



Chinese and Javanese Traders in the Frame of Social Relations

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Abstract:

The purpose of this study is to explain the social relations of Chinese and Javanese ethnic traders in traditional markets. The research was conducted in Kangkung Market, Bumi Waras District, Bandar Lampung City. Social relations between Chinese and Javanese ethnic traders in the Kangkung market are reflected in several activities carried out, namely social relations in the market and outside the market. Relations outside the market still show the social distance that is more influenced by ethnicity, but relations in the market seem closer. Service to customers does not care about ethnic differences. In general, Javanese and Chinese can coexist well, both benefitting from each other socially and economically. However, ethnic differences between the two still exist and develop in the community which is enough to affect the social relations of the two ethnicities in daily life.

Keywords: Javanese ethnicity, Chinese ethnicity, social relations

1. Introduction

The Indonesian nation is very broad, there are various ethnic groups in terms of culture, customs, religion, and race which are valuable assets owned by the Indonesian people. A developing country like the Unitary State of the Republic of Indonesia (NKRI) has 16,056 islands. It has a population of about 270 million people consisting of 1331 tribes and customs that speak nearly 718 different local languages and dialects. From a religious perspective, some communities include Islam, Christianity, Hinduism, Buddhism, and Confucianism. Indonesia has a large population, many races, tribes, religions, customs, local languages, and islands that are generally considered multicultural, multi-religious, and multi-ethnic country. Indonesia's cultural diversity makes various ethnicities spread across various regions. Inter-ethnic interaction is an unavoidable social reality, especially in today's globalization era. Population movements allow encounters between indigenous ethnicities and immigrant ethnicities that coexist in one region. For example, in Indonesia, we know that there are Javanese, Madurese, Ambon, Minang, Chinese, Batak, and so on which are spread throughout the island, including the island of Sumatra in Lampung province.

Lampung Province is one of the regions whose people are diverse, ranging from Javanese ethnicity, Lampung ethnicity, Sundanese ethnicity, Banten ethnicity, Minangkabau ethnicity, Chinese ethnicity, and many others. The various ethnicities came and lived and settled in Lampung, making Lampung Province one of the provinces that has many cultures. In Lampung Province, there are Chinese ethnic groups who live and also settle precisely in Bandar Lampung City. The number of people of Chinese descent in Bandar Lampung City.

Initially, ethnic Chinese came to Indonesia for the first time only to sail and trade. This happened because, in the southern coastal area of China, there was already a lot of trade interaction, making Chinese traders migrate and sail to Southeast Asia (Suryadinata, 2002). The traders arrived in Indonesia, which is a trading area with many large ports in it. Therefore, most ethnic Chinese people make a living as traders, ranging from grocery traders in the market to gold traders, salon businesses, and many more. People of Chinese descent in Bandar Lampung prefer to trade rather than work in the public or government sectors because they prefer to be bosses who own their businesses rather than just being employees.

The Javanese ethnic community in Bandar Lampung City is the largest migrant community living and settling in

Bandarlampung City. The Javanese ethnicity itself is spread throughout all areas in Bandarlampung City, one of which is in the Bumi Waras Sub-district. The Javanese who live in Bumi Waras Subdistrict have relatively varied livelihoods, ranging from traders, employees, laborers, civil servants, and so on.

Concerning the issue of inter-ethnic trade, the market is a center of economic activity where relations occur between Indonesian citizens of Chinese ethnicity and other ethnicities, therefore it is very interesting to reveal the problem of social relations between Chinese and Javanese ethnicities, as well as multicultural socialization efforts made by traders in the market through social interaction.

