

**How to Cite:**

Harianto, J., Suda, I. K., & Indiani, N. M. (2022). Maintaining cultural identity of Tionghoa Singkawang society in West Jakarta. *International Journal of Health Sciences*, 6(S7), 1931–1940. <https://doi.org/10.53730/ijhs.v6nS7.11759>

## Maintaining cultural identity of Tionghoa Singkawang society in West Jakarta

**Jeni Harianto**

Universitas Hindu Indonesia, Denpasar, Indonesia  
Email: [yeni.harianto@yahoo.com](mailto:yeni.harianto@yahoo.com)

**I Ketut Suda**

Universitas Hindu Indonesia, Denpasar, Indonesia  
Email: [suda.unhidps@yahoo.co.id](mailto:suda.unhidps@yahoo.co.id)

**Ni Made Indiani**

Universitas Hindu Indonesia, Denpasar, Indonesia  
Email: [indianimade@gmail.com](mailto:indianimade@gmail.com)

**Abstract**--This article intends to examine the preservation of the Cultural Identity of the Singkawang Chinese Community in West Jakarta with the aim of earning a living, improving a better life, because it is difficult to find work in Singkawang. They migrate to West Jakarta living in rented houses close to convection businesses, selling food, beverages, and clothes. They come to West Jakarta by renting a house. They also help relatives and friends who don't have a house contract to live with. In West Jakarta it is easier for them to earn money, get various jobs, but until now they have not been able to buy a house, so they do not own a house. Some of them stay at their employer's house or at their boss's house, boarding house or rented house, because they don't have enough money to buy a house, they need to eat and send their children to school. Even though they live in West Jakarta with a metropolitan life, they still live as they are and still maintain their ancestral traditions as the value of local wisdom that is noble. They are not influenced by the consumptive lifestyle, remain humble with the existing life. As a tribute to ancestral traditions, every year they return to their hometown in Singkawang to pray for their ancestors with the aim of getting security, sustenance, happiness, and success. Based on this phenomenon, there are three main problems in this research. The problems referred to are as follows. First, why does the Singkawang Chinese community in Jakarta maintain their diaspora cultural identity? Second, how is the process of maintaining the Singkawang Chinese diaspora cultural identity in West Jakarta? Third, what are the implications of maintaining the cultural identity of the Singkawang Chinese diaspora

in West Jakarta and their social, cultural, economic, educational and religious systems? The theoretical basis used is phenomenological theory; uncovering the phenomena behind the phenomenon, Social learning theory; learning is a process of imitation and modeling, constructivist theory; since childhood individuals learn to construct their knowledge into meaningful knowledge, and reception theory; activities that occur when an individual sees or reads a context from certain media. This study uses a qualitative-analytic method with an interpretive paradigm approach. The results obtained are as follows. First, there are several factors that cause the Singkawang Chinese community to maintain diaspora cultural identity, such as the ideological factor of the Singkawang Chinese community's belief in ancestral traditions that are noble, the Singkawang Chinese community is very respectful of the culture inherited from their ancestors, and the Singkawang Chinese community has a high regard for culture. simple living habits. Another factor is the sociological factor of solidarity among the Singkawang Chinese community, the strong primordial attitude which is colored by a feeling of destiny as a diaspora community group, and the existence of a culture of mutual help among fellow overseas communities. Most of them live from farming and labor activities, the Singkawang Chinese people like to work hard and are very obedient to their ancestral culture. Second, the process of maintaining the cultural identity of the Singkawang Chinese diaspora in West Jakarta adheres to honesty, loyalty, simplicity, respecting and carrying out their ancestral traditions, even though they live in the Globalization Era, they pass on the value of local wisdom to their children through learning. social. They are obedient to their religion, every year in April the ancestral prayer is called Ceng Beng. The purpose of the Ceng Beng prayer is to respect the ancestors for security, happiness and to get sustenance. The Singkawang Chinese community is selective about the influence of Global Culture, namely consumerism, hedonism, and Mc Donaldization culture. Third, the implications of maintaining the cultural identity of the Singkawang Chinese community affect social and cultural life, economy, culture, education, and religious life.

