

Chinese and Javanese Ethnic Interaction in Sentong Lama and Sentong Baru Lawang

Diah Ayu Wulan

wulandiahayu@ub.ac.id

Abstract. One of the ethnic Chinese cemeteries in East Java is Sentong Lama and Sentong Baru cemeteries in Lawang. This burial area is one area that is widely used by ethnic Chinese as a final resting place. One of the rituals that are always celebrated by ethnic Chinese every year is the Ceng Beng celebration where the activities carried out are visiting, cleaning, and praying for the spirits of family or ancestors. In Ceng Beng celebration, there is an interaction that occurs between the Chinese and the residents around the tomb area.

Keywords: Ceng Beng, interaction, Sentong Lama, Sentong Baru

1 Introduction

1.1 Background of the Study

The funeral ceremony is related to matters related to the tomb or bong pay. [1] explained that bong pay is a Chinese ethnic tomb designation with tombstones bearing the name of the deceased and the family name of the deceased. The term bong pay comes from the Hokkien term, bong (tomb) and pay (scribbled stone), so bong pay is a whole building consisting of a grave or place to bury the dead, and inscribed stone made of stone, marble, or granite.

The Chinese ethnic cemetery is located in Sentong Lama and Sentong Baru areas, Lawang. Located in the Turirejo area, Lawang, which is east of the Lawang market, this cemetery has been established since 1923, and later became Sentong Lama area. Lawang also includes mountainous areas with an altitude of 485-560 above sea level and has a slope of 15% with an average temperature of 22 degrees to 32 degrees Celsius. With the height of the area like this, it is very suitable if Lawang has a burial area for ethnic Chinese. This is because Chinese cemeteries are always located in high places in accordance with the belief that the higher the burial ground, the closer to heaven.

Chinese culture is part of Indonesian culture that continues to be preserved to this day. An example of a cultural form that is still carried out by ethnic Chinese in Indonesia is the implementation of Ceng Beng or Qing Ming and is usually held every April. Ceng Beng is a form of respect for ancestors by way of a tomb pilgrimage that is carried out by all families. Things that are done during the Ceng Beng celebration are cleaning the tomb, decorating the tomb, burning paper, praying to the ancestors for safety [2]. The Ceng Beng ritual is based on Confucian teachings in the form of filial piety and respect for parents and ancestors. Humans serve and provide for the needs of their parents and ancestors while they are alive or dead. The

form of devotion to parents who have died and ancestors is by praying, serving food on the altar during the commemoration of the parents or ancestors who died, cleaning the graves, and sending objects to the ancestors by burning them as provisions so that they do not live in poverty in the afterlife.

The tradition carried out by ethnic Chinese every year of course also involves residents around the cemetery, the majority of whom are Javanese. Ethnic Chinese who have a tendency to be "faster/faster" in carrying out this tradition eventually involve local residents in the implementation of Ceng Beng. This engagement activity has an impact on the surrounding population in the socio-cultural and economic fields. The involvement of local residents with ethnic Chinese who carry out the Ceng Beng tradition is a harmonious engagement, although there are elements of mutual benefit in it.

1.2 Research Problem

What are the forms of social, cultural, and economic changes that occurred in the interaction between the Chinese and the community around Sentong Lama and Sentong Baru cemetery, Lawang when the Ceng Beng tradition was implemented?

1.3 Research purposes

Analyzing the form of socio-cultural and economic changes that occurred in the interaction of the Chinese ethnic and the community around Sentong Lama and Sentong Baru cemeteries, Lawang during the Ceng Beng tradition.

1.4 Academic Benefits:

- (1) This research can provide insight and knowledge about Boeurendeou's Theory of Practice and Foucault's Power/Knowledge Discourse Theory in the interactions that occur between the Chinese and the residents around the cemetery, who are predominantly Javanese.
- (2) This research can provide insight into the socio-economic impact of culture that occurs when there is interaction between ethnic Chinese and residents around Chinese cemeteries.
- (3) This research can provide insight to Chinese culture observers in developing studies on Chinese culture in Indonesia.

1.5 Practical Benefits

- (1) This research is expected to be a source of information for the Department of Culture and Tourism in the establishment and development of cultural tourism in Malang Regency.
- (2) This research is expected to be a source of information for the Malang Regency Government in managing the Malang Regency (APBD).

