

Harmony in Difference: Inter-ethnic Harmony Model in a Pluralistic Community

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The aim of this study was to identify factors of inter-ethnic harmony, shapes of the assimilation, and social interaction patterns of Javanese and Chinese in Sudiroprajan, Surakarta. Eight subjects were recruited, consisting of four Chinese and four Javanese. *Verstehen* technique was used to analyse the data. The result shows that: 1) factors of inter-ethnic harmony were social-economic equal, empathy, and inter-dependence attitudes; 2) shapes of assimilation were structural, cultural, and receptional; and 3) social interaction patterns of Javanese and Chinese consist of two kinds, namely the inside interaction of the *kampung* was harmony, but the outside interaction of the *kampung* was potential to conflict.

Keywords: inter-ethnic harmony, Javanese, Chinese.

Penelitian ini bertujuan untuk mengidentifikasi faktor-faktor keharmonisan antaretnis, bentuk-bentuk asimilasi, dan pola-pola interaksi sosial antar etnis Jawa dan Tionghoa di Sudiroprajan, Surakarta. Subjek penelitian berjumlah delapan orang, terdiri atas empat orang etnis Tionghoa dan empat orang etnis Jawa. Analisis data menggunakan teknik *Verstehen*. Hasil penelitian menunjukkan: 1) Faktor-faktor kerukunan etnis Jawa dan Tionghoa antara lain: adanya persamaan status sosial ekonomi, empati, dan sikap saling-ketergantungan; 2) Bentuk-bentuk asimilasi meliputi asimilasi struktural, kultural, dan resepsional; dan 3) Pola-pola interaksi etnis Jawa dan Tionghoa terbagi menjadi dua yaitu interaksi di dalam kampung dan di luar kampung, interaksi di dalam kampung berjalan harmonis, sedangkan interaksi di luar kampung potensial konflik.

Kata kunci: kerukunan antaretnis, etnis Jawa, etnis Tionghoa.

During the last decade, intergroup and interethnic conflicts in Indonesia have not yet been dissipating. From time to time, violence-laden conflicts still erupted. These conflicts usually sprang from intergroup differences. Those differences gained greater significance when different ethnic groups were involved in the conflict. Although not every ethnic group has become perpetrators during violent conflicts, some specific ethnic groups were often involved (either voluntarily or involuntarily) in these conflicts. Even more disturbing is the fact that violent conflicts have been embedded in the history of particular ethnic groups (Sjahrir, 1997). One of the oldest and ever-recurring conflicts is the conflict between the “native” (Javanese) and non-native (Chinese/Tionghoa¹) people. “Chinese” and “Tionghoa have the same meaning, with “Tionghoa” being a local word.

In Indonesia, Tionghoa are minorities (make up only 2.1% of the entire national population). However, nation-

wide they controlled 75% of the private capital (Redding cited in Onghokham, 2008). Demographically, they inhabit various islands in Indonesia. In Java (including the island of Madura, East Java), the highest percentage of Tionghoa live in urban areas meanwhile the rest (21.6%) live in rural areas (Coppel, 1983). This finding showed that the majority of Tionghoa who lived in Java worked in the fields of trading and industry.

Although a minority, economic domination of Tionghoa in Indonesia often caused problems that could not be underestimated. Onghokham (2008) explained that among the top ten richest capitalists in Indonesia, seven or eight were Tionghoa (although it must be mentioned that there were also many poor Tionghoa in Indonesia). Among the list of 200 richest people in Indonesia, more than 50% are Tionghoa. Sjahrir (1997) added that the Tionghoa domination in economic sector has been increased in such a substantial amount that it began to create social problems in Indonesia. Inequality of productive assets controlling, which mostly were dominated by Tionghoa people, often caused strife between

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