***Keywords***---culture,defense,diaspora,identity

## **Introduction**

Defense comes from the root word “hold” which means defense is an effort made by a person or group of people to maintain the cultural identity of the Singkawang Chinese community, namely the ancestral tradition that is noble, which means that valuable cultural arts must be maintained. By history and cultural elements On the other hand, there is also a view that identity is entirely a culture, which is formed based on space and time. In this study, cultural identity is an ancestral tradition that is respected by the Singkawang Chinese community called Ceng Beng which is commemorated every April. In April they return to their hometowns to pay homage to their ancestors. This tradition is maintained by the Singkawang

Chinese community with the aim of obtaining security, sustenance, happiness and health. immigrants who leave their homeland to go to another area (place, or country), in search of education, income and a better life than in their place of origin. East Krendang Village, Mangga Besar, Tubagus Angke, Jelambar, and the Iron Bridge. They live in the area with a simple life and are not easily influenced by the lifestyle of consumerism, hedonism or McDonald's. They still maintain the principles of hard work, discipline, honesty, responsibility, and modesty.

This is what makes the writer interested in studying this issue academically. This research was conducted on the Singkawang Chinese community living in West Jakarta. How is the process of maintaining the cultural identity of the Singkawang Chinese diaspora in West Jakarta? and what are the implications of maintaining the cultural identity of the Singkawang Chinese diaspora in West Jakarta in relation to the social and cultural, economic, educational, and religious systems. The answer to this problem is based on phenomenological theory, social learning theory, constructivist theory, and reception theory. This article is a summary of qualitative research with an interpretive paradigm approach, which means an approach in which the author intends to truly understand the meaning behind human actions.

The main instrument in this study was the author himself, and was supported by several other instruments, such as a recording device, digital camera, a set of computers, writing instruments, and flash disks. The data collection techniques used were observation, in-depth interviews, and document studies. . Data analysis techniques in this study were carried out continuously from the time of data collection until this research was completed. The data analysis technique used is the *Persetehen* (*Verstehen*) technique. The main informants in this study are the Singkawang Chinese community (parents and children) who live in West Jakarta (several areas of *Jembatan Lima*, *Jembatan Besi*, *East Krendang*, *Tubagus Angke*, *Jelambar* and *Mangga Besar*) who are considered qualified in providing information related to the theme of this research. In addition to the main informant, the author also appointed accompanying informants such as Singkawang community leaders who have been in Jakarta for a long time. The appointment of the accompanying informant begins with the appointment of a key informant who acts as the initial information provider. They were also asked to appoint people who could be used as the next informant. Similarly, each informant was asked again to appoint the next informant (snowball) so that the number of accompanying informants was getting bigger and bigger. With such data sources, the authors hope to obtain sufficient and in-depth resources as well as the opportunity to cross-check the data (triangulation) so that the validity of the data becomes more secure. This is all intended so that the data obtained are quite complete and comprehensive, so that they are able to fully describe the phenomenon being studied.

## **Discussion**

### **Factors causing the Singkawang Chinese community in West Jakarta to be able to maintain diaspora cultural identity**

The factor that causes the Singkawang Chinese community to be able to maintain cultural identity is due to the belief of the Singkawang Chinese community towards noble ancestral traditions which means cultural arts that are valuable to be preserved. (to certain gods) is a must called Sin Sang. The purpose of respecting the ancestors is to get security, sustenance, health, and happiness. The traditional ancestral prayer is called Ceng Beng. They pray Ceng Beng in April. They returned to Singkawang with their family, relatives and friends. They and their families returned to Singkawang to perform rituals as an expression of their devotion to their ancestors. The beliefs of ancestral traditions are applied to children and grandchildren and when praying sequentially starting from sons and daughters, second in line to daughter-in-law, third in line for grandchildren, and fourth in great-grandchildren.

Singkawang Chinese people have a belief that the deceased will monitor their living relatives, so for those who are still alive there is a fear not to do so. the harmony of their household. The phenomenon of Singkawang Chinese people every year have to return to Singkawang to pray for their ancestors, because if they don't pray, it will affect their health, household and economy. This is the reason they continue to pray for their ancestors. Singkawang Chinese believe that their ancestors can receive all gifts from their family members, including paper money that is burned and sent for their needs in other worlds.

