

Ethnic Chinese Social Assimilation in Cibadak Chinatown Bandung

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Abstract. This research is motivated by the existence of Ethnic Chinese as one of the minority groups in Indonesia. This study aims to get an overview of the Ethnic Chinese social assimilation in the Chinatown of Cibadak, Bandung. The research was a Qualitative Approach with Case Study Method with data collection techniques through documentation study, field observations, interviews and literature studies. The results of this study indicate that (1) The arrival of Ethnic Chinese coming to the city of Bandung is motivated by economic motives for seeking fortune in the city of Bandung. (2) The process of social assimilation of ethnic Chinese in Cibadak Chinatown is still ongoing, the process of intermingling occurs because of social interaction factors as well as cultural factors that are driven by the political policies of the government. (3) The manifestation of Chinese ethnic social assimilation in Cibadak Chinatown can be seen through the Sundanese language skills possessed by the ethnic Chinese, members of the *barongsai* community, which are mostly Sundanese, food (noodles and Bacang) that do not contain pork, marriages with Sundanese ethnicity until conversion religion. The problem faced by the current process of social assimilation by the Chinese Ethnic is experiencing a setback in the younger generation due to lack of communication and social contact with other ethnicities in Cibadak Chinatown. The social assimilation of the ethnic Chinese still occurs and can be felt by us, despite the decline, but the ethnic Chinese as one of the ethnic descendants in Indonesia still maintain the value of their ancestors.

Keywords: Social Assimilation, Ethnic, Chinese

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A. INTRODUCTION

Indonesia has always been famous for its diversity. The diversity of the Unitary State of the Republic of Indonesia can be seen in terms of ethnicity, religion, language, traditional clothing and values spread across the archipelago. So many differences between the Indonesian people themselves. The Founding Fathers of our country have anticipated it by making the motto *Bhinneka Tunggal Ika*, which means 'Unity in Diversity'. This motto can be used as a glue between the Indonesian people so that they respect each other. Regardless of differences, including in terms of heredity. This includes applying to Indonesians or Indonesian citizens of Chinese, Arabic and other descent.

According to Vasanty in Koentjaraningrat (1970, p. 353) "Chinese people who came to Indonesia came from two provinces namely Fukien and Kwangtung". The Chinese who migrated from China and chose to live in

Indonesia are ethnic belonging to a minority group. Ethnic Chinese Culture is very prevalent, most of them will still maintain their culture even though they have to try to blend in with the surrounding community.

Various ethnic Chinese cultures in Indonesia that we often meet or are quite familiar with include Chinese New Year to Cap Go Meh celebrations .

The existence of Chinese Chinese as a minority group in Indonesia can enrich diversity. However, on the other hand, friction between groups in the community can happen. Friction that occurs can be caused by differences in views, adaptability and other things between two or more ethnic groups. Especially if the group is unable to mingle with other ethnic groups around it. Therefore, social assimilation is needed. Social assimilation is another word for assimilation, which is one type of associative social interaction process.

According to Koentjaraningrat (2009, p. 255) is a "social process that arises when there are groups of people with different backgrounds, interacting directly with each other intensively for a long time so that each group's culture changes its unique character and also the elements of each form change into elements of mixed culture ". The social assimilation carried out by the Ethnic Chinese is aimed as an effort to reduce the existing differences.

The existence of ethnic Chinese in Indonesia spreads to several regions, including in the city of Bandung. One of the places where the most Chinese ethnic live in Bandung is in the Cibadak Chinatown, Cibadak Sub-district, Astana Anyar District, Bandung City and this area is named after Cibadak Chinatown. The Chinese ethnic and other people living in Cibadak Chinatown need to do this social assimilation, so that interactions between one another run well and without restrictions. These things are intended so that they can create stability in the community. Because this area is included in a very crowded area, social interactions that occur are relatively intensive.

