



## Multicultural Relationship of Chinese Ethnic With Sundanese Ethnic in Cibadak Chinatown, Bandung City

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**Abstract**—*This research is motivated by not running smoothly inter-ethnic assimilation in Indonesia. Thus, this study aims to obtain an overview of the multicultural relations between the Chinese and the Sundanese in Cibadak Chinatown, Bandung City. The research was carried out using a qualitative approach, with a descriptive study method, by obtaining data through documentation studies, interviews, observations, and literature studies. The results of this study indicate that 1) the adaptations carried out by the Chinese ethnicity with the Sundanese ethnicity in the Chinatown of Cibadak, Bandung City include the dimensions of language, namely Indonesian and Sundanese, descent (marriage) between ethnic Chinese and Sundanese, and street naming using accents. Chinese. 2) The purpose of carrying out multicultural relations by ethnic Chinese and ethnic Sundanese because of the motive for carrying out trade expansion and looking for a safe place so that ethnic Chinese can maintain their culture and religion in Cibadak Chinatown, Bandung City. 3) Integration carried out by ethnic Chinese and ethnic Sundanese in Chinatown Cibadak, Bandung City, including through cultural activities of Barongshai, Liong, Cepot, Sisinaan, Degungan, and Pencak Silat. Meanwhile, in religious activities, there are religious activities for Thanksgiving Night, Breaking Together, Worshiping King Siliwangi, and Ce It Cap Go. 4) Pattern maintenance in an effort to equip and improve multicultural relations is strongly influenced by religious leaders, community leaders, and norms that apply in the Chinatown of Cibadak, Bandung City, which administratively is located in Cibadak Village, Bandung City. Multicultural relations between the Chinese and the Sundanese are going well, although there are still people who hinder this.*

**Keywords**— *Ethnic, Multicultural, Sundanese, Chinese*

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### A. INTRODUCTION

Indonesian is known for its diversity. This identity can be seen from the many ethnicities, cultures, languages, religions, and values that are spread throughout the archipelago. With so many differences, the Founding Fathers of the Unitary State of the Republic of Indonesia have made the motto *Bhineka Tunggal Ika* with different meanings but still one goal. This motto can be used as a unifying basis for Indonesian people to respect each other without taking into account the differences that exist,

including in terms of ethnicity, which according to Supriatna (2012, p. 128-129) is rooted in the nation's weak creativity, low work ethic, and easily give up on challenges. Such as native Indonesians or Indonesian citizens who come from Chinese descent, as well as other descendants.

With regard to descent or ethnicity, there is one ethnic descendant who immigrated, then has lived and settled in Indonesia, namely the Chinese ethnicity. Although the Chinese are included in the

category of ethnic minorities based on their numbers, this does not prevent their cultural characteristics from being echoed. One of the cultures that we often encounter every year is Cap Go Meh which includes a Barongshai performance in the series as the final series of Chinese New Year celebrations. With the values held by the community as well, it will always live and even grow as a regulation in the harmony and harmony of a society that continues to develop (Supriatna, 2018, p. 226)

In accordance with the statement put forward by non-governmental organizations or NGO's (Non-Governmental Organizations), namely the United Nations Educational, Scientific and Cultural Organization (2017, p. 1), culture must be able to become the main axis of the country's development strategy because culture will be the frame of relations between individuals or groups of people in their environment, so that this will relate to the conditioning of behavior that individuals or community groups will do. This is also accompanied by initiatives and development approaches that take into account local conditions and culture so that they have greater potential to achieve a sensitive and just society. With this, it will increase the ownership of the beneficiary. that side, caring for the environment and culture is able to strengthen social cohesion and develop community leadership and culture so that external community inclusion occurs. Therefore, the development of community capacity through education is one of the supports by including adaptive capacity so that it is able to adjust all aspects of development in the long term (Soedarso, 2020, p. 70).

However, this does not rule out the possibility of conflict in the community if it has ethnic diversity in an area. Specifically, such conflicts can occur. According to the Universal Declaration on Cultural Diversity (2017, p. 1) the conflict has the potential to occur because of differences in the spiritual, material, intellectual, and emotional characteristics that are uniquely owned by each ethnic group. United Nations Educational, Scientific and Cultural (2017, p. 1) said that implementing cultural integration in development policies and

programs is able to support the creation of effectiveness and sustainability of culture for national development.

The majority of the two communities in Indonesia are ethnic Sundanese with a population of 36,701,670 (Indonesia.go.id, 2010, p. 1) with a percentage of 15.5 (Central Bureau of Statistics.go.id, 2015, p. 1) . The population living in West Java Province is 46,497,175 million people spread over 26 regencies or cities, 625 sub-districts and 5,899 villages or sub-districts. Meanwhile, the total population living in Bandung (Bandung Regency, West Bandung Regency, Bandung City, and Cimahi City) is 8,670,501 people or 18% of the total population in West Java. This means that almost a fifth of the population of West Java lives in Bandung (Jabarprov.go.id, 2011, p. 1). With data obtained stating that the Sundanese are the second majority of Indonesian people and the total population living in Bandung is almost one fifth of the population of West Java, it is undeniable that inter-ethnic conflicts are prone to occur. Thus, with regard to ethnopedagogy, it specifically refers to forms of education based on local wisdom-based approaches and practices (Supriatna, 2016, p. 126).

