

# How does the Integration Process of Tionghoa and Javanese Ethnicities in Malang City, Indonesia?

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**Abstract:-** *This study aims to describe the factors that support the integration of Chinese and Javanese ethnic communities, express Javanese ethnic understanding, attitudes and behavior to Chinese ethnic groups and vice versa, and explain the beliefs, mutual understanding, and shared values between Javanese and Chinese ethnic groups. This research was conducted in Malang City, East Java, Indonesia with a qualitative approach. The research subjects were determined purposively. The data collection method is done by observation, interview, and Focus Group Discussion (FGD). This study revealed that the factors that support the integration of the ethnic communities are tolerance, mutual respect for each other's culture, structural, and marriage. Javanese ethnic understanding of the ethnic Chinese is strongly influenced by the history of the entry of Chinese in Indonesia. The shared trust and values between the two ethnic groups are inseparable from the change between values and policies regarding the increasingly tolerant and rational relations of the nation's children. This is also inseparable from the increasing mutual trust between the two parties, the emergence of cooperation in various fields of life that has a positive impact on both parties and for the future of the Indonesian State. The limitation of this study is that the findings of this study do not explain the Indonesian government's policy on tolerance between ethnicities, which is very important to know the comparison of ethnic Chinese and Javanese adherence to state regulations and to the socio-cultural values formed in people's lives.*

**Keywords:** - Social capital, Chinese-Javanese ethnicity, beliefs, values, social culture.

## 1. Introduction

Indonesian people with different ethnic, religious and racial backgrounds have different characteristics in attitude and behavior, where the difference has the potential to cause conflicts both manifest and latently. Strengthening social capital is the most important element in national development, especially with regard to the issue of national integration [1].

Indonesia is a country in Southeast Asia where the majority of ethnic Chinese live. Even though they are a minority group where only 5% of them Indonesia's total population, but dominates 80% of the Indonesian economy [2]. However, for many years ethnic Chinese in Indonesia struggled against discrimination and to get recognition as part of the Indonesian nation [3]. This makes the Chinese ethnic as the most complex problem among the

Chinese community in other countries in Southeast Asia (Wibowo, 2001). "The Chinese problem" in Indonesia is related to stereotypes of the Chinese where they are seen as foreign nations and have a negative character. They like to live and live apart, exclusive, have superior, opportunistic, and loyal thoughts about the culture of their ancestors. Some of these characteristics led to anti-Chinese sentiments including economic competition between the Chinese and other communities [4].

Actually the stereotype towards the Chinese was also built from the Dutch East Indies government policy that separated them from the local population and also the Indonesian government policy after independence until the reformation in 1998 [5]. Meanwhile, although currently officially, the ethnic Chinese has gained recognition and become part of

the Indonesian nation, empirically, prejudice about the Chinese is not lost. Anti-Chinese sentiments still exist in society [6]. There are several main problems in the relationship between ethnic Chinese and other ethnicities, namely that although the ethnic Chinese have received official recognition from the State and protected their rights from discrimination. Nevertheless, the current conditions also provide opportunities for strengthening social capital for the formation of harmonious and integrated community relations [7].

Previous studies have not explained much about the process of ethnic integration, which creates a harmonious social life between ethnic Chinese and Javanese in Indonesia. A study of ethnic Chinese and Javanese relations revealed that ethnic Chinese and Javanese succeeded in building harmonious social relations, which were influenced by good cooperation and social communication between them [8]. Nevertheless, the study has not specifically revealed the process of the integration of ethnic Chinese and Javanese in the city of Malang, East Java. Malang is the second most populous city after Surabaya in East Java, where there are people from various ethnic backgrounds, including Chinese and Javanese. The people of Malang City are known as tolerant people, who can live together and harmoniously in ethnic and religious differences [8]. This study wants to explain the supporting factors of the Chinese-Javanese ethnic community mix in Malang City, explain the understanding, attitudes / behavior of the ethnic Javanese community towards Chinese Ethnicity, and explain how trust, mutual understanding and shared values (shared value) between Javanese and Chinese.