Ancestral tradition is a natural historical product of the Singkawang Chinese community to continue to carry out ancestral prayers which is their belief as an ideology. This ancestral tradition prayer is very important and requires those who are outside the area, even abroad, to return to Singkawang for ancestral prayers. The ancestral culture in the Singkawang Chinese community is very high. Singkawang Chinese parents make preparations to return to Singkawang by inviting their children to join the ancestral prayer which is a hereditary tradition. leaving their ancestral traditions until the time this research can be carried out. In the context of the study of Social Learning Theory proposed by Albert Bandura, learning essentially takes place through a process of imitation or modeling. Children imitate what their parents do for ancestral prayers by returning to Singkawang during Ceng Beng as a way of paying respect to their ancestors.

The Singkawang Chinese community has the belief that relatives constantly worship and offer food and drink to their ancestors even though they cannot see them. Some Singkawang Chinese people believe that ancestors are not only worshiped, served various foods they like, but also can be asked for help, such as asking for a lot of sustenance, protection and guidance for family members who are in trouble. These ancestors are believed to be able to help their relatives through ceremonies. worship performed by those who are still alive.

The Singkawang Chinese community maintains a very strong ancestral tradition, as well as the Singkawang Chinese community maintains a simple life even though they live in metropolitan West Jakarta with a consumptive lifestyle. They live as they are with a habit of not showing off, and living a rah-rah/hedonic life. They work diligently. to the point that their lunch break is done at the sewing table with the aim that their working time is not too much taken up by lunch time. They dress simply by wearing T-shirts and shorts and do not like to live

extravagantly. The Singkawang Chinese community visited on average rent a house and work alone without a helper. They live simply, they are not affected by the luxurious life. They live by renting a small house. they seem to live happily by always adhering to the local wisdom values of the Singkawang people, even though they live in a metropolitan city, such as West Jakarta.

The solidarity attitude of the Singkawang Chinese community is very strong in helping each other who are experiencing economic difficulties, as evidenced by the establishment of Permasis (an association of the Singkawang Chinese community and its surroundings) in 2003 with the aim of helping in the economic and educational fields. Permasis is what unites the Singkawang Chinese community in Jakarta, including those in West Jakarta. They always take time to gather together, such as during Chinese New Year celebrations and Cap Go Meh. They gather to share and provide assistance to those who are economically difficult. Permasis is also a bond to maintain the cultural identity of the Singkawang Chinese community in Jakarta, especially Jakarta-West. This shows that the Singkawang Chinese community upholds social bonds called primordialism, which is a view that upholds social ties in the form of values, norms, and habits. Habits originating from ethnicity, race, tradition, and culture are brought from the time an individual is born.

Primordialism certainly greatly influences the behavior patterns of an individual in social relationships. This attitude causes a person to uphold the results of his culture with a very high sense of loyalty. In the context of this study, the primordial attitude of the Singkawang Chinese community is colored by a sense of the same fate as a diaspora community group to West Jakarta. Singkawang Chinese people when they go to Jakarta, especially West Jakarta, they come together because of economic factors. The primordial attitude of the Singkawang Chinese community has a sense of brotherhood with each other and they usually help and support each other.

### **Forms of maintaining the cultural identity of the Singkawang Chinese diaspora in West Jakarta**

Singkawang Chinese society is not easily influenced by the consumptive style of life in West Jakarta. In the study of consumerism culture, consumption is no longer defined merely as a cultural traffic of objects, but has become a social stage, in which social meanings are contested, in which there is also a position war between the members of the community involved. The consumerism culture that is developing in Indonesia today is an arena, where consumer products are a medium for the formation of different personalities, styles, images, lifestyles, and ways of differentiation of social status. Consumer goods, in the end, become a mirror where consumers find meaning in their lives. This context does not include the lifestyle of the Singkawang Chinese community in West Jakarta. The Singkawang Chinese community living in West Jakarta is consistent with a simple and not extravagant life and always tries to avoid a consumerist lifestyle. Likewise, the hedonistic lifestyle does not apply to the Singkawang Chinese community. Hedonism is a belief that pleasure should be the main goal in life. The Chinese Singkawang community still adheres to the principle that working

hard is the way to success. This means that working hard can survive, because the Singkawang Chinese people live with simplicity.