Sundanese ethnicity can be identified through two things. According to Jaenudin and Tahrir (2019, p. 5), firstly, through descent or blood ties and secondly through cultural elements. Sundanese culture itself continues to develop in tandem with the life of the Sundanese people. The community recognizes the culture of the Sundanese ethnicity as one of the cultures that upholds courtesy and respect for a peaceful social life. There are main values that are highly upheld in life, such as the proverb cageur, bageur, bener, singer, pinter which has the meaning of being able to harmonize a life that aims at the world and the hereafter. Therefore, it is undeniable that the life of the Sundanese ethnic has a very deep correlation with its religious elements. In accordance with the research conducted by Ujam Jaenudin and Tahrir,

Referring to previous research that has been carried out by Dzakwan Rizaldi, Student at the Indonesian University of Education, Department of Social Studies,

graduated in 2019 with a thesis entitled "Social Assimilation of the Chinese Ethnic in Chinatown Cibadak, Bandung City", the findings of the research stated that the assimilation process was still ongoing but facts were found. that the non-smooth assimilation that occurs in the Chinese ethnicity. With these findings, the researchers decided to conduct research focused on multicultural relations between the Chinese and the Sundanese in Cibadak Chinatown, Bandung City. The area which is very crowded with residents and tourists makes researchers interested in making this area an object of research. Therefore, this is the basis for originality in the research that will be carried out by the author.

The Indonesian nation is rich in diversity, including ethnic Chinese and ethnic Sundanese who live side by side in an area, requiring a tangible form of understanding the multicultural relationship between ethnic Chinese and ethnic Sundanese. Given the importance of multicultural understanding so that every ethnic group in society can carry out multicultural relations that refer to constructive behavior so that a mutually respectful society can be created. Researchers are also interested in studying adaptation, purpose, integration, and pattern maintenance in carrying out multicultural relations between ethnic Chinese and ethnic Sundanese.

## B. METHOD

In this study, the researchers used a qualitative approach so that they could describe, describe, and explore in greater depth the issues discussed regarding adaptation, goals, integration, and pattern maintenance carried out by the Chinese and the Sundanese in Cibadak Chinatown, Bandung City.

Creswell (2017, p. 4) reveals that qualitative research is the methods used to explore and understand the meaning ascribed to social or humanitarian problems by a number of individuals or groups. The process of qualitative research also involves various important efforts including asking various questions, procedures, collecting specific data obtained from various participants, analyzing data inductively

from specific to general themes and also interpreting the meaning contained in the data.

While the method used by researchers to achieve a goal by using certain techniques and tools in this study is the method of observation, documentation, interviews, and literature studies. The participants of this study included Sundanese ethnic community leaders, Chinese ethnic community leaders, historians, and government officials. This research was carried out in the Chinatown area of Cibadak, Bandung, which specifically includes the Cibadak Village Office, Dharma Ramsi Vihara, Chinese Culture Museum (YSDP), and PAGURON Pencak Silat Padepokan. In addition, in data collection, research instruments were made to support observations, interviews, documentation and literature studies carried out.

Analysis of the data used in this study, including using the interactive model of Miles and Huberman (in Idrus, 2009, p. 148) with an emphasis on three main things, namely Data Reduction, Data Display, and Verification through testing the validity of triangulation data.

## C. RESULTS AND DISCUSSION

Cibadak Chinatown is located in one of the Kelurahan, precisely in Cibadak Village, Astanaanyar District which is part of the City of Bandung with a land area of 74, 368 Ha. Located in a very strategic location, namely in the path of regional economic activity in West Java, the activities of the residents last almost 24 hours. Cibadak Village itself is inseparable from the historical area which is one of the centers of civilization of the Chinese ethnicity in the city of Bandung. Thus, this Cibadak Village is known as Chinatown or China Town which is the majority ethnic Chinese population area.

This situation affects the number of people who live in the Cibadak Village, which is familiarly known as the Cibadak Chinatown Area. So, it is undeniable that the Chinatown area of Cibadak itself is quite diverse in the lives of its people, more specifically in the fields of culture and religion that are embraced by each

community. Cibadak Village has a population of 14,403 people in 2020 consisting of 7,194 males and 7,209 females. The number of family heads in Cibadak Village currently reaches around 1,851 families. Based on population data from the Cibadak sub-district in 2020 which is seen in terms of a population density of 198 people per hectare and seen from population growth, the population intensity will continue to increase from time to time.

### **1. Adaptation of the Chinese with the Sundanese in Cibadak Chinatown, Bandung City**

The Chinese ethnic community is inseparable from the adaptation efforts carried out when they come to the city of Bandung. His status as a minority population was accompanied by various adjustments to the ethnic majority, namely the Sundanese. The adaptation activities carried out by the Chinese and the Sundanese in Cibadak Chinatown take place in their daily lives, including through communication with others, from commercial activities to religious purposes. Often, in Cibadak Chinatown, Bandung City, all activities in community life are carried out from morning to night.

