

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Chinese people in Indonesia already well known for a long time ago. Not only in urban territory, Chinese people also can be found in sub-urban. We are not going to talk about the history about Chinese-Indonesian people in this study, but we are going to talk about the effect of language use by Chinese-Indonesian people during their interaction with Indonesian using ethnography of communication approach. First, China movement that first recorded in Indonesia was the arrival of Mongol forces under Kublai Khan that come for trading. After that, a lot of China people that come to Indonesia and stayed. They are called Tiong Hoa people or Chinese Indonesian people.

The issue of Indonesian-Chinese has always been intriguing to me. Although born and raised in a traditional Chinese family, I tend to be hesitant to answer if someone asks me what it really means to be an overseas Chinese in Indonesia. I was born in Surabaya in a Hai Lok Hong community and grew up in a multiethnic and multilingual society where people spoke Indonesian, Chinese, Madurese, and some Javanese. I speak Hokkien at home with my family, with my Chinese friends, and in the market with Chinese merchants. I was educated in Indonesian. I spoke mostly Indonesian at school and it has become my second language. I speak both Indonesian and Hokkien with equal proficiency. I was introduced to Chinese cultural celebrations during my childhood, and I celebrate some of these. I was instilled and conditioned with the Chinese cultural mindset, principles, and beliefs

by my family and the community. No one can say that I lack any ‘Chineseness,’ except that I speak no Hokkien, if that would be the measure.

Nevertheless, although I have been trying to balance both values (of being of Chinese descent and an Indonesian citizen), I always see myself as part of the larger Indonesian identity, the supra-ethnic Indonesia. Chinese for me is just my background, my roots, but I tend to think of myself as an Indonesian.

It strikes me to know that the Chinese in Indonesia actually comprise many different ethnic backgrounds. I often heard people talk about the terms ‘Hokkien,’ ‘Teochew,’ and ‘Hakka/Kejia’; those three are what I heard the most. Therefore, I had no idea how to describe them, except that they speak somewhat differently in ways which I sometimes do not quite understand.

Refers to Lim and Mead (2011:4), the terms *Tionghoa* /tjoŋ hwa/, referring to Chinese people or their language, and the parallel term *Tiongkok*, in reference to China itself, originate from the Hokkien language. Prior to the New Order government in 1966, these were the polite and respectful terms used in Indonesia for talking about Chinese and China. In fact, this term is used in the Constitution, wherein it refers to Indonesian-Chinese as ‘*Peranakan Tionghoa*’. After temporarily being displaced in official circles by the term *Cina* during the Suharto era, the government nowadays is again promoting the use of this term when referring to Chinese, a trend which can also be observed in the mass media. (The People’s Republic of China, for example, can be referred to as either *Republik Rakyat Cina* or *Republik Rakyat Tionghoa*.) Oetomo (1987:29) noted that *Tionghoa* was used as a euphemism or when one’s intent was to compound

from *tiong* ‘middle’ plus *hoa* ‘splendid’/ *kok* ‘kingdom’ (both compounds refer to China).

Lim and Mead (2011) add that the term *Cina* /tʃina/ is used by the Chinese when they are speaking Malay or Indonesian in an informal setting or within their own circle. While of European origin, the term *Cina* has been in use in Indonesia for a few hundred years. However, because of its required official use in the New Order government, many Chinese, especially the older generation, consider the term *Cina* to be derogatory or offensive when used by non-Chinese. When interjected with a jeering tone, it carries a negative connotation very similar to that of “Chink!” in English (Oetomo, 1987:28). Objections generally lie in the idea that the term *Cina* is associated with “backwardness, humiliation, queues and bound feet, and the old China in general” (Siauw, 1981:14–15, in Oetomo, 1987:63). The younger generation, nevertheless, consider the term neutral.

Teng Lang /təŋ laŋ/ is another term originating from Hokkien. It literally means ‘the people (*lâng*) of the Tang (*tî g*) dynasty.’ It is mainly used by the *Totok* community to emphasize in-group solidarity. Chinese who speak Mandarin or Hokkien tend to prefer to be called *Zhong Guo Ren* /cuŋ kwoʔ rən/, literally ‘people of the Middle Kingdom’ (Lim and Mead, 2011:5).

In this paper, we focus on the term *WNI Keturunan* /we en i kəturunan/ was widely used in the past (especially in the New Order era). It basically means ‘Indonesian of foreign descent.’ However, most Chinese feel that this term is used prejudicially as a way to separate them as a different entity from the native Indonesian population. This term applies exclusively to Indonesians of Chinese

descent, as opposed to Indonesians of other foreign descent, such as Arabs or Indians, who are not labelled this way. This term is also frequently used in citizenship papers, such as birth certificates or immigration papers.