2 Literature Review

In social life, each individual actualizes his role both as the individual himself and in society or in an organization. Within a community group or organization there is a social order that these individuals must carry out so that a system can run well. Individuals are also considered as part of a functional role in a social system. [3] explain that actors/individuals are seen not in terms of thoughts and actions, but as nothing more than status and roles. Parsons argues that systems control actors and actors are not those who create and maintain systems. For example in an organization, individuals who want to enter as members in an organization must undergo an exam from the organization. In the exam there is a pattern of socialization in accordance with the prevailing norms or values and the actor can incorporate these norms or values into himself.

Parsons' social system is summarized in the AGIL component (Adaptation, Goal-Attainment, Integration, Latency). There are four types of social institutions in maintaining the integrity of the social system in social life, namely adaptation (economic institutions), goal-attainment (political institutions), integration (legal institutions), and latency (culture, educational institutions). The four types of institutions can be ordered from the concrete to the most abstract.

[4] explain that adaptation is a system that must cope with dangerous external situations. The system must adapt to the environment and adapt the environment to its needs. Adaptation is a concept that if people want to survive, they must be able to adapt. Goal attainment (achievement of goals) a system must describe and achieve its main goals. Achieving goals is a system that must be able to determine a goal and these goals must be achieved in accordance with what was designed. Integration (integration) of a system must regulate the relationship between the parts that are its components. In addition, this system must also manage the relationship between the other three functions. Latency (latency) or pattern maintenance of a system complements, maintains, improves, both individual motivation and the cultural patterns that create and sustain motivation.

The relationship between the four components of AGIL and the points of social life is part of changing society. Society is a system that controls the system of action. Parsons created this AGIL for use at all levels in his theoretical system. In discussing the four systems of action, Parsons shows how to use the four components of AGIL. (1) Behavioral organization is a system of actions that carry out the function of adaptation by adapting and changing the external environment. There are six environmental systems that trigger humans to act, namely the existence of ultimate reality, social systems, cultural systems, personality systems, behavioral organisms, and organic physical environments.

Parsons principle states that human action is always directed at a goal, action occurs in conditions that have definite elements, other elements are used as tools to achieve goals. (2) The personality system performs the function of achieving goals by setting system goals and mobilizing existing resources to achieve them. The personality system is controlled by the cultural system and the social system. Personality becomes an independent system because this system is only concerned with the relationship of the individual himself and the uniqueness of his own experience. Personality is a motivational system in individuals who have a purpose for the need for disposition. These needs arise because the individual is in the social setting that surrounds him. (3) The social system copes with the function of integration by controlling the parts that are its components. The purpose of this social system is a system consisting of various

kinds of individuals who interact with other individuals in certain situations. (4) The cultural system performs the function of maintaining patterns by providing individuals, a set of norms and values that motivate individuals to act. The cultural system for Parsons is the main force in binding the system of action. This is because in culture there are norms and values that are believed by individuals to achieve the goals of the culture itself. These values and norms will be internalized by the individual into himself as a process in the personality system in order to shape the individual according to what is expected by the cultural system.

Society can be viewed as a network of groups that work in an organized manner working in an orderly way according to a set of rules and values that are shared by most of society. Society has a structure consisting of many institutions that have their own functions. The community must carry out a maintenance system and carry out roles according to functions and have good relations with other communities.

2.1 Practical Theory

The theory put forward by Pierre-Felix Bourdieu is a constructive structural theory or theory of social practice. [5] explains that important concepts in practical theory are habitus, arena/field/field, symbolic violence (symbolic violence), capital (capital), and strategy (strategy). Habitus is an internalization of diverse socio-cultural values and a feel for the game that gives birth to various movements that are adapted to the game being played. Habitus is the result of internalizing the structure of the social world or the inner social structure. Habitus is the result of learning through parenting and socializing in society. Habitus is closely related to the field, because the agent's practice or action is a habitus formed by the field, so that habitus is understood as a cultural action. Field is a field / arena / realm in the form of space as a place for social actors / agents to compete for material resources or symbolic power. Competition in the field aims to ensure the differences and social status of actors as a source of symbolic power.