This research has implications for social cohesion in Indonesia that solving social disharmony issues, such as conflict that occurred in Solo, the city that first created racial anti-Chinese events. Aside from practical implications, this study also has theoretical implications, namely developing the concept of social integration which is focused on harmonization between Chinese and Javanese ethnic groups that cannot be separated from attitudes, behaviors,

agreements, understanding, and culture of people who come from different ethnicities.

## **2. Literature Review**

Social capital refers to networks, norms and beliefs that have the potential for community productivity, however social capital differs from financial capital. This is because social capital is cumulative and increases by itself / self-reinforcing. There are three parameters of social capital, namely: trust, norms, and networks (Putnam, 2001). *First* is trust. Trust is a hope that grows in a society that is shown by the existence of honest, orderly behavior and cooperation based on shared values. Basically, social trust is a product of good social capital, where there is good social capital characterized by strong social institutions, and gives birth to a harmonious social life [10].

*Second* are social norms and values. Norms consist of understanding, values, expectations and goals that are believed and carried out jointly by a group of people. Norms can be sourced from religion, moral guidelines or secular standards as well as professional ethical codes [9]. These norms become standards that will play a role in regulating and controlling people's behavior. Norms can be preconditions or products of social trust. Value is an idea which is considered hereditary and important by a group of people. Values always play an important role in social life, values will distinguish between rights and wrong, what is good and bad.

*Third* is a network. Basically dynamic society is always in contact with other communities through interaction and various relationships, which are voluntary, side by side, equality, freedom and civilization [9]. Networks are usually intertwined with a typology characterized by group characteristics. Groups are usually traditionally formed on the basis of shared lineage, experience and shared beliefs. Human relations mean a lot to him as an individual. It can be said that we are, at least in part, interpreted through who we know. More broadly, bonds between humans also serve as a barrier wall for broader social structures. The central idea of social capital is that social networks are valuable assets [7].

Based on these parameters, several key indicators that can be used as a measure of social capital, namely: 1) Feelings of Identity, 2) Feelings of belonging or otherwise feelings of alienation, 3) Beliefs and ideological systems, 4) Values and goals, 5) Fear, 6) Attitudes towards other members in society, 7) Perceptions about access to services, resources and facilities (eg employment, income, education, housing, health, transportation and social security), 8) Opinions about past government performance, 9) Confidence in community institutions and people in general, 10) Level of trust, 11) Satisfaction in life and other social fields, 12) Expectations to be achieved in the future. It can be said that social capital is born from the bottom (bottom-up), not hierarchical and based on mutually beneficial interactions. Therefore social capital is not a product of government policy, however, social capital can be increased or destroyed by the state through public policy [9].

The concept of cross-cultural integration actually refers to the concepts of culture, social capital and integration. This concept discusses about how social capital owned by people who have different cultural backgrounds, then can be united, integrated in certain societies where there are local norms and values that keep relations between communities harmonious and avoid conflict. Communities in urban areas such as the city of Malang experienced social and cultural changes following the development of the city of Malang itself [8]. Malang people who have a variety of backgrounds experience their problems according to their social and economic status. As in the urban poor, the problem they often experience is access to public services and also the problem of empowering the urban poor.

In the context of assistance and assistance, of course the community does not distinguish between ethnic and cultural backgrounds. However, this problem is certainly different from middle and upper class society. In the end, the problem can create gaps or gaps in the problems of each community group. Even though, this difference in ethnic and cultural background does not necessarily lead to open problems or conflicts. This can be seen from the

harmonious relationship between the ethnic Chinese and Javanese communities in Malang City. Community relations between these tribes can take place well because of the presence of strong social capital [11]. In addition, there is an element of local wisdom or local wisdom that is owned by people of different ethnic Malang cities, namely the existence of the same identity as citizens of Malang or known as arek Malang [8]. Especially for the Chinese community, despite having ancestors from China, but having been born and living together in Indonesia for decades made them more familiar with local culture and often acculturated with local culture. So in the context of identity, local identity is more formed or built than the identity of its diaspora [11].