Nonpribumi /non pribumi/ literally means ‘non-native,’ in this paper we use Javanese person. This term is used with economic connotation. Oetomo (1987:29) explains that “nonpribumi was especially used in the context of government’s attempt to reduce the domination by ethnic Chinese in the distribution sector of Indonesian economy.” Indonesian Chinese in the past used to be stigmatized as the “economic beast,” that is “a group of people as extraordinarily wealthy only out to make a fast buck” (M. Tan, 2002:153). In Malaysia, this term is complementary with *Bumiputera*, a term used to refer to the native segment of the population.

However, Chinese immigrants came to Indonesia in several waves. While some date the earliest immigration of Chinese to the archipelago as far back as the fourth century. Setiono (2002) argues that the very early presence of Chinese in the archipelago is not clear. Conjectures have been made, based on ancient relics and china found in West Java, Batanghari, and West Kalimantan, as well as other artefacts kept in the royal palaces. Lekkerkerker (1938, in Oetomo, 1987) has placed the first Chinese immigrants (predominantly Hokkien traders from Fujian province) in Indonesia in 800–900 AD. The earliest Chinese tombstone in Southeast Asia, found in Brunei, has been dated to 1264 AD and points clearly to its owner being Hokkien. This is much earlier than Lim’s (1988) record of a 15th century Chinese settlement in Malacca, a port city on the Malay Peninsula which,

by then, had become the capital of a renewed Malay kingdom. Tombstone inscriptions also place an emerging Hokkien community in West Java before the Dutch had established themselves in Batavia (early 17th century) (Franke, 1989, 1991; Jones, 1996:24). Chinese traders had also begun to frequent the town of Makassar by 1619 AD (Reid, 2000:435). A Chinese population was present there from its earliest days as a Dutch-controlled port (late 17th century) (Sutherland, 2004:85). Chinese communities were also located in 17th century Ternate and Ambon (Knaap, 1987:166) and (Leirissa, 2000:243–246).

It was not until the second half of the 19th century and early 20th century, however, that large numbers of immigrants from other groups like Teochew, Hakka, and Cantonese from the southern provinces began arriving in the archipelago, especially at the ports in Java. The motivating force behind immigration appears to have been adversity at home, political oppression under the Manchurian Qing Dynasty, and economic hardships following the Opium Wars (Kong, 1987:453–454; Jones, 1996:11), though the lifting of official immigration bans and more sea passages to Southeast Asia also played a role (Purcell, 1965; Oetomo, 1987).

As reported by Ji (2008), according to the Overseas Compatriot Affairs Commission of the Republic of China (Taiwan), there are 7,566,000 Chinese in Indonesia. This constitutes the largest concentration of Chinese in any country, outside of the RRC and Taiwan. The total number of Chinese is “hard to estimate but must be higher than four million” (Adelaar 1996:698). Suryadinata (2004:vii) thinks that the figure should be placed at around only three million, or

approximately 1.5 percent of the population of Indonesia. He gives three reasons (a) many Chinese have left Indonesia; (b) the growth rate of the ethnic Chinese is lower than that of other ethnic groups; and (c) many Chinese refuse to identify themselves with an ethnic Chinese group.

There are 3 (three) big groups to classified Chinese Indonesia people based on their origin and language that they used:

1. Hokkien people

They are coming from the very important area for the history of Chinese trade in the south, Fujien Province. Most of them are economically success because they are very good in trading. This is because they are very diligent, patient, and delicate. They first come to Indonesia from east area that is very rich for the spices.

2. Teo-Chiu and Hakka (Khek) people

They are from southern part of China in Hinterland of Swatow of eastern Kwantung Province. They were employed in mining's area, western part of Indonesia.

3. Kanton People (Kwong Fu)

They are from the southern part of Kwantung Province. At the first time, they were interested by Indonesian mining. They are not as much as Hokkien and Teo-Chiu people, but they have skill and rich.

Sugianto (2002) said that Chinese people in Indonesia played important roles in Java Islamic Kingdom from long time ago, for example in trade and military advisors. The proved about Ethnic Chinese and Javanese kingdom has

close relationship was by the support of Lasem and Rembang Kapiten (local leader) for Raden Ranga in his attempt to beat the Dutch in Rembang and Surabaya in 1310, he added. After Indonesia Independence, Chinese become the minority (this indicated by anti-Chinese riots). Because Chinese become minority, they try to assimilate in the form of mixing marriage, use of Indonesian names, and embracing the majority religion (Sugianto, 2002). In Surabaya, Noordjanah (2004) talked about the affected condition of Chinese people when the change of government in Indonesia; the government that has power in Indonesia always adopted a different policy towards Chinese people, and the other event involving the political and economic among Chinese people and the government in Indonesia.