Bourdieu's theoretical approach illustrates that what a person says and does is basically something other than what he wants. Individual actions are influenced by social structures. The structures in society are internalized by the actors so that they function effectively. Internalization takes place consciously or not through parenting, play, and education. Agents are individuals who are bound in the social structure but are also individuals who are free to act. The result of the dialectical relationship between structure and agent is seen in practice.

Habitus is related to capital because some habitus act as capital multipliers, especially symbolic capital. This capital includes economic capital, cultural capital, and symbolic capital used to maintain differences and domination. The justification of actors in social action is influenced by the capital they have. Capital can be exchanged between one capital and another and can be accumulated between one capital and another. The amount of capital is important in the field.

The concept of realm/field/arena/field is a social space or place where social actors or agents compete with each other. In the field, agents compete for various sources and symbolic power and aim to get more resources so that there are differences between agents. The more resources you have, the higher the structure you have. Field as a force that is autonomous and there is a struggle to achieve a position. The position is determined by the share of capital. In the field,

agents compete for various forms of material and symbolic resources and aim to ensure differences that ensure the social status of agents.

3 Research Method

This research is a qualitative research with an ethnographic approach where this research is a research that requires a long period to study the patterns of behavior, language, and actions in a whole cultural group. The characteristics of ethnographic research are that it requires the full involvement of the researcher, explores the culture of the community, and requires depth of data exposure. [6] explains that there are three ethnographic dimensions, namely: involvement and participation in the topics studied, attention to the social context of data collection, and sensitivity to how research subjects are represented in research texts. Based on this explanation, it can be said that ethnography studies society and learns from society. In this study, the data source is the ethnic Chinese who carry out funeral and Ceng Beng activities in the Sentong Lama and Sentong Baru areas, Lawang and the community around the cemetery.

4 Result and Discussion

Sentong Lama and Sentong Baru are burial complexes for the ethnic Chinese community located in Lawang, Malang Regency, East Java Province. A few days before the day of the Chinese funeral pilgrimage, namely Ceng Beng day or (qīng míng jié), Sentong Cemetery is visited by many ethnic Chinese families whose family members are buried in this cemetery. Sentong Lawang Cemetery Park is a field/field/arena/field where there is interaction between fellow ethnic Chinese families, between ethnic Chinese families and Javanese people who live around the graveyard, and between fellow Javanese people.

Based on the results of interviews, there are several interactions that occur between ethnic Chinese families, between ethnic Chinese families and the community around the cemetery complex who are from the Javanese ethnic group, and between ethnic Javanese people who live around the cemetery complex and who work as funeral complex officers. In the implementation of the Ceng Beng tradition in Sentong Lama and Sentong Baru, there are also Lawang conflicts which have been categorized into the following 2 parts.

Conflict among ethnic Chinese families who carry out the Ceng Beng tradition in Sentong Lama and Sentong Baru.

1. The ethnic Chinese families who practice the Ceng Beng tradition in Sentong come from different families: some still adhere to ancestral beliefs, some adhere to Taoism teachings, and some have converted to other religions. This difference in beliefs can lead to problems that occur on Ceng Beng's day.

2. Differences in the economic and cultural circumstances of each family can also lead to minor conflicts. The habits or habits possessed by each family are very different, ranging from differences in the order in which the Ceng Beng tradition is carried out, the amount of food and offerings brought during prayer by each family, the types of equipment used by each family, or even the number of members. families who can attend on the day of the implementation of the Ceng Beng tradition.

4.1 Interactions that occur between ethnic Chinese families and Javanese residents who live around the cemetery complex

The combination that occurred between local residents, especially those from the Javanese tribe, and ethnic Chinese families who carried out the Ceng Beng tradition were local residents willing to help carry out the Ceng Beng tradition, such as helping to clean the graves and helping families who would enter the burial area by securing the surrounding area. funeral on Ceng Beng day.

There are several benefits obtained by the Javanese tribal community from the implementation of the Ceng Beng tradition at the Sentong Tomb Park. An ethnic Chinese family who owns a burial plot can be said to be a well-to-do family, having economic adequacy. They are able to buy burial plots and are able to provide wages or payments to Javanese people who do work as funeral attendants and to people who are not funeral attendants but are able to help their families. Families can provide wages or payments in the form of money or provide food and fruit to the surrounding community. Of course this is an advantage for the Javanese people who are involved in the implementation of the Ceng Beng tradition. But not infrequently this can cause disputes among the surrounding community itself.