### **3. Methods**

This research was conducted using a qualitative approach, carried out in an interpretative understanding whose main purpose is to examine inter subjective understandings of the system, symbols and their derivatives [12]. This research was conducted in Malang, East Java, with the consideration that Malang is a city with a relatively high Chinese population compared to other cities in East Java. In addition, Malang City is a city that is synonymous with the city of education, industry and tourism city.

The subject of this research is the Javanese-Chinese Ethnic community in Malang City. The data collection technique is done by observation, in-depth interviews and Focus Group Discussion (FGD). Focus Group Discussion (FGD). Data analysis techniques in this study were carried out with an interactive model, with the following stages, namely, first, data reduction, namely the process of selection, focusing, simplification and abstraction of what is in the field notes. Second, data display which is an assemblage of information organizations that enables the conclusion of research can be carried out. Third, draw conclusions [13].

### **4. Result and Discussion**

#### ***4.1. Factors that Support the Occurrence of integration of Javanese-Chinese Ethnic Communities in Malang City***

### ***Tolerance***

Tolerance is a form of respect from someone for others who are different from themselves, both physical differences, ideology, ethnicity, race and religion. Tolerance is done with the aim of suppressing each other's sense of selfishness and respecting differences that exist to achieve equilibrium [14]. The tolerance that has been built by the community actually has occurred since the existence of the community itself, but it can be described various forms of tolerance between ethnic Chinese and Javanese in the city of Malang, such as the activities carried out at the Eng An Kiong Temple at certain moments such as the anniversary of Malang City on April 1, always puppet shows are held all night and involve all walks of life and are open to the public.

Tolerance between ethnic groups can also be seen from the location of the building where Muslims worship in the great mosque "Jamik" Malang, which stands next to the Church, which is located in the middle of the city, precisely to the west of the Malang City square. Since the mosque and church building stood in the middle of Malang City, there had never been a commotion caused by ethnic differences. Each carries out its own obligations. On Fridays and Islamic holidays such as Eid al-Fitr and Eid al-Adha, the implementation of which also reaches the church yard is carried out in an orderly and safe manner, as well as if activities are being held by the church.

Tolerance can also be seen by the presence of the Eng An Kiong temple in Malang, where the activities carried out by the pagoda are not solely as a place of worship for ethnic Chinese, but are also used with various activities, such as in efforts to improve the economy of the surrounding community in the northern pagoda basement are used as a trading area for surrounding communities such as kantin who prepared a variety of foods for both the pagoda visitors and the general public, as well as a place for mandarin language education, where participants from various walks of life, many are also Muslim. As a place of education and preservation of traditional gamelan music. Eng An Kiong Temple has its own

Chinese cultural preservation program, namely the Barongsai art, but the Javanese youth who play it, there is also a program of preserving Javanese culture, based on observations there are gamelan infrastructure facilities at the temple, also holding traditional gamelan and dance courses for children Javanese children around the temple.

### ***Mutual Respect and Respect for Each Culture***

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The involvement of Javanese ethnic in the program activities that have been launched by the An An Kiong Klenteng Foundation is not only limited to cultural preservation alone, but economic activities, such as the provision of land for selling / stalls by the Klenteng foundation to the ethnic Javanese community who live around the Temple. Observation results show that every day in the north of the 1st floor in the temple there are several stalls / stalls that provide food ranging from Javanese specialties, such as cingur salad, compote, green banana ice, to Chinese special foods, such as pork satay and pork-based foods. This area is indeed provided to meet the dining and drinking needs of guests, as well as the general public. The traders in this area are generally Javanese ethnic communities who have been selling for generations.

In addition to efforts to preserve both Javanese and Chinese culture, the Eng An Kiong Temple also has a routine tradition every year to pray for friends and to pray for spirits that have been cut off by their descendants to continue to receive faith and blessings. The form of alms this year is realized by the distribution of basic needs of 11,500 packages given to people in need around the Temple.