Some social assimilation that is commonly done by Ethnic Chinese groups in Indonesia. Among them are: having a mixed name, which is a name in Mandarin and names that are identical to other Indonesian people. Then in terms of daily use of ethnic Chinese also mastered several languages, including Sundanese as the regional language of the Priangan people. In addition, ethnic Chinese also marry other ethnic groups, to assimilate themselves with the surrounding community. Ethnic Chinese which is the result of marriage with other ethnic groups, resulting in the terms "Peranakan Chinese" and "Totok Chinese". According to Suryadinata (in Seti and Maftuh, 2016, p. 11) "The difference between the two, Totok Chinese is the elderly Chinese whose 'chineseness' is still very thick. Orang Totok means ethnic Chinese people who are direct descendants of ethnic Chinese who were born in China while Peranakan Chinese, namely those born of a mother and father from China and born in Indonesia, those born from mixed marriages namely Chinese men and women indigenous and legalized and registered as their legitimate children. Those who were born with mixed marriages between native fathers and Chinese mothers and received education in Chinese environment ".

The focus of this study in this research is *first* to find out the historical development of the Cibadak Chinatown region related to relations between ethnic Chinese and other ethnic groups. *Second*, to see how the process of social assimilation carried out by the ethnic Chinese took place. *Third*, researchers focus on how the actual form of social assimilation by ethnic Chinese that has occurred in Cibadak Chinatown. Seeing how interesting the Chinese Ethnic Social Assimilation in Cibadak Chinatown. Therefore, this study, entitled "Ethnic Chinese Social Assimilation in Chinatown of Cibadak Bandung City". is important to examine some of the efforts to see the process and form of Ethnic Chinese Social Assimilation or Social Assimilation with the surrounding culture in Cibadak's Chinatown with the surrounding community.

B. METHODS

This research design uses a qualitative approach with a case study method. According to Ali (2010, p.138) that revealed "qualitative research is an approach by conducting research oriented to natural phenomena or phenomena". This research does not merely describe, but is able to explore the meaning of each phenomenon found during the research. Researchers also play a role as research instruments. The research method used is the Case Study method. According to Arikunto (2010, p.185) argues that "Case Study Research is a study conducted intensively, in detail and in depth on an organization, institutions or specific symptoms". This research is more focused and in-depth on the problem to be examined only.

In qualitative research, data can be obtained from sources that are able to provide information in accordance with the research objectives. The intended research subject must be chosen appropriately so that the subject is in accordance with the research conducted. Therefore the right participants are chosen and according to the research. The selected participants are the parties chosen through consideration of research needs only. Based on this, what will be used as research subjects are: Chinese Ethnic, Sundanese Ethnic, Historian and Local Officials. This research was conducted in the administrative area of Cibadak Sub-district, Astana Anyar District, Bandung City. The places examined include: Cibadak

Village Office, Dharma Rhamsi Temple, Tanda Bhakti Temple, YDSP Chinese Culture Museum and Cibadak Street area.

In the technique of collecting data, the research of Ethnic Chinese Social Assimilation in Cibadak Chinatown, Bandung City uses documentation study, observation and interview. This study tries to examine the documents available to be used as a source of research, related to ethnic Chinese social assimilation data in Cibadak Chinatown, Bandung. In addition, researcher conducted interviews with research subjects, namely ethnic Chinese, Sundanese ethnic, historian and local officials. Last, the researcher made observations, the researchers conducted observations to see firsthand the reality that occurred in the community in Cibadak Chinatown. After the researchers get the results of the study, the researchers conduct data analysis by performing data reduction, data presentation and verification. Furthermore, after data reduction, the researchers conducted data analysis using the data triangulation and member check methods.

C. RESULTS AND DISCUSSION

Cibadak Chinatown is a subdistrict located in the administrative area of Astana Anyar District, Bandung City. This subdistrict is classified as a dense urban village. In addition to being overcrowded, economic activity in the subdistrict almost takes place on a 24-hour basis. Cibadak Subdistrict, led by Iwa Kartiwa, S.IP., M.M. is an area full of historical stories. Mainly for ethnic Chinese who live in the city of Bandung. Because this place is full of history and is one of the centers of Chinese ethnic activity in the city of Bandung. So this village is dubbed as Cibadak Chinatown, which is a China Town or Chinatown located in Cibadak Urban Village, Bandung.