4.2 Application of the theory of AGIL TALCOTT PARSONS in the implementation of the Ceng Beng tradition in Sentong Lama and Sentong Baru.

The Ceng Beng tradition is one of the traditions that are still carried out by the Chinese ethnic community in Indonesia. The Ceng Beng tradition is a typical tradition of the Chinese community where Chinese families will visit the graves of deceased family members, clean the graves, perform prayers and make offerings for the ancestors and family members who have died. This tradition is usually held every year on the 24th day of the second month of the Chinese New Year or falls around the early days of April. In the preparation and implementation of this tradition, Chinese families do not only rely on each other's help from their fellow family members, but also on the help of funeral officials, the people living around the cemetery complex, as well as the cooperation of the local authorities.

According to Talcott Parsons, life should be viewed as a social system. Thus, life is part of the totality of parts of the elements that are interrelated, interdependent, and exist in a single unit. Parsons also argues that the social system is a system in which there are at least several actors or individuals with aspects of their respective mental and physical environments and leading to prosperity. The relationship between community members has a balanced interaction in meeting social needs. In addition, each individual maintains a reciprocal orientation that is in accordance with the norms and values of society that are the expectations of each individual's role. Anyone involved in social relations can develop strategies to maintain peace and prevent conflict from escaping in their community.

There are different ways in which different cultural processes inherited by different people complement each other. For example, the activities that are routinely carried out by Chinese families in the Ceng Beng tradition have demonstrated the value of religious teachings that emerged from themselves. Even though there are family members who do not follow their ancestral religion, they are also always consistent with their beliefs and continue to choose by sticking to whatever religion they believe in while still carrying out the Ceng Beng tradition. Below is an analysis using the theory of Talcott Parsons which uses the structural functionalist

theory of AGIL in the implementation of the Ceng Beng Sentong Lama and Sentong Baru traditions.

4.3 Adaptation

There are several adaptation processes that occur in the implementation of the Ceng Beng Sentong Baru and Sentong Lama traditions, namely:

1. Communities around the tomb garden who come from the Javanese tribe can adapt to the implementation of the Ceng Beng tradition. The Ceng Beng tradition is a typical tradition of the Chinese community where Chinese families will visit the graves of family members who have died, clean the graves, perform prayers and make offerings to their ancestors and relatives. family members who have died. This tradition is usually held every year on the 24th day of the second month of the Chinese New Year or falls around the early days of April. To carry out this tradition, Chinese families in Malang and surrounding areas whose family members are buried in Sentong Lawang Cemetery Park visit this graveyard to carry out the Ceng Beng tradition. The implementation of the Ceng Beng tradition also involves the community around the cemetery, the majority of whom are Javanese. There are various kinds of involvement from the Javanese tribal community who live around the graveyard as a form of adaptation to the implementation of the Ceng Beng tradition, namely:

a) the Javanese people who live around the tomb gardens and some of the cemetery caretakers, especially the funeral custodians gain knowledge and become familiar with the dates of the implementation of ethnic Chinese family traditions, especially the date of the implementation of the Ceng Beng tradition both in the Chinese New Year calendar and in the Gregorian calendar,

b) On the day of the Ceng Beng implementation, the community around the graveyard helps to secure the environment around the cemetery so that it is conducive for families who come for pilgrimages so that they can park their vehicles comfortably and carry out traditions without interruption.

c) A few days before the Ceng Beng ceremony, the Javanese funeral attendants helped the family clean the cemetery and on the day of the ceremony, they helped prepare the family's place of worship, arranging the offerings that the family would use in prayer, and around the graveyard, many local people came to pray. selling flowers, traditional snacks, and fruits for the families to use in the implementation of Ceng Beng.

Families of Chinese descent who carry out the Ceng Beng tradition adapt to the community environment around the cemetery, most of which come from Javanese ethnicity. In the implementation of the Ceng Beng tradition, not only the Javanese ethnic community adapted to the traditions and culture of the Chinese ethnic families who came, but the Chinese ethnic families also adapted to the environment around the cemetery inhabited by the Javanese ethnic community.