Various mixed activities carried out by the Klenteng foundation and which take place naturally will indirectly make the fabric of social interaction

between the two ethnicities well, but if the cultural mix activity takes place in a forced / engineering manner, such as culture gIf the minority has to adjust to the culture of the majority, it will cause a sense of protest, as if the ethnic existence is denied [15]. The problem of cultural assimilation from the perspective of the Chinese shows that the problem of the process and taking positive values is something that gets attention, because in cultural assimilation, Chinese culture usually has to merge and if this process is forced it will be a process which is considered a destruction of the "soul" of its people [16]. As is known that culture is the "soul or spirit" of a society. But if the process is natural or engineering that is stimulus, then it will not be too "painful".

The first generation who came to Indonesia was certainly more difficult to get along with Javanese. The next generation will be more easily integrated and will be more receptive to Javanese culture. Some ethnic Chinese in Indonesia were born from China and some were born in Indonesia. Many ethnic Chinese who were born in Indonesia up to a certain generation do not know the roots of Chinese culture, only the skin is known. Even in cultural assimilation what happens is only the skin [17].

The social values inherent in the Chinese ethnic are based on the teachings of Confucius who instill: 1) the value of harmony, which rejects violence and bases itself on mutual trust, shows the value of distancing themselves from conflict, plus its teachings about Jen (goodness), Chun-tzu (like serving / helping others, with a big spirit and the teachings of Taoism that invites to understand others, 2) the principle of respect, Li in the concept of Confucius which means politeness and respect based on age and family relations. Based on the teachings of Pat Tik which contains 8 human obligations including: Filial (Hao), Humility (Tee), satya (Tiong), Susila (Lee), Upholding truth, justice, duty and propriety (Gie), Sacred heart (Lian) Can be trusted (Sien), and know shame / know self-esteem (Thee); 3) ethics policy, teach that wise people are people who can establish relationships in society from a moral standpoint; 4) The middle way (Chung

Yung) whose meaning cannot be excessive; and 5) Marriage for life [18].

Understanding the social value of the ethnic Chinese community is actually the same as the social value of the ethnic Javanese community. Different social values are related to respect for the ethnic Chinese, the value of respect is based on age and family relations, whereas in Javanese the value of respect is based on one's position and position in the hierarchy of the community. Differences in social values also exist in the understanding of marriage. In the ethnic Chinese marriage is intended to continue the family, clan and family customs, so that the selection of potential partners get a lot of consideration from the family. Whereas in Javanese marriage is intended to form a household and obtain marital status in society, so that the selection of prospective partners is based more on individual considerations.

### ***Participation in Structures***

To be able to interact in different ethnic communities, it requires openness, sociability, and can participate in various activities and can accept the responsibilities entrusted as part of the local community. Being open to leaders in the local community is a way to get closer to the environment. The structure or position of a person is crucial in the continuity of the process of social interaction. One of the indications that a good assimilation process has taken place is that people from ethnic minorities have found work in areas of activity dominated by majority groups, and vice versa [15].

In contrast to the New Order era of Indonesia, where all ethnic Chinese activities were severely restricted, even there had been discrimination against these ethnicities. The many rules that restrict ethnic Chinese in various lives, including politics, make Chinese ethnic unable to enter activities that are usually dominated by the majority group, such as being a civil servant or participating directly as a legislative candidate during the election period.

With the opening of the democratic tap during the reform, broad opportunities for ethnic Chinese to actively participate in the public sphere, including in practical politics. Actually there is no standard rule

that ethnic Chinese cannot work as Civil Servants (PNS), but because of a sense of comfort and in general ethnic Chinese are indoctrinated by their families to succeed materially, the consequence if you want to be successful don't be a civil servant, but become a rich businessman. In the Chinese ethnic, high self-esteem starts from the scope of the family as the heart of its culture. It is fully recognized that almost all ethnic Chinese in Indonesia who work outside of the family business, on average, they work in the banking sector or private companies which incidentally almost all workers are of the same ethnicity (Chinese) and are more economically profitable [2].