According to the population documents of the Cibadak Subdistrict Office of Astana Anyar Subdistrict of Bandung, the population of Cibadak Subdistrict now has 14591 people with a total of 3111 heads of households. This can be seen through the table 1. below:

Table 1. Total Population of Cibadak Subdistrict by Years

Period	Population	Head Of Family
2017	14717	3111
2018	14658	3111
2019	14591	3111

Source: Bandung City Population Data Report 2017, 2018, 2019

From the table above it can be seen that there has been a decline in population from the last 3 years. In 2017 there were 14717 people, in 2018 experienced a decline to 14658 people and in May 2019 the number of population still decreased to 14591 people. This declining number of population can be caused from population movement, death to birth rate. Although the number of population has decreased in the last 3 years. The number of households in Cibadak Chinatown tends to stagnate at 3111.

According to the residence documents Cibadak Subdistrict Office, Astana Anyar District, Bandung City. When viewed in terms of population based on religion. The population based on this religion is divided into 5 groups, namely those who are Muslim, Christian, Catholic, Buddhist and Hindu. This table does not include the Kong Hu Cu religion column. As an official religion that also resides in Indonesia and is always identified with Chinese ethnicity. Although the administrative area of Cibadak Village is dubbed as the Chinatown region which is identical to Non-Muslims. As it turns out, most of the population is Muslim; and non-Muslims whether Christian, Catholic, Hindu, or Buddhist are fewer in number. This number can be seen through the table 2. below:

Tabel 2. Total Population of Cibadak Subdistrict Based on Religion Group

Period	Islam	Christ	Catholic	Hindu	Buddha
2017	8493	3004	2317	-	927
2018	8289	3038	2409	-	920
2019	8230	3035	2424	-	902

Source: Bandung City Population Data Report 2017, 2018, 2019

In 2017, there were 8439 Muslim population and 6248 non-Muslim population, the majority population is Muslims with 8439 peoples, 3005 Christians, 2317 Catholics, 927 Buddhists and 0 Hindu population. This number was based on population religious

groups in 2018 did not experience significant differences. But it can be seen that the number of Muslim population decreased to 8239 people and non-Muslims increased to 6367 people. With a composition of 8289 Muslim population, 3038 Christian population, 2409 Catholic population, 920 Buddhist population and no Hindu population.

In 2019 the number of Muslim population was 8230 and the number of Non-Muslims was 6,361. This document shows how diverse the population in Cibadak Chinatown when viewed in terms of religious adherents. The majority of the Muslim population is 8230 people, 3035 Christians, 2424 Catholics, 902 Buddhists and 0 Hindus. In other words it can be added that there are 8230 Muslim populations and 6361 non-Muslims. This document shows how diverse the population in Cibadak Chinatown when viewed in terms of religious adherents. However, even though this population table document based on religion cannot be used as an indicator of whether there are more Sundanese ethnic groups than Chinese or vice versa. This is because religion is different from ethnicity. An ethnic Chinese can be Muslim. Likewise with the Sundanese who could have been Christians.

Now the number of ethnic Chinese residents in the Cibadak Village is 40:60 of the total population in the Cibadak Village. According to Fanny Lutfiana (24 years) if there are currently 14591 residents of the Cibadak sub-district, it is estimated that 5836 Chinese Ethnic Chinese live in Cibadak Chinatown with an estimated of 1240 of the Head of the Family. According to Fanny Lutfiana (24 years) this comparative figure since the early 2000s has not experienced significant changes, always being in that number. In the population table found in Cibadak Village in the religious column there is no Kong Hu Cu religion column which is identical to the Chinese Ethnic. According to Fanny Lutfiana (24 years old) this was due to the administrative pattern of the kelurahan which had not changed since before, until now residents with Kong Hu Chu religion are usually recorded as residents of Buddhism. Although Kong Hu Chu's religion has not been banned since the reforms.

