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## CHINESE COMMUNITIES IN THE NEW ORDER GOVERNMENT IN INDONESIA

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### ABSTRACT

The New Order government under President Soeharto's government issued Presidential Instruction No. 14 of 1967 which contained the prohibition of all religious activities, beliefs and customs of China carried out in Indonesia that were previously permitted during the colonial and old order periods. The purpose of this study is to analyze the life of Chinese (Chinese) people in Indonesia during the Old Order government and analyze the government's treatment of Chinese (Chinese) people in the old order. This study uses a historical method approach with a limited history across the 1930s period, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: data collection in the form of literature studies that are relevant to the subject matter discussed, source criticism to find out the relevant elements through the incorporation of information obtained through the source, and compilation ie writing historical facts. The behavior of Chinese (Chinese) ethnic communities in Indonesia during colonial, old order, and new times was influenced by political and economic perceptions. Chinese society received many sanctions from the Old Order government because of communist ideology which was a threat to the government at that time. The existence of ethnocentric during the old order so that Chinese people (Chinese) cannot be received well.

**Keywords:** Chinese, Old Order, Culture, Policy.

### INTRODUCTION

Since centuries ago, ethnic Chinese have been in Indonesia with quite large numbers. The calculation of the number of ethnic Chinese was estimated based on the 1930 census. At that time, the number of ethnic Chinese was only 1.2 million, approximately 2.03% of Indonesia's population. In another opinion, the number of ethnic Chinese is between 2.5% and 3% or even greater, which is around 4-5%.

Ethnic Chinese behavior in Indonesia is influenced by their perceptions of the political, security and social conditions and conditions of society. As stated by Robbins (1991), that the perception of individuals or groups of people is a process in which individuals or groups organize and translate their sensory impressions to give a sign to their environment. Regardless of whether someone is nationalist or not, this is related to one of the basic needs of human life, which concerns the safety and security of ethnic Chinese in Indonesia. Besides, perceptions about ethnic Chinese in Indonesia also depend on the stereotypes circulating among indigenous people about ethnic Chinese in Indonesia.

The formation of perceptions about ethnic Chinese in Indonesia is related to their characteristics, especially in responding to the environmental situation they face, with certain motivation, especially to obtain security and welfare of life, even stability. This is certainly influenced by the background of experience, which is the basis for moving forward to achieve their hopes of life in the present and the future. Therefore, it is necessary to know the historical background of Chinese ethnicity, as knowledge to understand the economic and cultural behavior of ethnic Chinese. The historical trajectory, in this paper, will be limited in several parts, namely the period 1930s, the period 1941 to 1958, the period 1959 to 1966

Indonesian state policy towards the ethnic Chinese minority, concerning the issue of ethnic Chinese from time to time, especially the Old Order with assimilationist policy projects and the post-Soekarno regime. This policy was marked by the abolition of Chinese cultural pillars (including the closure of Chinese schools, the dissolution of Chinese ethnic organizations and the suppression of Chinese mass media) as well as symbols and customs of Chinese ethnicity. In such circumstances, several Chinese people have been mixed and do not feel as Chinese anymore. Leo emphasized that the ethnic Chinese group did not disappear and the numbers are still very large in Indonesia. With the change in government policy to be more accommodating, the revival of ethnic Chinese identity is not impossible.

In 1948 during the reign of President Sukarno after independence, Indonesia experienced a precarious situation regarding the existence and naming of "China" and "Chinese". The outbreak of the Indonesian Communist Party (ICP) rebellion in Madiun was allegedly supported by the Chinese Communist Party, some Chinese-Indonesians supported it, albeit in small numbers. Because of the political clash between nationalists and communists, the result was that in general the Chinese-Indonesians were made scapegoats and were associated with communist activities. All of that continued until the fall of President Sukarno's government, replaced by the New Order regime. The ban on the name of China as a country in 1948 given the increasingly complex political developments, came the unofficial ban on the use of the Chinese term because this term was used by the Indonesian Communist Party (Satriani, 2006).

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno.

In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia, changing the Chinese-Chinese word designation to Chinese and changing the designation the country of the People's Republic of China became the People's Republic of China, and Taiwan which by the name of the Republic of China. That year also issued the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 which was loaded with political content to justify changing the Chinese / Chinese term to "China".

The Government of the People's Republic of China is one of the parties who expressed their objection to the use of the term Chinese in Indonesian to refer to that country. They objected to the Presidential Instruction No. 14 of 1967 issued by the Suharto government which was considered to restore terms that contained negative connotations, and not vice versa as used as an excuse in Circular Letter Number 06 of 1967.

In 1978 the Minister of Trade and Cooperatives Decree No. 286 of 1978 was issued. The Indonesian government through Bakin oversaw Chinese-Indonesian movements through a body called the China Problem Coordination Agency (COCA) with the reason to oversee the problem of communism.