The involvement of the ethnic Chinese in politics is not a strange thing, considering that the national figure from this ethnic group during the reign of President Megawati Sukarnoputri already existed, Lie Kwian Gie. Likewise, ethnic Chinese political participation in Malang City has succeeded in positioning this Chinese ethnic as the number 1 person in Malang, namely Mr. H. Moh Anton (Chinese ethnic) as the Mayor of Malang elected in the 2014-2019 period. Its success has shown that ethnic Chinese are part of Indonesian society who have the same rights and obligations in the political field as other citizens.

One indication of the ongoing process of good assimilation was the discovery of people from ethnic minorities working in areas of activity dominated by the majority and vice versa. If possible leadership or power should not be based on ethnicity but based on ability [19].

### ***Inter-ethnic Javanese-Chinese marriage***

Every human being is blessed by God for love, affection both for himself and others. In the theory of needs expressed by Maslow there is a level / hierarchy of basic human needs, one of which is the need to be loved and love. This need will flourish as humans age. The feeling of being attracted by two different types of human beings, finally decided to establish love (dating). Actually the process of dating is theoretically important, it is intended to understand the character of each partner as well as the background of his family life. Relationship between

the sexes based on sincere love will usually last up to the level of marriage to pledge together for life, that if both of them are from the same ethnicity, it doesn't matter. Various considerations will arise from the families of the two partners if they are indeed of different ethnicity, differing in economic, social, cultural background [5].

Marriage is a sacred thing so that marriage between different ethnicities is not a problem as long as it is based on genuine love. Families that grow from the marriage are expected to produce positive assimilation between ethnic groups. It must be acknowledged that assimilation through marriage still faces many obstacles because there are still differences in values and a priori tendencies of family and community from both sides. Chinese ethnics view that their clans are high, if the men of Chinese ethnic are not a problem, but if the women are ethnic Chinese, the extended family of the women is worried that the daughter will be remarried. In this case there is an assumption of Chinese ethnicity that Javanese people who are Muslim than their male followers can get married more than once, even up to four wives. Culturally, if the men are Javanese while the women are Chinese, there is a myth that the family "cannot walk", because there are differences in the views of civilization [20]. In marriage, Chinese women often feel "more" from her husband, giving rise to an unharmonious relationship.

What Didik conveyed was not proven, in this study it was proven that the marriage mix between ethnic Javanese (male and Chinese ethnic (female) in Malang had occurred and this family had been married for 31 years. Mixed marriages (amalgamation) between two ethnicities Javanese and Chinese are indeed based on the deep sincere love of both, as conveyed by the couple Ms. SYu (Chinese) and Mr. Krj (Java). Ms. Syu stated that:

"We dated for quite a long time, if from the husband's side there were no problems at all, because the husband's family is democratic. Problems arise precisely from my family. Mama did not approve of our relationship, but we tried to keep in touch, while trying to convince my family. From the economic

side at that time my husband was very well established for the size of people who are dating. Because my husband at that time was a contractor who was very wallowing materially, but still my family refused. But with the passage of time and the physical preparation we both started building houses, filling our homes with elite furniture, in the end my family agreed and we got married 31 years ago. Now we have 2 daughters who are well established in their work.

The couple's married life is actually not free from obstacles / obstacles from his extended family, but because of the deep love of both of them have been able to overcome these obstacles, so that they are able to realize life together in the marriage ark that runs until now [9]. The phenomenon of marriage mix in Malang City cannot be used as a reference to generalize that the marriage mix of the two ethnic Javanese-Chinese will occur well, but at least it can show that mix marriage can be done and happens as long as both human beings are truly based on sincere love, by willing to accept the weaknesses and strengths of their partners. Basically the marriage mix between ethnic Javanese-Chinese is acceptable, but in reality it is difficult to take place, because there are still some differences, such as social background, culture, values, norms, beliefs, religion, personality, and difficulties to enter the relationships of their respective families of each ethnicity.

#### ***4.2. Understanding, Attitudes and Behavior of Javanese Ethnic Communities against Chinese Ethnics.***

##### ***Understanding***

A person's understanding of something is strongly influenced by prior knowledge and information. Understanding is the ability of someone to understand or understand something after something is known and remembered. In other words, understanding is understanding about something and being able to see it from various aspects. So it can be said that someone understands about something, if someone can give an explanation or give a more detailed description of something [16]. Better yet, if someone can set an example and synergize what he learns with the problems that are around him.