4.4 Goal Attainment

A system must describe and achieve its main objectives. Achieving goals is a system that must be able to determine a goal and these goals must be achieved in accordance with what was designed. From the point of view of the ethnic Chinese community, the implementation of the Ceng Beng tradition has at least two points of view regarding the objectives to be achieved from the implementation of this tradition.

a. The majority of families still carry out the Ceng Beng tradition to honor the ancestors and family members who have died, pray for their eternal happiness, and ask them to always watch over and accompany the surviving family to stay healthy and avoid calamity. In addition, the implementation of Ceng Beng is carried out so that later the descendants of the family can also get to know their ancestors and family members who have died and can continue the tradition.

b. There are some family members who think that the implementation of the Ceng Beng tradition is only a form of obligation that only needs to be done without interpreting the meaning behind this tradition. Given that many family members have lived apart and scattered in various cities, it will be very difficult for families to gather to carry out Ceng Beng, moreover this tradition must be carried out once every year.

Even though there are different points of view, the implementation of the Ceng Beng tradition still has the same initial goal, namely to pay homage to the ancestors and family members who have died. The ways in which ethnic Chinese families continue to preserve the Ceng Beng tradition are:

1. continue to hold the Ceng Beng tradition every year, while still inviting as many family members as possible to attend the implementation of the Ceng Beng tradition and involving family members to be actively involved in the preparation for the implementation of the Ceng Beng tradition.

2. invite children, grandchildren, and great-grandchildren (if any) from as early as possible to participate in the implementation of the Ceng Beng tradition and introduce the processes that must be followed during the implementation of Ceng Beng, indicate what tools or offerings must be prepared for the ancestors, teach how to pray and give offerings to ancestors, and so on.

4.5 Integration

In the implementation of the Ceng Beng tradition, the tomb garden administrator is a component that must regulate the relationship between the parts, namely the cemetery gardener and the ethnic Chinese family who come to pray, into a system. As a component, members of the community who live around the cemetery complex must also manage good relations so that relationships are established with other components. For example, approaching the Ceng Beng day, the Chinese family reported to the funeral director that they would come to the cemetery on Ceng Beng day and ask for help in cleaning the graves of their family members. On the day of the implementation of the Ceng Beng tradition, the tomb garden administrator held security around the tomb garden so that families who wanted to carry out the tradition could carry out the tradition comfortably and not get disturbed from outsiders. The community around the graveyard also helps implement the Ceng Beng tradition at Sentong Cemetery Park by securing vehicle parking spaces, assisting in the preparation of the Ceng Beng tradition, from cleaning tombs to arranging offerings and prayer equipment.

4.6 Pattern Maintenance (Latency)

The Ceng Beng tradition is a tradition that must be carried out every year and involves many family members. Families must continue to maintain this tradition in order to continue. In the implementation of Ceng Beng, there are several patterns that are carried out as an effort to preserve and maintain tradition.

c. The implementation of the Ceng Beng tradition which is held once every year in the second month of the 24th of the Chinese Lunar calendar (or falls on the earliest dates in April of the Gregorian calendar) shows a constant pattern in the implementation of the Ceng Beng tradition.

d. Ethnic Chinese families include their children and grandchildren in the implementation of the Ceng Beng tradition. Whether by introducing the processes that must be followed during the implementation of Ceng Beng, showing what tools or offerings must be prepared for the ancestors, teaching how to pray and giving offerings to the ancestors, etc., all of these ways can be done so that they can witness firsthand the implementation of the tradition in their families and they are expected to pass this tradition on to the next generations.

5 Conclusion

Sentong Lawang's tomb is a realm/field/arena/field where there is interaction between fellow ethnic Chinese families, between ethnic Chinese families and Javanese people who live around the graveyard, and between fellow Javanese people who live around their own tomb gardens. Conflicts among ethnic Chinese families who carry out the Ceng Beng tradition at the Sentong Lama and Sentong Baru Cemetery Parks are due to differences in religion and belief, differences in economic conditions and cultural backgrounds, internal conflicts within extended families. The interaction that occurs between ethnic Chinese families and Javanese residents who live around the cemetery complex is the willingness of local residents to celebrate Ceng Beng and in funeral arrangements, which in this activity uses AGIL theory in its implementation.

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