1. The Arrival of Ethnic Chinese to Cibadak Chinatown in Bandung

The history of the arrival of the Chinese in Bandung began with the policy of the Dutch government which at the time was colonizing Indonesia. The Dutch government issued a policy that finally made the city of Bandung the last place that could be inhabited by ethnic Chinese in the 1870s. Even though there were actually a small number of ethnic Chinese who started to enter Bandung since 1825. According to Kustedja (2012, p. 114) he stated: "Different from the cities on the coast of the Javanese *pantura* which are more open to ethnic Chinese migrants. There are found homogeneous, dense, and clearly defined Chinatown areas, while for ethnic Chinese in the Bandung-Priangan area, Bandung is the last area permitted to be entered and inhabited. Dutch policy causes the city of Bandung to be the last area where Chinese ethnic can live. So, because of that the Chinese Ethnic who came to the City of Bandung were Chinese Ethnic relocated from another city in Indonesia, thus the Chinese Ethnic in the City of Bandung were not an early Chinese Ethnic who migrated from China.

Chinese ethnic social mixing has been going on since long ago. In the city of Bandung this process began when the Chinese came in massive numbers in the 1870-1880s. It all began with the communication and social contact they made with the local ethnic group. The activities carried out by the Chinese in Bandung at that time were trading and living around Pasar Baru (New Market). According to Ardianti (2012, p.116) "In the city of Bandung because its main activity is engaged in trade, the Chinese community tends to settle around transportation transportation nodes (highways, railways), train stations, and markets as trade center (Baroe Market)". Chinese ethnic settlements in 1885 began to spread to the Cibadak area and other areas of Bandung. Even so before, Pasar Baru was the center of Chinese ethnic activity.

Although now the area where Chinese ethnic living in the city of Bandung now does not have a clear line. Especially now the expanding Chinese ethnic settlement is not located just around Pasar Baru or Cibadak. This is different from what happened in other cities. Because in earlier times Chinatowns in other cities were much more centralized, although now they are finally the same. This happened because the ethnic Chinese population in Bandung spread evenly.

The arrival of Chinese ethnic in the city of Bandung is mainly to seek fortune economically. According to Emsan (2011, p.16) "Chinese people prefer to be busy looking for ways to make their businesses and enterprise grow". This is very closely related to the ethnic Chinese who come to Bandung, the majority come from the Hokkien tribe. The Hokkien people are famous for their ability in the economic field, so it's no wonder the Chinese people who have ancestors from the Hokkien tribes are very good at doing business or trading. This can be seen from the livelihoods that were carried out from the beginning by the Chinese Ethnic who moved to the city of Bandung by becoming traders around Pasar Baru. Until finally the shop houses owned by the Chinese Ethnic spread to the surrounding area. The streets in the city of Bandung such as around Pasar Baru, Kalipah Apo, until of course Cibadak is famous for its traders who come from Chinese ethnicity. Until now, the trade commodities they sell include staples, clothing, culinary products and electronics.

2. Ethnic Chinese Assimilation Process in Cibadak Chinatown, Bandung City

The development of ethnic Chinese in Cibadak are varied. Many things affect the existence of Chinese ethnic in Bandung. From conductivity around Cibadak to the sentiments they face as a minority are always dynamics. The conduciveness of the Cibadak Chinatown was really felt to be turbulent when in the New Order era which began in 1967. In the New Order era, the freedom and equality of ethnic Chinese was not as free as in the Old Order era, their activities for society and culture were limited. This is because the policy required by the Chinese Ethnic to conduct assimilation or assimilation emerged during the era of President Soeharto's administration. According to Dwipayana and Hadimadja (1989, p. 279) "Soeharto himself stated clearly that Indonesian citizens of Chinese descent must immediately integrate and assimilate with native Indonesian people". This policy requires Chinese Ethnic in Indonesia to absorb local values in their environment.

During the New Order era in Bandung, Chinese ethnics were required to study Sundanese and Indonesian, then study other traditional Indonesian cultures, until the

elimination of the three main pillars of Chinese culture (Buddhism, Tridharma, and Confucianism) carried out by the New Order government. This is not limited to only studying local culture or values but also includes the elimination of some ethnic Chinese cultures themselves. Although the policy of Assimilation in the New Order era was so massive. However, anti-Chinese sentiment remained widespread. Moreover, the New Order's policy which restricted ethnic Chinese to activities in the economic sector alone caused social jealousy in the community. according to Suryadinata (2003, p.3) "Furthermore, the Soeharto regime limited the space of the Chinese to the economic sector. Thus this inadvertently increased their economic power and at the same time separated the population of Chinese descent from the mass of the indigenous population, most of whom were economically weak". No wonder the ethnic Chinese dominates the Indonesian economy to date, including in the city of Bandung. Many shops in the city of Bandung (not limited to Cibadak Chinatown) are owned by ethnic Chinese.