Reinstatement of terms and objections to the use of the Chinese term During the administration of President Abdurrahman Wahid Presidential Instruction Number 14 of 1967 was revoked by Presidential Decree Number 6 of 2000 (Kompas, 27 February 2000, President revoked the term "China"). However, the Cabinet Presidium Decree Number 127 of 1966 and the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 were not revoked, until 2004 some ethnic Chinese parties assumed that the Chinese / Chinese term that should have been used still fights for the revocation of this circular letter.

Chinese nationalism, including crossbreed, grew apart from and desired the Indonesian government 'Old Order regime' with its assimilation policy. On the one hand, the tendency to maintain its ethnic identity is found in some ethnic Chinese; while on the other hand, they have felt to be part of Indonesian society

The Chinese are categorized as foreigners or *Vreemde Oosterlingen* (Foreign Oriental) who is considered not part of the Indonesian nation. Indonesian nationalities are defined as 'belonging' to the indigenous people, that is, groups having their territory. The position of the Chinese as 'foreigners' emphasizes the importance of applying the concept of ethnicity (or ethnic identity) in Indonesian society. Furthermore, the concept of native as a host has taken root in Indonesian earth. The Chinese are considered non-indigenous and newcomers who cannot be accepted as Indonesian ethnicity before they assimilate themselves. According to Suparlan, natives also have stereotypes about

ethnic Chinese. They have a perception that the ethnic Chinese are an ethnic group that occupies the economic ladder higher and separate from the natives. The implication, the concept of a plural society that emphasizes the importance of ethnicity, will always position the Chinese as foreigners, even though the Chinese are Indonesian citizens. Indirectly, he said that ethnic Chinese who were non-priests had to blend into natives if they wanted to be accepted as Indonesian.

Another factor linking Chinese descent with political problems in Indonesia is that laws created by the Indonesian government to regulate the identity and culture of Chinese descent always relate to government politics. One example is the decision to ban the holding of Chinese customs in Indonesia. Although the attitude of the government has changed little by little in the application of this law, over the long period the law was used to eliminate the cultural differences between the natives and the Chinese. And this has led to the loss of the original Chinese identity in Indonesia without the discussion of the aforementioned laws.

The things you want to know are as follows; whether most Chinese people already feel like a nation with Indigenous people, and whether they still have a strong relationship with Chinese culture, and finally whether there is a result of the above-mentioned policies and laws.

Chinese descendants throughout Indonesia generally do not belong to the same group, they have different habits and lives. However, most of them agreed that there should be assimilation between the Chinese community and the Indigenous people. But the meaning of 'mingling' or 'mixing' for them is very different from what was used by the government in the past.

The terms Chinese and Chinese are derived from words from Cantonese, which is one of the Chinese languages, and the meaning is Chinese and Chinese (<http://www.id.wikipedia.org/Tionghoa.htm>, accessed 21 April 2009). This term was always used by the Chinese community before 1965 (Suryadinata, 1978). However, in that year, in Bandung a meeting between the important Generals of the Indonesian Armed Forces (Armed Forces of the Republic of Indonesia) decided to use the term 'China' when describing Chinese-descendant communities in Indonesia, thereby reducing or eliminating feelings of 'inferior' and 'superior' (Suryadinata 1978). Because of this reason that underlies the use of the term 'Chinese', people of Chinese descent feel this term is an insult and as a result when talking about their society they use the term Chinese and feel insulted when the term Chinese or Chinese is used.

Since then there have been many interpretations of the use of the Chinese term and the use of the Chinese term. For example in the book titled "Pri - Non-Pri; Look for a New Format of Assimilation" published in 1999, in a chapter written by ArifBudiman. He believes that the Chinese term should be accepted by the Chinese community now. This is because this term is often used by non-Chinese people and its purpose when used is not to insult people of Chinese descent (MochSa'dun, 1999).

Complete assimilation cannot be achieved where there is the identification of someone different or separate from the surrounding community. This is because this action always results in an examination of identity and background, which can lead to more experience with the culture. As said above, the environment is an important factor in the creation of identity, including Chinese cultural identity. As a result, it causes someone to feel different or separate so they check their background.

From the above interpretation, policies and laws that use a prohibition system to achieve its goals, assimilation or whatever, can only achieve success at a certain level. However, part of it can be understood from answers from questionnaires such as '... Natives are lazy, and don't save money ...'; '... the Chinese show off their wealth ...'; '... Natives who are arrogant because this is their homeland ...' and nicknames that are still used like 'CinoEdan', inter-ethnic problems still arise, if it is called China or whatever. The prejudice that is between and held by both parties is a common social problem caused by the social reality that is in Indonesia today. For example, the economic imbalance of all Indonesian people, not only between the Chinese and the Indigenous people, KKN (corruption, collusion, and nepotism), which are generally still within the bureaucracy and other institutions of government, and other general social problems, which in the case of the Chinese community exacerbated by the historical factors listed above. As a result, I agree with Leo Suryadinata that the 'Chinese problem' is an issue that is related to more complex problems such as economic, political, and foreign matters (Suryadinata, 2002).