2. Method

This research uses qualitative research methods because it seeks to study in depth the social relations that occur between ethnic Chinese and ethnic Javanese, especially in the Kangkung Bumi Waras market, Bandar Lampung. With qualitative methods, the nature of the relationship between researchers and respondents can be presented directly, besides that this method is more sensitive and more able to adjust to many sharpenings. The location of this research was carried out at Kangkung Market Bumi Waras, Bandar Lampung. The choice of location was determined by the topic of this research which sought to determine the social relations between ethnic Chinese and ethnic Javanese traders in the Kangkung Bumi Waras market, Bandar Lampung. In addition, the Kangkung market is one of the markets that has socio-cultural heterogeneity where there are several ethnicities, including Chinese and Javanese ethnicities. To obtain research data, this study used three sources, namely: informants, observed reality, and literature. In the process of collecting data, the methods used in this research are observation, documentation, and interviews. Data analysis was done by collecting data, reducing data, presenting data, and drawing conclusions.

3. Results and Discussions

Chinese and Javanese Social Relations

There have been many studies on ethnic Chinese and their work in Indonesia. (Irawanti Said, 2019. p.3) development of ethnic Chinese-native interactions in the last 20 years according to several political observers was open. Many young Indonesians of Chinese descent understand the history of modern Indonesia and even know the history of migration. In this context, the characteristics of the Chinese minority such as lack of confidence, and alienation complex, are increasingly buried and group (indigenous) interactions appear. In addition, one of the functions of ethnic Chinese in the Indonesian economy is as a temporary trader. From a historical perspective, the function of intermediary traders was formed during the colonial era when the Dutch got rid of all foreign traders. This process became a collaboration between intermediary traders and the indigenous population. It is generally known that in the 70s, more than 50%-70% of state revenue came from oil and related sectors (industry), controlled by ethnic Chinese. Other theorist support this statement about financial literacy of ethnic Chinese families has a significant positive effect on investment decisions. (Dea Rachmalita Sari, 2017, p. 18) Ethnic Chinese decide to invest to get more income. This can be supported by the work of ethnic Chinese respondents, namely the majority of ethnic Chinese work as self-employed, totaling 46%, this is because the characteristics of ethnic Chinese are mostly traders because by becoming a trader the respondent will get a bigger income.

At work, a culture is need. (Fitri Amalia and Kuncoro Bayu Prasetyo, p. 2015, p. 8) work culture ethos of ethnic Chinese traders has six work ethics including; hard work, frugality (simple life), discipline, honesty, independence, and profit-oriented. The formation of work culture ethos is caused by kinship factors, tradition or customs factors, and knowledge factors. The work culture ethos of ethnic Chinese traders has implications for the lives of ethnic Chinese traders in the economic and socio-cultural fields. Economic implications; provide welfare for the family's economic situation, and foster future orientation in the economic field while socio-cultural implications; as a cultural existence, strengthen solidarity and further strengthen identity or identity. These theorists suggest that the presence of ethnic Chinese in Indonesia is easily recognizable in the economic sector and their actions are not far from the financial sector. The expertise of ethnic Chinese as migrants to survive and adapt in Indonesia is manifested in their trading skills. However, in social relations, they need skills to interact and communicate with other groups. The problem is revealed in this study of how Chinese and Javanese ethnic traders interact in social relations in the community. But in other case as stated by

(Hendra, et al, 2016, p. 140) in their research “The history of Chinese-Javanese harmony in Yogyakarta contains an insight into the diversity that needs to be disseminated to the public”. It means that social relation between these two ethnic is harmony with each other.

In the period before globalization hit the world, social relations were influenced by primordial sentiments, family, blood relations, and so on, which were categorized as traditional social relations. However, in the era of globalization, social relations were taken over by similarities in work, interests, talents and so on that did not have traditional ties. The result of these social relations produces a middle class that is characterized by a professional society. As social creatures, humans are required to have relationships or relationships with each other in their lives, in addition to the demands of living in groups. Positive values such as brotherhood, equality, cooperation needs to be nurtured to create a brighter future (Nanang and Bani, 2016, p. 166).

Sociologists distinguish social relations into two, namely ordinary relations called social relations and relations called relationship processes called social relations and relations called relational processes. In a genetic sense, social processes are special social relations, or in other words, social relations contain a general sense (genus), while social processes contain a special sense (species).