Another lifestyle is the McDonaldization style. The Singkawang Chinese community does not accept the McDonaldization lifestyle. In this context, the McDonaldization culture has the effect of being independent, wanting to always be served, which causes people to become lazy, not work hard, and are often irresponsible. In contrast to the Singkawang Chinese community, who live frugally, are independent and responsible. The McDonaldization culture is not in line with the cultural identity of the Singkawang Chinese community, because the McDonaldization culture emphasizes things that are easy, practical, efficient, and not independent because they are all served. While the Chinese culture of Singkawang emphasizes living frugally, independent, passionate, and not dependent on others. Departing from this reality, it can be emphasized that the preservation of the cultural identity of the Chinese community is very strong.

### **Implications of maintaining the cultural identity of the Singkawang Chinese diaspora in West Jakarta**

The maintenance of the cultural identity of the Singkawang Chinese diaspora has implications for the life of the social and cultural, economic, educational and religious systems. The social and cultural system of the Singkawang Chinese community in West Jakarta cannot be separated from the social order of the Singkawang Chinese community in general. They live to adapt to different ethnic groups and live their own lives, which means that it has positive implications for the social life of the Singkawang Chinese community in general. Singkawang Chinese are known as hard workers, both parents and children. The economic life of the Singkawang Chinese people who live in Jakarta is generally not well established and generally they live in simple rented houses or in the houses of friends or relatives. This of course has implications for their lifestyle, which always adapts to the economic conditions they have. Maintaining the cultural identity of the Singkawang Chinese community has implications for their daily behavior, such as the attitude of being able to think intelligently, prioritizing needs not desires, having a moral personality with a polite attitude, being able to control themselves. work creatively, work hard, be independent to continue their education, because education is important and has positive implications for their better work. The Singkawang Chinese community who live in Jakarta, especially their young people, work hard, live simply, and work while studying, which has implications for their religious life, namely that they are able to interpret their religion as a way of life in carrying out their daily lives, and continue to practice Singkawang culture. namely the ancestral prayer (Ceng Beng) as a tribute to their ancestors.

### **Findings**

The author describes the theoretical findings in this study:

First, the Singkawang Chinese people come to West Jakarta with the aim of making a living to improve their lives for the better, because life in Singkawang is difficult to earn a living. Some of them in West Jakarta work as employees at the

Tanah Abang Shop, some sell food, peanut milk, work in Sablon, selling grocery items, their children work in offices to help their parents. They live in rented houses in Jakarta-West. They live simply as they are, not influenced by a luxurious life and lifestyle. Singkawang children don't only come with their parents, but they help their parents by working in the office, some selling food and drinks, some are also doing their own business by selling on-line.

Second, Singkawang Chinese parents teach their children to live as they are, work hard to improve their lives for the better, be independent, not dependent on their parents, but creative, initiative and responsible for what they do. Singkawang parents set an example and role models for their children. Their children respect their parents and follow their parents' guidance. Singkawang's parents guide their children away from extravagant and luxurious life and lifestyle. Their children are not affected by the luxurious life. They keep a simple life.

Third, Singkawang Chinese parents teach their children to respect the traditions of their deceased ancestors by returning to Singkawang to pray to their ancestors. The ancestral prayer is known as Ceng Beng as a form of respect for the ancestors who have died, in addition to security, to get sustenance and for happiness. Ancestral traditions are noble, which means that cultural values are valuable and are maintained. The Chinese people of Singkawang prepare offerings of food, fruit, and vegetables. and paper money to be burned as an ancestral worship ceremony.

Fourth, the attitude of solidarity among the Singkawang Chinese community is quite strong, as they come to Jakarta together and help each other, such as living together in a rented house. They are colored by a feeling of the same fate as a diaspora community group to Jakarta. for relatives or friends who have not worked. There is a culture of mutual help among them, such as helping to provide work, living together in a rented house, and helping each other if there are friends from Singkawang who do not have the cost to return to Singkawang for ancestral prayers as a form of respect that must be maintained.

Fifth, the Singkawang Chinese community pays attention to education life is important, such as Singkawang parents sending their children to high school and their children who are already working to help their parents by paying for their own college. better and for career advancement.