Adaptation was also carried out specifically in terms of language, including using Sundanese, then in terms of descent by holding marriages between ethnic Chinese and ethnic Sundanese, and naming roads in Cibadak Chinatown using Chinese accents.

### **2. The Main Purpose of the Chinese Ethnic to carry out Multicultural Relations with the Sundanese Ethnic in Cibadak Chinatown, Bandung City**

The Chinese ethnic community who came to Bandung originally came from the Hokkien clan, which is known for its trading identity. In addition, the ethnic Chinese also came to Bandung because there were many political turmoils in various regions so that the ethnic Chinese were looking for a safe place to live and

settle down. The Chinese chose Bandung for one reason, one of which was that the majority of the Sundanese people living in Bandung were polite, friendly, and open to other ethnic groups. The massive arrival took place around 1870.

It is realized that the ethnic Chinese who come bring their own culture and religion. This has become a reality that the Chinese ethnic community must be able to appreciate the various cultural and religious differences that exist in Indonesia, precisely in Cibadak Chinatown, Bandung City.

In accordance with the data presented by National Geographic (2021, p. 1-4) which states that the population census conducted in 1930 related to ethnicity which was categorized as ethnicity data in Indonesia, it was recorded that the Chinese ethnicity covered 2.03% of the Indonesian population or around 1,233,000. soul. In the census carried out in 2000, it was recorded that the Chinese ethnicity covered 0.86% of the Indonesian population or about 1,738,936 people, which means experiencing. After ten years, there was a census which stated that in 2010 the Chinese ethnicity numbered 2,832,501 people, or covers 1.2% of Indonesia's population.

### **3. Integration of Chinese with Sundanese in Cibadak Chinatown, Bandung City**

The Chinese ethnic community carried out integration with the Sundanese ethnic group. This can be seen from the form of cultural activities and ethnic Chinese religious activities involving the Sundanese, and vice versa. In practice, the culture is carried out together including the Barongshai and Liong cultures, Degungan, Cepot, Sisingaan, and Pencak Silat. Meanwhile, in religious activities, there is a Thanksgiving Night, Break Together, and Ce It Cap Go.

### **4. Maintenance of Chinese and Sundanese Ethnic Patterns in Cibadak Chinatown, Bandung City**

In the Chinatown area of Cibadak, Bandung City, there is a rule that forces the Chinese and Sundanese to obey it. One of the most touted rules is the mandatory reporting rule. This rule is a benchmark for the creation of a safe and peaceful Cibadak Chinatown. There is also a vision and mission to obtain the area as desired. The government elements also have a code of ethics in carrying out their duties so as to further support the peace created in Cibadak Chinatown, Bandung City.

In addition, norms, values, and morals become a pattern of maintenance carried out by religious leaders and community leaders who oversee Cibadak Chinatown, Bandung City together with government officials from the smallest to the largest scope.

#### D. CONCLUSION

The adaptation carried out by the Chinese started from the arrival of the Chinese in the Sundanese ethnic group located in the Cibadak Chinatown, Bandung City, to the period of their stay and settlement. Prior to adaptation, the Chinese carried out socialization in Cibadak Chinatown, Bandung City. The socialization process is carried out so that the ethnic Chinese community can be known by the Sundanese ethnicity through communication with the Indonesian language. Then after that, adaptation is carried out in various dimensions including in language, namely Sundanese, then in descent (marriage) carried out by Chinese and Sundanese ethnicities, giving birth to mixed ethnicities or known as Chinese Peranakans,

The arrival of ethnic Chinese to Cibadak Chinatown, Bandung City is influenced by their motivation. The motivation of the ethnic Chinese is to carry out trade expansion. With their intelligence based on genealogy in the economic field, the Chinese ethnic community has calculated the risk by setting the goal of Cibadak Chinatown, Bandung City, as the city to be visited. The ethnic Chinese study the characteristics of the Sundanese ethnic community. After the Chinese ethnic

community succeeded in defining goals and obtaining these goals, the Chinese ethnic community carried out feedback as a contribution to the Sundanese ethnic community in the economic field to the Sundanese ethnic community.

The integration carried out by the Chinese, which involved the Sundanese, was initiated through interaction with those carried out by the two ethnic groups. With well-managed contacts and communication, the interaction becomes more intensive so that they are able to participate in each other's cultural and religious activities. In cultural activities that are carried out together, there are cultural activities of Barongsai, Liong, Cepot, Degungan, Sisingaan, and Pencak Silat. Meanwhile, religious activities include Thanksgiving Night, Iftar, worship of King Siliwangi, and Ce It Cap Go in Cibadak Chinatown, Bandung City.

The maintenance of patterns carried out by the Chinese and Sundanese in Cibadak Chinatown, Bandung City is influenced by the Values and Norms created by the local government. The norms that are most highlighted include the obligation to report in various activities. In addition, various religious leaders and community leaders become moral controllers for the Chinese ethnic community and the Sundanese ethnic community in Cibadak Chinatown, Bandung City. This is done either orally or in writing so that it is useful as a social control to an effort in solving problems that exist in Cibadak Chinatown, Bandung City.

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