The Description and Conditions Kangkung Market

Kangkung market is one of the traditional markets in Bumi Waras sub-district, Bandar Lampung. Kangkung market is geographically located in the south of Bandar Lampung city, precisely in the Bumi Waras sub-district on Hasanudin road. The land area of this market is 8,600 m², which consists of various relationships with market interests. In Kangkung market currently, there are facilities built after undergoing revitalization or development, namely in the form of 38 units of shop houses; 255 units of shops/stalls; Los Amparan; 568 units. Besides that, it is equipped with supporting facilities in the form of UPT Pasar Office (Market Office); Musholla; Security Office; Public Bathrooms and WCs; and Temporary Waste Disposal Sites.

The location of the Kangkung market is quite strategic because villages and several sub-districts often visit the Kangkung market. Because the Kangkung market is a traditional market that sells goods at retail at low and affordable prices. The Kangkung market sells many goods for basic needs such as rice, oil, vegetables, fruits, meat (chicken, beef, and fish), and other basic needs. The Kangkung market also sells many items such as clothes or children's clothes from small children to adult clothes or clothes. The Kangkung market also sells tools for households such as brooms, buckets, dining cabinets, mattresses, pots, and other tools for households.

The advantage of this type of traditional market is that the products are sold at folk prices, so the price is cheap for the community, as is the function of the market in general. In this Kangkung Market, traders and buyers can bargain with each other to get a price agreement that is favorable for both parties. Traders also usually give discounts/promos or price cuts to their customers.

From outside the front yard of the Kangkung market, there is a view of becak-becak and city transportation ready to take the traders and visitors in the Kangkung market according to their respective interests. Food vendors such as nasi uduk (traditional food), meatballs, and so on are also lined up. There are often traffic jams there because pedicabs and motorized vehicle parking lots are not neatly arranged and city transportation that is looking for passengers does not want to yield to other vehicles. There is also a lot of garbage scattered in front of the Kangkung market which adds to the impression of this traditional market slum. When entering the Kangkung market, the traders have placed their respective selling positions according to the existing place arrangements, but many traders also sell on the edges of the loss of other traders because they do not have a fixed place or lost to sell so the atmosphere in the market more crowded.

Traders in the Kangkung market have multicultural characteristics and a high level of heterogeneity. In this market there are several kinds of ethnicities for example: Javanese, Chinese, Padang, and other ethnicities. With Javanese ethnic traders being the majority, followed by Padang ethnic and Chinese ethnic. While other ethnicities are few in number and difficult to identify both physically and culturally, besides that there is no

special calculation from the market, thus it does not have a big influence on social life in this market.

According to the market manager, the data on traders has not been entirely calculated, namely, traders who do not have a place in this market, usually they are traders traveling around in the market selling their merchandise. Buyers and the public are visitors to the Kungkung market in the Bumi Waras sub-district who are not fixed in number daily. The buyers usually visit this market from morning to evening with different visitors. Most visitors belong to the majority group or Javanese ethnicity. The community around this market is also predominantly of Javanese ethnicity while the Chinese ethnicity is only a small part. In addition to being crowded, ethnic Chinese usually choose to sell at the Kungkung market in Bumi Waras sub-district because the trading business is an ancestral heritage that has been carried out for generations by their families and the market share is crowded. There is no division of places for traders to sell both ethnic Chinese and ethnic Javanese, ownership of a k"ios" or shop depends on the purchasing power of the trader in choosing a place to sell.

The ownership of a shophouse, or shop, in the Kungkung market by ethnic Chinese, is not based on ethnic factors alone. Traders who are quick to get information, have funds, and have the purchasing power to buy a place to sell are the ones who can and have the right to get the shophouse, shop, or lose. Because when the place is sold, the one who buys it first is the ethnic Chinese, so the ethnic Chinese have the right to get ownership rights over the shophouse they bought.

There are many reasons, especially for Chinese ethnic traders for choosing a place to sell, such as the price and location where the place to sell is following the trader's ability, some say because the place used now has been passed down for generations to sell which is a legacy of his family. As proof of this, (Riyadi et al, 2018, p. 4). Chinese success in trade continues today. In fact, they not only dominate trade, but also industry, banking and other economic sectors.