In connection with the understanding of the Javanese community of Chinese ethnic. It can be seen how the community's perspective on other ethnic groups and this will determine how the community behaves. Where the perspective will be passed down to her children from generation to generation, so that her children have a mindset and perspective that actually tends to be the same as their parents. If a negative perspective is transferred by parents to their children, then negative thoughts and views will also be adopted by their children.

The ethnic Chinese community has been seen by Javanese people as outsiders, but also places themselves as outsiders. Ethnic Chinese-owned enterprises are deemed never to entrust top management positions to professionals who are not ethnic Chinese. It is not surprising that the latent relationship between native Indonesian ethnic and Javanese ethnic is described as "Fire in the husk" that is ready to burn at once. The tension between ethnic groups not only takes place at the level of group awareness but also surfaces at the level of attitude / behavior. There are three types of individual / group / community attitudes when dealing with individuals / groups / communities of other ethnic origin, namely 1) antipathy, 2) half-open attitudes, and 3) open attitudes.

Antipathy attitude is an attitude of dislike of individuals / groups who come from other ethnicities or certain ethnic groups, which in turn will give birth to social behavior (such as: rejection) and try to distance themselves from everything related to these other ethnicities, both in social relations, arts, education, culture and other multidimensional interactions. Half-open attitude shows acceptance in a certain degree to the presence of individuals or groups of other ethnicities or certain ethnicities. People who have a half-open attitude still want to interact and relate to individuals or other ethnic groups or certain ethnic groups, for certain things. The manifestation of this attitude is cooperation in the fields of education, business, arts and economics.

While an open attitude is an attitude of full acceptance of the presence and everything related to individuals or groups of other ethnicities or certain

ethnicities. People who have an open attitude want to interact and relate in a variety of things, not limited to certain things. Forms of real behavior from this open attitude such as adopting children from different ethnic breeds, marrying a partner from another ethnicity, in this context mixing with the highest degree will occur.

The views and understanding of the Javanese people about Chinese ethnic are inseparable from the course of historical past where the seeds of conflict / rejection have started to be spread since the Dutch colonial era, applying the Wijkenstelsel policy, where ethnic Chinese are placed in a settlement and give a higher status, namely the second position after the European group, while the indigenous people are placed in the third position as inlanders. In this position the ethnic Chinese community benefited. In this condition, ethnic, cultural and social differences between the two communities (indigenous people and ethnic Chinese) become thicker.

Especially with the emergence of feelings of superiority among ethnic Chinese caused by special treatment, especially in the economic field such as giving the right of some ethnic Chinese to raise taxes on indigenous people with the blessing of the Dutch colonial government. It further strengthened the view of the Javanese community that the ethnic Chinese were fawning, cruel, inhumane, stingy, rude, desiring to be alone. The views of the Javanese ethnicity towards the ethnic Chinese tend to be negative, where they are perceived as a ruling class of the Indonesian economy and have little loyalty to the Indonesian state and tend to be affiliated to the land of their ancestors (mainland China).

Chinese ethnics in Indonesia in fostering their daily life apply a type of ethnocentrism, intriverism, and fanatic orientation of ancestors. On the basis of that application, a sustainable life with a harmonious condition of love as an exclusive society. The ethnocentrism, intriverism, and fanatical orientation of the ancestors fanatically gave birth to the mentality of the nation in the same fate as immigrants. The pattern of exclusivism life until now continues to be fostered and nurtured through social networks, social cohesion and religious cohesion

which eventually became a unifying means in order to preserve ancestral culture that acts as a symbol of Chinese society [3].

If there is a ethnic minority group that dominates the market and at the same time there is a democratic political system, it can be predicted that there will be an attack on the minority group [5]. If we look at Chua's statement and relate to the condition of Indonesia where the ethnic Chinese minority holds the market, it is certain that it will foster market jealousy and easily compensate for dissatisfaction which ultimately is the dissatisfaction of the majority community which eventually results in racial riots.