Suryadinata (1991) talked several problems about Tionghoa people in Southeast Asia in "Etnis Tionghoa dan Pembangunan Bangsa". The first problem is Tionghoa people who search for national identity in Southeast Asia in the last half-century and the local government efforts to integrate them into a nation. The second problem is the political participation of Chinese people in the four ASEAN countries, by showing different patterns based on their different conditions. The third problem is a comparative discussion about the nation's development policy towards the Chinese in Malaysia and Indonesia. The other problems talked about the ethnic issues in political and economic view in Southeast Asia countries.

The languages that Chinese Indonesian used are divided into four (4) major groups that represented in Indonesia: Hokkien, Mandarin, Hakka, and Cantonese. The Tio-Chiu that already explained before, speak with dialect that is

mutually intelligible with Hokkien. The distinction between the two was accentuated outside of their regions of origin. Chinese Indonesian people believe in the existence of a dialect of Malay language, Chinese Malay that known as *Melayu Tionghoa* or *Melayu Cina*. Academically, Chinese Malay commonly note that ethnic Chinese Indonesia do not speak the same dialect of Malay throughout the archipelago.

If you meet Chinese Indonesian in Surabaya, they are widely speaking Javanese language. They use wider language in their living area. If you meet Chinese Indonesian in West Java, they will use Sundanese in everyday communication (Lim, Hermanto; 2011). Hermanto (2011) found out that Chinese Indonesian will speak the real language of wider communication (LWC) where they live, in addition to Indonesian, either as a first language (L1) or else as the second language (L2) for those who still use a Chinese dialect at home. The example that commonly people can see easily is when Chinese Indonesian do bargaining at the market with *pribumi* or non-Chinese Indonesian. As time goes by, the *pribumi* or non-Chinese Indonesian start to understand and use the Chinese language for bargaining also. This phenomenon happens not only at the market, but we can find this also at the street when people do bargaining with the three-cycle driver or at the similar condition. This study investigates how Hokkien in Surabaya communicate with their ethnic members and non-ethnic members.

This study concerns about the ethnography of communication in a family of ethnic Chinese in Surabaya. This study is using Ethnography of Communication approach to reveal the problem because we can see the influence

from the culture and language of Chinese Indonesian. Matei (2009:1) stated ethnography of communication based on Hymes, whose central unit of analysis is the communicative event, as the detector patterns of language use that help members of particular socio-cultural groups to create and reflect their social world in particular contexts. Johnstone and Mercellino (2010:4) stated in their study that Hymes offers a bipartite conception of speech that encompasses both the 'means of speech' available to speakers, and the 'speech economy' these speakers participate in. The other writers that also talk about ethnography of communication are Kovarsky and Crago. Sherzer (in Kovarsky and Crago, 1991) stated that ethnography of communication was provided detail of description in cultural terms of the patterned uses of language and speech.

The object of this study that would be the representative of Hokkien family in Surabaya is come from a family that already live in Surabaya for long time ago. They lived in Pematang Siantar, North Sumatera at the first time. Their parent's grandparents are Chinese immigrant who came from Fujian, China. So, this family is the third generation who's born in Indonesia. This family consists of mother, her son with her daughter in law, her 2 daughters that not yet married, her grandson, 1 maid, and 1 driver. Her husband already died long time ago because of liver cancer. So, all of her children is now working to support the family.

1.2 Statement of the Problem

The problem that already talks above, the writer is interested in analysing the pattern of communication among Chinese Indonesian in a family with their Javanese workers in Surabaya. Thus, the statements of the problems are:

1. How is the interaction pattern of communication among Chinese Indonesian people in a family with their Javanese workers in Surabaya?
2. How does the pattern of communication represent the culture of Chinese Indonesian people in Surabaya?

1.3 Objectives of the Study

From the problem above, the objectives of this study are to uncover and describe the language and culture in pattern of communication between Chinese Indonesian people with their workers who is Javanese people as tools to encourage the knowledge about Indonesian culture from Chinese Indonesian point of view.

1.4 Significance of the Study

The writer is studying the pattern of communication among Chinese Indonesian people with their Javanese workers in a family. Thus, this study expectation is to give a contribution to the study of Linguistic Anthropology in English Department Faculty of Humanities Airlangga University especially since the study of Linguistic Anthropology is still rare in this department. Furthermore, this study is also expected to be a referent for the Linguistic Anthropologist to

give an overview of ethnography of communication research from different culture and point of view. For the society itself, this study will help Indonesian people that have lot of different culture to understand how can Chinese language in here is Hokkien language give influence to their social life.