion side, Tionghoa people are quite different with the other religions what are followed by surrounding people. Tionghoa's religion is being described as always use the red instruments in doing their religious routine ritual, and also a special Klenteng as a place of their devotions which is strong by red color nuance. Viewed from art aspect, the attraction of barong is a special art of Tionghoa, which is not having by others ethnic in Indonesia.

If observed from social status of Tionghoa ethnic, they can be generalized as people who have much money and enjoy the suitable life in Indonesia that is considered contrary lot of indigenous people so this is having potential to create social jealousy, especially at around 1970s. This is built up from propagandize myth that 80 % Indonesia's economy is powered by Tionghoa people (Weggel and Robinson in Liem, 2000:50-51), whereas actually an amount of Tionghoa ethnic is less than 5 % from the total population of Indonesia (Suryadinata, 2002:119; 1999:52, Zein, 1999:5).

If connected with their house pattern in Makassar, we want to find house model building of Tionghoa ethnic is much closed, surrounded by a high iron-fence with minimal glass-window. All things are meant to protect from a racial unrest of anti Tionghoa ethnic that has several events in Makassar. The racial events in Makassar are the murdered happen toward a domestic servant who live in a family of Tionghoa in what we call the

happen is "Crushing Toko La' in 1970s"; a murdered kid by a crazy boy of Tionghoa in 1997; and latest happen is disturbance on May 1998 for several big cities in Indonesia – Jakarta, Surakarta, Medan, Palembang, and Surabaya. All they are well known as "Disturbance on May" or "Raping on May" that are given attention from International world.

Even though Makassar city is not detected as a place among disturbance on the cities but psychological effect brings significant influence for security of Tionghoa ethnic in Makassar. Exactly all happens appear the great anxiety of Tionghoa Ethnic in Makassar.

Because of several happens what fell on Tionghoa ethnic, so unsurprised if they are closed-down to interact with around people is a form of their protection from various external threat.

The appeared question in one side is how Tionghoa ethnic to interact well with indigenous if they are very closed themselves to other people. The question for the other side is how Tionghoa ethnic uncovered themselves for other people if they have been done discriminative by indigenous ethnic, why it can happen.

To understand the link all happens, we have to refer government policies related to Tionghoa ethnic or homogeneous ethnic in Indonesia with assumption that the Tionghoa ethnic attitude interacted in Makassar is influenced by national policy. This is based on thinking that to research communication between Tionghoa ethnic and indigenous in Makassar, is not just enough to see their interaction by local as a closed system, because combination between comprehensive interaction of Tionghoa ethnic in Makassar and Indonesia show their dynamic life at daily.

As a fact of the social-cultural life, politic and economy, Tionghoa ethnic group have a great influence on Indonesia development. The main important in this case is how to empower potential of Tionghoa ethnic group for nation development. Tionghoa ethnic group is a nation asset because their skill for trading is useful to advanced national development especially in economy sector.

The appeared question is openness Tionghoa ethnic to express their culture and after

elimination discriminative policies Post New Order, is automatically creating a life condition in harmonious and integrity with base on the togetherness and by openness spirit toward others Indonesia citizens as realizing “Integrity Development of Nation”, compared than before. This is being a question.

Research Aims

(1.) To know and gain a concept, which is related with Integrity whose done by Tionghoa ethnic towards Makassar ethnic. (2.) To know and analyze the communication process inter-culture of Tionghoa ethnic in Makassar.

Framework of Thought

Simmet, a sociologic of German in (Jenson, 1986: 256-260) paid attention to social patterns or process where community is formed. Socialization covers a process on both sides between form and content. Content of a interaction relates with interest, aim, purpose what are done through an interaction.

In interaction relation, the concept of interaction is the key word. Action is a pre-component of interaction process. In this relation, Weber as a foundation former of action theory (he then gives a theory development base of symbolic interaction), said that a social action is an individual action which has a subjective purpose of himself and purposed to other people action. On the contrary for individual action purposes to dying matter or physical object without relate to other people, is not a social action.

Wickerwork a social action implies a social relation, is action of difference actors as far possible it has purpose and relation also directive to other people action. If all collective action fulfill a condition between social relation and each adjustment them, so it obtains a social relation.

According to Symbolic Interaction Theory, a basis for living social is human interaction with use symbols (Mulyana, 2001:71). Followers of Symbolic Interaction view human behavior basically is a product and their interpretation for world surrounding them, it indicates that the behavior is learned and determined.

Methodological Research

Research Location

This research is done in Makassar with several considerations that numbers Chinese people who are living in Makassar is very large. Location of most seriously affected for disturbance: Makassar city is one of biggest city in Indonesia where it is location some great happens related to Chinese people, in the particular as ‘Happen of Toko La’ in 1970s, ‘Murdered a Kid by Chinese Boy Crazy’ in 1997.