Some say that the place used now has been used for generations to sell which is a legacy from their family. In terms of service, ethnic Chinese and ethnic Javanese traders treat buyers in the same way regardless of ethnic differences. The difference in service lies in the price when the buyer has subscribed to buy at the place.

The market includes all demand and supply, as well as all contacts between sellers and buyers to exchange goods or services (Waluyo Hadi, 2011, pp. 364-365). In addition to the meeting place of sellers and buyers, a market is also a place where there are many activities between traders and buyers such as exchanging opinions and information, chatting, and other interactive activities. This is supported by the use of language used in the market.

Language is one of the unifying tools of the nation and a communication tool to interact with others. Without language, one cannot understand what is being discussed. Therefore, language cannot be separated from humans. The use of language from various ethnicities is certainly different. Like the use of language used in the kungkung market, some speak Javanese, Chinese, Padang, etc., but the most commonly used language is Indonesian as a tool for communication.

In the kungkung market, most ethnic Chinese can speak Javanese and use it as their daily language to communicate with Javanese traders whereas Chinese people are generally regarded as an exclusive and anti-social group (Jayusman et al, 2020, p. 542). Although sometimes they still use Indonesian when serving buyers. There is little difference in cooperation between ethnic Chinese and ethnic Javanese. Chinese traders are willing to cooperate with all traders both from Chinese ethnicity and from other ethnicities. Whereas Javanese ethnic traders prefer to cooperate with traders of the same ethnicity on the grounds of establishing kinship and similarity of language or because Chinese ethnic traders are difficult to work with because they want to get bigger profits.

The Kungkung market, which takes care of the interests in the market, treats all traders fairly, both from the

Chinese and Javanese ethnicities. Ethnic Chinese and ethnic Javanese traders. Every trader has the same rights and obligations without any difference in terms of administration. Buyers can also conduct social relations with traders whether Chinese ethnic traders or Javanese ethnic traders according to the wishes of buyers who depend on how the traders serve them. Sometimes the ethnic similarity factor is still chosen as the reason they choose one ethnicity because it is considered more friendly, kind, and so on. Usually, this is done by Javanese ethnic buyers to Javanese ethnic traders.

Although there is an apparent blending between Chinese and Javanese ethnic traders in the market, outside the market there are ethnic groups. Javanese ethnicity tends to like to mingle with their fellow ethnicity, as well as Chinese ethnicity. Javanese ethnic traders rarely visit Javanese ethnic houses, and vice versa. Visits by fellow traders in the market are done for certain purposes only, such as attending invitations. This shows that the social relationship between Chinese ethnic traders and Javanese ethnic traders in the Kangkung market with the surrounding community where they live is still lacking.

Outside of trading activities, ethnic Chinese who live in Bumi Waras take part in activities in the community, such as cleaning activities between RTs. In their daily interactions, ethnic Chinese and ethnic Javanese neighbors can coexist quite well and conflicts are rare. Even in religious activities, ethnic Chinese and ethnic Javanese can tolerate and respect each other, even when the Javanese will celebrate Eid, one of the Javanese ethnic neighbors sends "ketupat" (traditional Javanese food) along with poor to his Chinese neighbors, and vice versa, ethnic Chinese sends "tutun" (traditional Chinese food) or Keranjang cakes when celebrating Chinese New Year.

4. Conclusion

Based on the description that has been presented previously, it can be concluded that between Chinese ethnic traders and Javanese ethnic traders in the Kangkung market, the frame of relations is quite good, such as the use of the Javanese regional language which is occasionally used in interacting and respecting each other between ethnicities. Although there is still a social distance that is more influenced by ethnicity. Whereas in social life, ethnic Chinese and ethnic Javanese can coexist well and even rarely conflict. However, in everyday life, ethnic differences between the two still exist and develop in society which is enough to affect the social relation of the two ethnicities.

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