The ethnic Chinese began to dare to implement Chinese New Year and other things in Cibadak Chinatown ceremonially when they entered the government of President Abdurrahman Wahid. During the reign of President Abdurrahman Wahid many policies favored the Chinese. According to Mustajab (2015, p. 171) "When Abdurrahman became President, the anti-discrimination policy found momentum, namely the decree of Presidential Instruction No. 6/2000 regarding the revocation of Presidential Instruction No. 14/1967 regarding the prohibition of ethnic Chinese to carry out customs, culture and religion of Confucius ". Revocation of the Presidential Decree that was used during the New Order period by issuing a rival Presidential Decree. When the discriminatory policy was abolished, it was able to provide freedom for ethnic Chinese to express their culture, including implementing Chinese New Year with various Chinese cultural attributes such as Barong Shai. This is what can be said as the starting point of the development of Cibadak Chinatown in Bandung at this time. Chinese culture is again symbolically displayed in public in the Cibadak Subdistrict.

3. Forms of Ethnic Chinese Social Assimilation in Cibadak Chinatown, Bandung City

Since the arrival of Ethnic Chinese in the city of Bandung and the development of socio-political impacted the conditions of Chinese ethnic. The social assimilation in Cibadak Chinatown produces several tangible manifestations of Social Integration, including:

a. Sundanese as a daily language.

In some cases an ethnic Chinese, even has good Sundanese language skills. Especially for the ethnic Chinese who are more elderly their Sundanese language skills are very structured. The use of Sundanese follows the applicable rules, and can be said to be very subtle. The case of Sundanese language proficiency from the excellent ethnic Chinese group shows the efforts of the Ethnic Chinese to mingle and reduce the differences that exist with the local ethnicity. In its development, the Ethnic Chinese are also required to master Indonesian as the national language. Use of Indonesian is often used in schools or at official institutional events. Although in practice the use of Indonesian Language by the Chinese Ethnic is not fixed in the school or institutional environment. However, in the process of buying and selling such as shops or cafes around the Klenteng Street also uses Indonesia Language. Indonesian Language seems to be far more dominated by young Chinese ethnicity than Sundanese.

b. Non-pork cuisine

Ethnic Chinese has a habit of using processed ingredients derived from pigs for their traditional dishes. However, in the Cibadak Chinatown, they made some modifications to the basic ingredients of their cooking preparations using pork. This is done so that they can mingle and be accepted their habit of eating pigs will not be done when they are with other ethnic groups. In some food stalls fixed up to street vendors sold when there is a Cibadak Culinary Night event there are many different menus of typical Chinese dishes

that are modified raw materials. Like Bacang which uses chicken as a substitute for beef, noodles that use chicken and vegetable oil instead of meat and pork oil. It is intended that other ethnic groups, especially those with a variety of Islam, can enjoy typical Chinese dishes. No need to worry about non-halal content. This has proven to cause Chinese culinary stalls to be always crowded and customers crossing ethnic and religious lines. These efforts are clearly the right efforts made by the Ethnic Chinese so that their culture is accepted and enjoyed by the Local Ethnic in Cibadak Chinatown, especially in terms of culinary.