Sixth. Singkawang Chinese people pay attention to religious life as an important thing as a way of life, such as they carry out worship with their family every Sunday, they are tolerant with friends of different religions, they carry out religious teachings in daily life.

The author describes the factual findings in this study:

First, the Singkawang Chinese community came to West Jakarta with the aim of making a living to improve a better life, this strengthened the phenomenological theory pioneered by the Philosopher Edmund Husserl, which was to reveal the phenomena behind the Singkawang Chinese community to Jakarta-West, because to earn a living improving better life. In Singkawang they live poor and hard to earn a living to get a better life.

Second, Singkawang parents set an example for their children to live a simple life, work hard, be independent, and take responsibility. They are not affected by a luxurious life and lifestyle, this strengthens the social learning theory by Albert Bandura which states that learning is essentially takes place through the process of imitation and modeling. Parents set an example and examples for their children, and their children follow the example of their parents.

Third, Singkawang parents set an example and role model for their children to respect their ancestors, which is noble, which means that cultural values are preserved. Ancestral prayer is a form of respect and to get health, happiness and sustenance. Based on the facts in the field, it has confirmed the Social Learning theory by Albert Bandura which states that learning essentially takes place through a process of imitation and modeling. Children follow what their parents do to respect their ancestors for health, safety, sustenance, and happiness.

Fourth, the Attitude of Solidarity among the Singkawang Chinese Community is very strong, among them, the strong primordial attitude is colored by the feeling of the same fate as a diaspora community group. Between the Singkawang Chinese people help each other with each other, this turns out to strengthen the Reception theory which emphasizes more on developing social phenomena. in society, namely socio-cultural change is a social change that is part of cultural change which includes a strong sense of kinship between Singkawang people who come from Singkawang together to try their luck to Jakarta-West.

Fifth, the Singkawang Chinese community pays attention to educational life as Singkawang parents send their children to high school, and their children work to pay for their own tuition. knowledge itself, then the knowledge constructed by children will become meaningful knowledge. This means that Singkawang Chinese parents and their children construct knowledge about important and meaningful education for their lives.

Sixth, the Singkawang Chinese community pays attention to religious life as a guide for daily life. The Singkawang Chinese community together with their families carry out worship together every Sunday with their families. Religion as a way of life for the Singkawang people in everyday life. This strengthens the constructivist theory put forward by Piaget which means that the Singkawang Chinese community and Singkawang children have the ability to construct their own knowledge into meaningful knowledge, which means that worship gives meaning to them to fill their hearts. they are better.

## **Conclusion**

Based on the description above, conclusions can be drawn, among others: First, the factor that causes the Singkawang Chinese community to be able to maintain their cultural identity is due to the Singkawang Chinese community's belief in ancestral traditions that are noble, meaning cultural arts that are valuable to be preserved. Both Singkawang Chinese communities have the belief that traditional ancestral prayers will bring sustenance, security, happiness, and health. For this reason, they return to Singkawang once a year to pray as a tribute to their

ancestors. The three Chinese people of Singkawang are not affected by the lifestyle of consumerism, hedonism, and McDonaldization. For them it is important to work hard, to buy things that are a necessity, not a desire, to buy things that are a priority and to live a simple life. The four Singkawang Chinese people learned to adapt to life in West Jakarta in the sense of showing a fairly good tolerance and positive implications for the Singkawang Chinese community's social system, as well as the Singkawang Chinese community's culture which was maintained, namely praying to their ancestral traditions even though they lived in West Jakarta. With the economic life of the Singkawang Chinese community, they live as they are, work hard, are independent, and don't give up easily. They can adjust to the complex life in West Jakarta. Facing such a reality has positive implications for their lives, namely making them brave to face the challenges of life in Jakarta, not feeling inferior to friends and co-workers who have a luxurious lifestyle, buying things which is a priority need not based on desire. Educational life is important for Singkawang children to go to college and has positive implications for getting better jobs. Religious life is important as a way of life and has positive implications for the Singkawang Chinese community diligently coming to the temple or temple. Vihara to pray.