Chinese ethnic stereotypes are usually said to have a closed attitude, zakelijk, arrogant, selfish, superior and materialistic, but at one time showed a friendly attitude, generous, diligent, resilient, have high speculation, but easily squander material, like partying. Its nature appears alternately erratically as if it stands alone, so that people who do not know it will be difficult to grasp this Chinese character, and will easily be seen only the negative side. Even some people consider it a rational attitude as an exploitation of the surrounding (social) environment. Even though that trait emerges spontaneously from the unconscious nature which is culturally derived from a single cultural root that has a certain meaning that will be understood.

#### ***Attitude / Behavior***

A person's attitude and behavior is greatly influenced by understanding. Prejudice is an attitude of suspicion toward other ethnic groups. Usually prejudice is negative, like ethnic Chinese are said to have an economic life by justifying all kinds of ways. On the other hand, ethnic Chinese consider Javanese reluctant to work hard but want a large income. This prejudice occurs because there are different views in understanding a material and work. Chinese people tend to think of functionalism, so various ways are taken to achieve goals. The method of worshipping Confucius was considered by some to be an idol. On the other hand, the Javanese despise direct physical and material-oriented work, because as pribumi they are affected by prijaji mental attitudes. There are three kinds of prijajis, namely aristocratic families



who have power, government administrators who tend to be bureaucrats, landowners who rent out land or collect taxes [4].

Education plays an important role in the regeneration effort while providing leadership mandate for future generations. With education will be able to increase superior and qualified human resources to hold leadership one day. Through various fields of life and regardless of ethnicity, the movement for change in the context of increasing Indonesia's Human Resources (HR) in addressing the development of society towards a global society which is certainly full of competition. In the concept of "global" education seblight refer to environment school totals, including teacher attitudes, curriculum, teaching strategies and materials, including students as students, are also not restricted from certain ethnicities . To foster harmonious interaction, prejudices from both parties must be removed. Because certain prejudices result in someone from another ethnic group being treated and viewed in certain different ways, resulting in an unhealthy relationship [18].

In general, prejudice still seems to be found, as if prejudice still is attached to mind each ethnicity. To dispel prejudice, it is necessary to create a culture of looking at other ethnicities. Behavior carried out someone is not always right to be considered as an ethnic behavior. The habits of each culture that lead to an unhealthy relationship need to be abandoned, while the attitude of transparency needs to be cultivated. Ethnic Chinese in behavior usually have economic motives, while Javanese in behavior usually have social motives. This difference is because they have different backgrounds. These differences are equally emphasized on the issue of authority, where in Chinese culture authority speaks around the family with control over parents, whereas in Javanese the authority speaks in social life with control on power centers in the social hierarchy.

#### **4.3. Trust, Mutual Understanding and Shared Value between Javanese and Chinese.**

##### **Trust**

Social capital (social capital) is the most important element in national development, especially relating to national integration. The existence of social capital behind various differences in line with the increasingly complex society in community life it is still possible to build and feel something that is considered to be of mutual interest. This will encourage joint action both for matters that have a direct impact on improving living standards and joint actions to build various public infrastructure and facilities. Trust between the two ethnicities does not necessarily be realized, to gain mutual trust between the two processes is needed [16].

Understanding is not just understanding physical differences alone but an overall understanding of the nature and characteristics, even at the same time personality. Likewise with ethnicities in society, both ethnicities and more in close society, then each ethnic group will be able to understand the other characteristics. With this closeness, will build trust. With trust building, automatically wider relationships will be opened. With closeness will also be established relations between groups / families even wider community. The concept of social capital offers how important a relationship is [4]. By building a relationship with each other, and maintaining it so that continues to be established, each individual can work together to obtain the things achieved beforehand and minimize the great difficulties. Social capital determines how people can work together easily.