c. Cibadak Ethnic Chinese Religion

In terms of Chinese ethnicity, Ethnic Chinese religion is not necessarily Buddhist or Confucianism. This is consistent with Vasanty's statement in Koentjaraningrat (1970, p. 367) "Regarding Buddhism, Kong Fu-tse and Tao, three of them are worshiped together by the Sam Kauw Hwee (Association of Three Religions). Even so in Indonesia, ethnic Chinese religions are increasingly diverse. Therefore, many ethnic Chinese living in Indonesia are Christians, Catholics and Muslims. Chinese ethnics in Indonesia in their own cultural values, do not have a prohibition to embrace religion or convert. This became more than the ethnic Chinese who published their religion. During the New Order, ethnic Chinese were required to adhere to religions practiced in Indonesia such as Islam, Christianity, Catholicism, Hinduism and Buddhism, while the Ethnic Chinese beliefs themselves were fully supported by three pillars namely Buddhism, Confucianism and Tri Darma. However, besides Buddha. When the New Order ended in Chinatown, Cibadak, the teachings of Buddha, Confucianism and Tri Darma returned to full communication as conveyed at the Ramsyi Dharma Temple. The rules which mechanized the Chinese Ethics for worship began to be revoked during the reign of B.J. Habibie changed the rise of Kong Hu Cu temples in Cibadak Chinatown or at least these monasteries were merged into pagoda and

looked for three alternative words according to Chinese desires.

- d. In term of ancentry there are ethnic Chinese groups in Cibadak Chinatown who do marriages with their ethnic partners. This was done as an effort to blend in to be accepted by the surrounding community. This is not surprising because Chinese ethnicity itself can be agreed to be part of two groups which can be seen from their lineage. Some are called Peranakan Chinese and Totok Chinese. Totok Chinese means ethnic Chinese who are the direct descendants (Pure blood) of ethnic Chinese who were born in China. Meanwhile, Chinese Peranakan according to Suryadinata (in Seti and Maftuh, 2016, p. 11) ie "those who came from the mother and father language of China and were born in Indonesia, those born from marriage became Chinese men and indigenou women and were endorsed and registered as their legitimate children, those who are mixed with marriages between native fathers and Chinese mothers and get education in the Chinese environment "The marriage that took place between the Chinese and other ethnic groups in addition to strengthening the relationship between the two families also shows the difference between the ethnic groups themselves, to accept the differences. One example is a research informant, Asi Kin (63 years) who is a Peranakan Chinese. He is a descendant of the Chinese Father and Sundanese Mother.

- e. Barong Shai Attraction by Ethnics Sundanese

In Vihara Dharma Ramsi the younger members of the Barong Shai group received more support from the Sundanese. The attraction of Barong Shai which is carried out in each Chinese New Year celebration is considered capable of attracting the interest of the younger generation of Local Ethnic who is the Ethnic Sundanese. Become a member after getting the blessing of his parents. The Barongsai destinations that are carried out and are usually harvested by the Forum for Religious Harmony and Dharma Rhamsi Vihara can be accepted by cross-generation through

cross by communities in Cibadak Chinatown.

The challenge of social assimilation of ethnic Chinese in Cibadak Chinatown is actually in the hands of the elders or parents of the younger generation of Chinese ethnic. Because the Ethnic Chinese youths began to forget how to blend with the local residents. In a few big days, their contribution was highly anticipated by the local ethnic. The weak social interaction activities carried out by the younger ethnic Chinese group who have a lot of busy activities outside the house (around Cibadak Chinatown) can cause problems for their existence in the administrative area of Cibadak Village. Especially in the Cibadak Kelurahan that live not only from ethnic Chinese.

When viewed further, the above problems can actually be related to the history of the Ethnic Chinese itself. In the world of education, when before the Guided Democracy (New Order) actually Chinese ethnic had a school for their own people. In fact, during the transition to the New Order according to Suryadinata (2003, p. 1) "The government restricted registration in Chinese secondary schools and the number and management of Chinese newspapers. Children of Indonesian citizens are prohibited from entering these schools and a number of large newspapers are closed ". The government at that time seemed to provide a barrier between the local ethnic and ethnic Chinese with the prohibition of other Indonesian citizens from attending Chinese schools. So this is actually not a new thing, because long ago there was actually a dividend given by the government at that time for Chinese and local Ethnic groups to interact.