## References

- Abdullah, 2010, Primordialism, in the article Socio-Cultural, accessed April 27, 2021, at <http://jmb.lip.go.id>.
- Adian, and Donny Gahrial. 2016. Introduction to Phenomenology. Depok: Koekoesan.
- Althusser, Louis; 2017, Ideology, in the article Sociology, accessed on March 25, 2022, at <http://seputartahuan.co.id>.
- Anggraini, Rantri; TriFauzan and Heru Santhoso. 2017. The Relationship between Hedonic Lifestyle and Consumptive Behavior in Adolescents in Gadjah Mada Journal of Psychology, volume 3 number 3 accessed on November 13, 2021.
- Anonymous, 2009. Guidelines for Writing Proposals for Writing Thesis and Dissertation. Denpasar: Postgraduate Program at the Hindu University of Indonesia.
- Bandura, Albert; Application of Social Learning Theory, accessed on March 25, 2022. in <http://e-Jurnal.ac.id>.
- Dewojati, Cahyaningrum, 2010, Hedonism Discourse, Yogyakarta: Student Library.
- Durkhiem, Emile; 2018, Division of Working Groups, in the article rokoguru. Accessed April 27, 2021, at <http://rokoguru.com>.
- Endraswara, Suwardi, 2015, Philosophy of Science, Yogyakarta: Exciting Books.
- Giddens, Anthony; 2005, Consequences of Modernity, (Nurhadi, trj) Yogyakarta: Discourse Creation.
- Haryanto, Sindung; 2012, The Spectrum of Social Theory, Yogyakarta: Ar-RuzzMedia.
- Hassan, Fuad; 2004. "Education is Civilization". In Widiastono (ed) Indonesian Human Education. Jakarta: Kompas
- Hayono, 2014, Relationship between Lifestyle and Conformity with behavior, volume 2, nomo4, accessed on November 13, 2021
- Herijno, Tanumihardja and Sapardi, 2016, Textbook of General Compulsory Subjects for Buddhist education, pages 40-43.

- lin Emy, Prastiwi; 2020, Hedonism and Consumptive Culture in On-Line Shopping reviewed from the Sharia Economics Perspective in the Scientific Journal of Islamic Economics, 731-736 accessed on November 13, 2021.
- Iskandar, Putong; Consumption in Adolescents, in the Scientific Journal of Adolescent Psychology, Volume 2, number 4, accessed on November 13, 2021.
- Iskandar, Putong; Introduction to Micro and Macro Economics, 2010, Jakarta: Mitra Wacana Media.
- Krishnanda, 2003, Buddha Dharma Discourse, Jakarta: Dharma Development Foundation.
- Latif, Yudi, 2020, Cultural Education, Jakarta: Gramedia.
- Martono, Nanang; 2018, Humans and Social Solidarity in the book Sociology of Social Change, Jakarta: PT Raja Grafindo Persada
- Octaviana, Rina, 2020, The Concept of Modern Society Consumerism In the study of Herbert Marcuse, in the Journal of Aqidah and Islamic Philosophy accessed on November 31, 2021.
- Piliang, Yasir Amir; 1998 A Folded World, pages :250-255.
- Robuskha and Shepsle, 2021, Primordismlism, in Tirto's article, accessed 27 April 2021, in <http://tirto.idg.dZj>
- Rochman, Abdul; 2016, Consumerism Culture and Leakage Theory, in Social Islamic Journal, volume 24, number 2 accessed on November 31, 2021.
- Subakti, Ramlan; Primordialism, accessed on 27 April 2021, in <http://gramedia.com>.
- Suda, I Ketut; 2009, Knowledge Mercantalism, UNHI: Denpasar.
- Sugiyono, 2015, Easy Ways to Compose Thesis, Thesis, and Dissertation, Bandung: Alfabeta.\
- Suryasa, I. W., Rodríguez-Gámez, M., & Koldoris, T. (2022). Post-pandemic health and its sustainability: Educational situation. *International Journal of Health Sciences*, 6(1), i-v. <https://doi.org/10.53730/ijhs.v6n1.5949>
- Tanggok, Ikhsan, 2018, Religion and Culture of the Hakka People in Singkawang, Jakarta: Kompas.
- Tanggok, Ikhsan; 2017, Hakka people in Singkawang, pages 202-213, Jakarta: Kompas.
- Zubaedi, 2011, Character Education Design, Jakarta: Prenada media Group.