The Type of Research

Chosen qualitative method with paradigm of symbolic interaction is considered to see inter-persona interaction of Tionghoa ethnic with indigenious for post New Order in Amasser. This is based on assumption that communication is not able to set up without progress interaction.

Technical Determied Informant

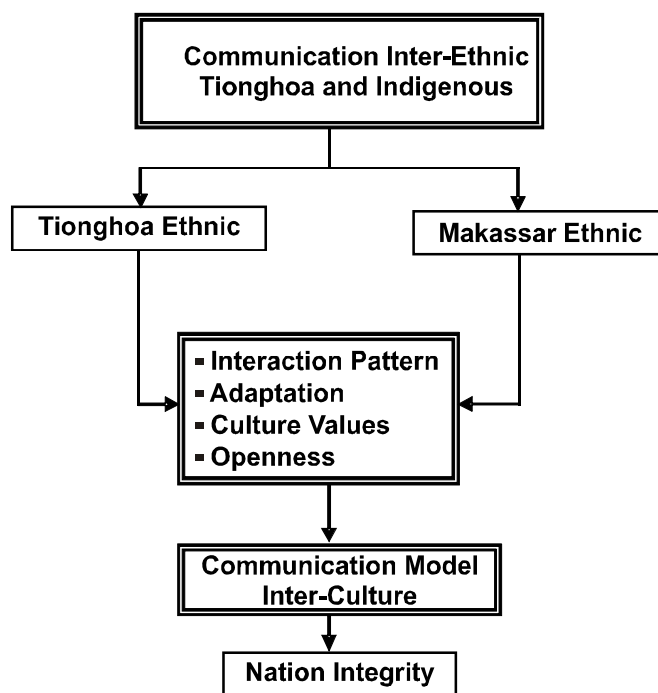
Informant in this research is Tionghoa people who live in Makassar. To take informants use technical purposive sampling. Informants who will be interviewed in the following as: (1.) Key Informants as : Public figures of Tionghoa ethnic for instance their religion figures of Nunnery in Makassar, Public figures of Indigenous ethnic in particular for they have high interacted with Tionghoa ethnic in Makassar; (2.) Casual Informants as : Tionghoa Ethnic in Makassar, Indigenous Ethnic in Makassar.

Source Data and Instrument of Collector Data

(1.) Source Data : Primary Data is taken from public figures of Tionghoa ethnic as in religion figures, common people, Secondary Data is taken from articles of media and relevant documents; (2.) Instrument of Collector Data : Data that is taken by using ; (a) Observation, (b) Deep Interview

Technical Analysis Data

This research is a qualitative-descriptive so its present data in the form of narrative realism. It is trying to describe events and important experiences in the life like as experiences to do a social relation with other ethnic by various forms and dif-



Model : Framework of thought in the research

ference on social relation of inter-ethnic.

The Research Result and Discussion Communication Inter-Ethnic of Tionghoa and Indigenous in It's Connected with Nation Integ-ration Post New Order in Makassar

Adaptation is as a desiring honestly from the people who are living and developing in the strange culture for them. Adaptation is a process of self-adaptation with environment, as in physical environment and culture environment. Adaptation towards physical environment is related to natural as in climate of cold or hot. Adaptation towards culture happens in the language, behavior, and society tradition. When the foreign people who have socialized into new culture environment and also interacted into environment, it is an acculturation (Gudykunst, Kim, 1992:215). Adaptation by foreign people toward local culture must be done to success in associate with community.

Foreign people who have lived for long time in the place of difference culture need an interaction towards it. People who have difference culture especially foreign people need an adaptation to make them live and develop like as the other ethnic. Minority ethnic usually has ambitious adaptation to do socialization process toward strange

culture environment for them.

Actually, Tionghoa ethnic who have lived for several generations in Indonesia are not foreign people. However, because of they have been marginalized in the politic and cultures, so Tionghoa ethnic are ostracized. Therefore, they need an adaptation and acculturation totally toward Indonesia culture. Indonesia that has multiethnic and culture has been living and developing to form the cultural system of Indonesia. Tionghoa ethnic is an ethnic group immigrant that has the same position with others ethnic in Indonesia. They have lived several generations so greater them are unknown their origin come from. However, because of they have lived in a cultural system of Tionghoa that has orientation to their ancestors' land to be Tionghoa ethnic separated them from culture environment of Indonesia.