Now since the collapse of the New Order government. According to Suryadinata (2003, p. 4) "the third pillar of Chinese culture, Chinese public high schools have not been fully restored". The land of freedom for the Chinese Ethnic to go to school and learn about its culture has become open. Nowadays, the majority of Chinese people in big cities attend school which is different from the Indonesian people who generally go to public schools. Most ethnic Chinese are educated in private schools, mostly Catholic or Christian-based schools. Although now in practice the existing school is not a specialized ethnic Chinese school. But

Christian or Catholic religious schools. But the majority are inhabited by ethnically diverse Chinese Christians or Catholics. So the possibility of Chinese ethnic interacting with other local ethnicities in Cibadak Pencilan is very small, because most of the local ethnic groups in Cibadak are Muslim. And of course going to a Christian-based school like Trinity or Waringin is not the first choice for local Ethnic groups there.

This challenge can be resolved mainly from internal Chinese ethnicity itself. Through the curriculum at school to socialization from the family. The flurry of young ethnic Chinese outside the home should not prevent them from merely interacting. Because, from the local government, it has given space to interact. At least for one big day. Such as on August 17th, that is independence day. Local officials hope for the participation of the next generation of ethnic Chinese in Cibadak Chinatown. Physical contributions in the form of face-to-face meetings are highly expected by people in Cibadak Chinatown.

When the Ethnic Chinese social interaction of the Youth-Youth has been going well. Then it is hoped that social assimilation can continue. Their Sundanese language skills can be preserved and practiced with Sundanese ethnic as the majority local ethnicity. So it is impossible to close the possibility of cross-ethnic marriages in Cibadak Chinatown, which has not been heard for a long time. This challenge must be addressed immediately and faced so that unity and unity can occur in Cibadak Chinatown. So that wild issues outside will not succeed in undermining the solidarity of cross-ethnic community solidarity in Cibadak Chinatown.

This is also worthy of attention by the local government, namely the Government of the City of Bandung. Because if the Anti-Chinese sentiments and indifference emerge and are carried out among Ethnic in Cibadak Chinatown openly. Then these things can be a source of conflict between ethnic groups. Several indicators or triggers of friction within the Cibadak Chinatown community itself began to emerge. Like the lack of participation of some ethnic Chinese youths, there was a generalization sentiment that ethnic Chinese youths did not have participation or were unwilling to mingle in society. Even though the culprit is not necessarily as much or all of the

Chinese ethnic youth who are in Cibadak Chinatown. However, a little problem can causes wild sentiments that are in Ethnic outside of the Cibadak Chinatown.

D. CONCLUSION

Based on the findings and analysis conducted by the researcher, it was generally concluded that the ethnic Chinese social assimilation in Cibadak Chinatown is still ongoing. Since its arrival in 1825, Ethnic Chinese continue to do social mixing with local ethnicity. The ethnic Chinese succeeded in social assimilation, by taking a number of approaches such as the social and cultural approaches. The approach was successful. This can be seen through the development of their area of residence which is now not limited to the Pasar Baru area.

The ethnic Chinese carry out a process of social assimilation using a social and cultural approach. In the social field, the thing they do is by interacting and social contact primarily when conducting buying and selling activities in stores or markets. In the field of culture, Ethnic Chinese culture succeeded in attracting the attention of the Ethnic Sundanese. Government policies in the Reformation era that allowed the Chinese to perform ceremonially Chinese New Year ceremonies have succeeded in introducing Chinese Ethnic culture to the general public.

The manifestation of ethnic Chinese social mixing in Cibadak Chinatown, including: the use of Sundanese language to communicate with Ethnic Sundanese, the existence of Chinese food that does not contain pork, young Barongsai players who are from Ethnic Sundanese, married to Ethnic Sundanese to produce Sundanese Peranakan Chinese descendants. However, despite this, the ethnic Chinese social assimilation has decreased. In the form of decreased communication skills and the intensity of social contact of the younger generation of ethnic Chinese with other ethnicities in Cibadak Chinatown.

Although the ethnic Chinese social assimilation carried out by the next generation has decreased, in fact the social assimilation of the ethnic Chinese in Cibadak Chinatown still exists and this causes tolerance for the people in it. This unity creates conducive conditions in the midst of differences. The challenge that

must be faced by the people there especially from the Chinese Chinese itself is how to be able to continue the social mixing ability of the next generation of ethnic Chinese in Cibadak Chinatown.

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