##### ***Shared Value between Javanese and Chinese Ethnic***

Togetherness is meant here is the togetherness of two different ethnic groups both physically, ideologically, race and religion, but together carry out the same activities in accordance with their abilities as part of the citizens of Malang City. Togetherness can be intertwined, of course, greatly influenced by trust factor. Togetherness of the two ethnic groups can be described through the activities of: a) Culture, b) Education, and c) Social Networks. To foster religious harmony in Malang, a Communication Forum for Interfaith Communities has been formed, where the declaration does not only

involve religious leaders, but also involves the police and regional leaders (Pemda) of Malang City. One of the characteristics of a multicultural society is the recognition and celebration of differences in equality both individual and in nature [21]. Multicultural society grows starting with a culture of awareness that human life in a society and culture is pluralistic. It is realized that the diversity that is a nature and the potential to understand each other.

Thus in implementing multicultural approaches, it assumes that each culture and society has its own way of life which must be understood from the context of the community and culture in question. Until now, of the many problems relating to and arising from the multicultural composition that compose the imagination of the Indonesian people, is the relation of Indonesian citizens from Chinese (Chinese) ethnic groups to indigenous ethnicities (Javanese). Based on the analysis relating to the attitude mix, it has been explained that prejudice is an attitude of suspicion towards other ethnicities. Usually prejudice is negative, for example ethnic Chinese are said to have an economic life by justifying all kinds of means. On the other hand, ethnic Chinese consider Javanese reluctant to work hard but want a large income.

Based on the analysis of the hybrid theory proposed by Bhaba that hybrid refers to the meeting of two or more cultures which then gives birth to a new culture, but the old culture is not abandoned. Hybridity begins when the boundaries that exist in a system or culture experience flexing, so that clarity and firmness about the things that can or cannot be done are blurred, which in turn results in a new space. A separate system which is 'Hybrid', which according to Bhabha is a metaphor for describing the joining of two types (forms) which give rise to certain characteristics of each form, while also eliminating certain characteristics possessed by both. In hybridity, usually the old identity doesn't just disappear, although the new cultural identity will strongly influence. It is here that what Bhaba refers to as ambiguity in identity leads one to be in an "in-between" position. This is what Bhaba later said that hybridity is a cultural tactic and strategy, where

hybrid cultural products always avoid all sorts of binary categorization, immigrants versus natives, capitalism versus socialism, where ultimately hybrid culture products will occupy what is called the third space in each binary category [7].

## **5. Conclusion**

This study revealed that the factors that support the ethnic Chinese-Javanese mix, namely tolerance, mutual respect for each culture, participation in structural, and mixed marriage between the two ethnicities. Before the reform era, Javanese ethnic understanding of the Chinese ethnic was negative as was the emergence of community stereotypes Javanese against ethnic Chinese. However, post-reformation with re-socialization led to the formation of a new understanding of ethnic Javanese-Chinese relations who accept each other, respect each other and give each other benefits, the closer social distance and the occurrence of egalitarian networking between the two parties in various fields of life, especially in the economic field.

The mutual trust and values between the two ethnic groups are inseparable from changes in values and policies regarding the increasingly tolerant relations of the nation's people, equal relations, mutual care and nationality. Internalization that occurred is a continuation of re-socialization (re-socialization) in which families, communities and governments try to replace the values of relationships and views among ethnicities that are exclusive, prejudice, ethnocentric, which often endanger the integrity of the plural Indonesian people. The success of the re-socialization was marked by the increasingly mixed relations between the two parties. This is because the success of re-socialization has diluted ethnocentrism. The mixing of ethnic Javanese-Chinese is also inseparable from the increasing mutual trust (trust) of both parties.

Assimilation trust is also inseparable from the biographical changes of the younger generation of both ethnic groups which are marked by the increasing level of their education so that their relationships become more rational, inheritance of cultural values that are increasingly lost, and others. The existence of the above phenomenon has a

positive impact on both parties and the future of the State, where the relations between the two ethnic groups will be able to strengthen and empower economic, social, cultural and political relations, which in turn strengthen national ties.

The limitation of this study is that the findings of this study do not explain the Indonesian government's policy on tolerance between ethnicities, which is very important to know the comparison of ethnic Chinese and Javanese adherence to state regulations and to the socio-cultural values formed in people's lives.

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