Dutch Colonial forms the history of Tionghoa ethnic marginalization. Tionghoa ethnic is very loyal to their ancestors' land and Tiongkok Government supports it. The marginalization of Tionghoa ethnic in politic started from Dutch Colonial and then Tiongkok Government appeals for all Tionghoa ethnic in outer Tiongkok in order that support to development program of communist government.

The presence issue that Tionghoa ethnic in Indonesia supported the communist ideology to support a hypothesis that they are communist shaft, so Tionghoa ethnic is marginalized in the politic world and culture in Indonesia. The presence suspicious of Indonesia people toward Tionghoa ethnic in Indonesia makes they need an adaptation and acculturation totally to Indonesian culture. However, adaptation that is done by Tionghoa ethnic is just limit of they can live and develop in Indonesian community, also to defend and protect their culture.

The communication process inter-culture of Tionghoa ethnic has been happening since hundreds years ago. Its relation started since finding transportation of sea on early human civilization. Makassar City that was nearby the Makassar Strait, large-scale merchants have visited it from India, Middle East, and Tiongkok. At presence new population built up an inter-culture interaction to extend. Completed by natural products like various spices, clove, coffee, and others, made traders interesting to join especially for trading.

Culture contact or interaction of inter-nations from Before Christ (BC) to early Ante Domino (AD) has been happening at the edge of this Celebes Island, so living with multicultural was happening automatically without making a constraint of building trade relation. Glorious and famous of Makassar city has been paying attention by religion disseminators especially from India, Tiongkok, and Middle East.

On early development Islamic civilization, Makassar has been well known by visitors of European coming to join trading with Makassar. The beginning trade contact was happened with diplomacy and harmonious. Relation with Tiongkok nation was a diplomacy link and business to support inter-culture relation. Relation of Inter-culture among nations in the world especially in Makassar was friendship wickerwork and trading exceptionally beneficial to each other's.

As known since past time, that Makassar has been becoming a point of view by large-scale merchants from India, Tiongkok, and Middle East. They came to transit in Makassar finding various spices for they brought to their nations. The presence of those abroad nations made local people

interacted with them especially for sector of economy and culture also built up the civilization of Hindustani, Tiongkok, and Islam.

In the trade constellation on early A.D., Makassar city has been noticed by International world. A Lot of sails and ports were placed by abroad ships to economy transaction also became exchange or culture contact through trade and economy. The trade relation and diplomacy brought benefits vice versa. The gained benefit by Indonesia was receiving knowledge on the modern trade system at that time and transportations tools also renewal technology sector. On the other hand, the benefits for abroad people were taking various spices product or agriculture products for their nations processing into food or medicines.

Diplomacy relation at that time was very important thing to determine the constellation of International trade. Relation with abroad nation was built up by mutual benefits for each other. In addition, diplomacy relation between Indonesia and Tiongkok was built up by mutual benefits for each other. In addition to getting benefit in economy sector especially agriculture products in Indonesia, Tiongkok nation also got civilization on the Science and Indonesia culture.

Phenomenon on the relation inter-nation and inter-ethnic in Makassar has been happening with nations in the world since hundreds years ago. The cultural relation for two-nation or even more nations has been happening in Indonesia.

Conclusion

(1.) Adaptation of Tionghoa ethnic towards Makassar ethnic is through language, education, marriage, foods, government rule, and cultural transformation. Tionghoa ethnic that has business with Makassar ethnic is able to speak Makassar. Tionghoa ethnic who are able to speak Makassar, are more openness and friendly than they are unable speaking Makassar. Adaptation through Makassar language is for building harmonious of community relation and environment demand. Adaptation through education especially in public school creates multicultural students. Many Tionghoa ethnic that have married with Makassar ethnic, their children are more handsome and their skin are cleaner and bright. Adaptation through

food happens in natural stage. However, through institution and government rule that they are absolute followed by Tionghoa ethnic, although enforced them in particular for restricted the Tionghoa culture development in new order era. Because of presence adaptation in Makassar community, so it builds up cultural transformation as in mentioned name of place, household matters, and foods, (2.) The presence of trade relation makes both ethnic groups more develop where in Celebes Island produces various spices and in Tiongkok nation results completed materials in particular for household matters.

Suggestions

(1.) Expected Tionghoa culture is sustainable to developing harmonious with other cultures in Indonesia. Over expression of Tionghoa culture must be avoided for eliminated imbalance culture because it's potential to create cultural competition, (2.) Other ethnics to create fair competition inter-ethnics also able to compete in the Science should imitate the presences of work-hard habit by Tionghoa ethnic, (3.) Expected for Tionghoa ethnic live outer their community to avoid restricted living pattern. To success communication inter-culture, should be the ethnic which differences are able to understand cultural symbols in the community.

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