Another example that proves that Chinese culture in Indonesia is 'Indonesianized' is Kong Hu Chu's religion. With Tradition in China, Kong Hu Chu or Confucianism as it is called in that country is a list of principles held by Chinese adherents as the best way to reflect their lives. The religion, even if it can be called a religion in this form, has never been organized, that is, there is no priest system, the central book, the One God Almighty or important figures such as fate in Islam, apart from Confucious itself. However, in Indonesia Kong Hu Chu's religion has all aspects of organized religion as above (Suryadinata, 2002). As a result of the above discussion, several reasons explain that there is acceptance of Chinese culture in Indonesia as one of the Indonesian cultures. Furthermore, this action could help non-Chinese people accept this society as part of the Indonesian nation, which is expected to improve the bad relations between Chinese and non-Chinese and overcome the 'Chinese problem'.

The Chinese community in Indonesia still has a rather strong Chinese identity, despite the laws that try to erase this cultural identity. This is due to the existence of the New Order law, on the one hand, encouraging complete assimilation with a ban on the administration of Chinese customs, but on the other hand, implementing laws that directly identify the Chinese community separately.

## RESEARCH METHODS

This research uses the historical method approach that is by writing historical facts into a harmonious and interesting story that is described either directly or indirectly from historical sources that are considered authentic according to careful testing with the laws of historical methods. The trajectory of history, in writing this history will be limited in several parts, namely the period of the 1930s, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: collecting data in the form of literature studies that are relevant to the subject matter discussed, critique the source to find out the relevant elements through combining information obtained through the source, and compilation, namely writing historical facts.

### 1. CHINESE COMMUNITIES IN COLONIAL PERIOD

Based on Volkstelling ( census ) in the Dutch East Indies period, the Chinese-Indonesian population reached 1,233,000 (2.03%) of the Indonesian population in 1930 (Koentjaraningrat, 2004). There is no official data on the number of Chinese populations in Indonesia issued by the government since Indonesia's independence. However, American anthropologist, GW Skinner, in his research has estimated that the population of Chinese people in Indonesia reached 2,505,000 (2.5%) in 1961

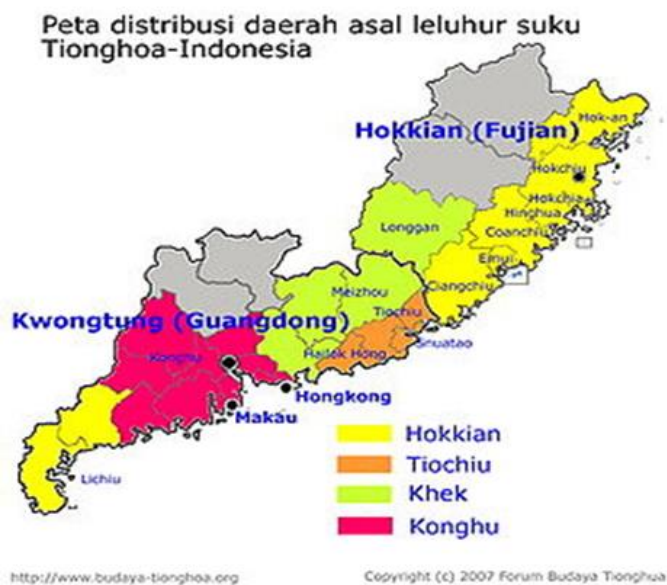


Figure. Map of the distribution of the area of origin ancestral ethnic Chinese -Indonesian

Hectic interaction of trade in the area of coastal southeast Chinese led to many people who also feel need to go out cruising for trade. Interest primary when it was Southeast Asia. Because shipping is very dependent on the wind season, so every year the merchants will settle in regions of Southeast Asia who visited them. And so on there were traders who decided to settle down and marry local women, some traders returned to China to continue trading.

Chinese people in Indonesia, generally come from southeast China. They include tribes: Hakka, Hainan, Hokkien, Cantonese, Hokchia, and Tiochiu. The area of origin concentrated on the southeast coast is understandable, because from the Tang Dynasty era port cities on the southeast coast of China had indeed become a bustling trading port. Quanzhou was once recorded as the largest and busiest port city in the world at that time.

Most major of the Chinese in Indonesia settled on the island of Java. Area- the area other where they also settled in the number of large apart in the area of urban are North Sumatra, Bangka-Belitung, South Sumatra, Lampung, Lombok, West Kalimantan, Banjarmasin and some places in South Sulawesi and North Sulawesi.

Hakka - Aceh, North Sumatra, Batam, South Sumatra, Bangka-Belitung, Lampung, Java, West Kalimantan,



Banjarmasin, South Sulawesi, Manado, Ambon and Jayapura. Hainan - Riau (Pekanbaru and Batam), and Manado. Hokkien - North Sumatra, Pekanbaru, Padang, Jambi, South Sumatra, Bengkulu, Java, Bali (especially in Denpasar and Singaraja), Banjarmasin, Kutai, Sumbawa, Manggarai, Kupang, Makassar, Kendari, Central Sulawesi, Manado and Ambon. Kantonis - Jakarta, Makassar and Manado. Hokchia - Java (especially in Bandung, Cirebon, Banjarmasin and Surabaya). Tiochiu - North Sumatra, Riau, Riau Islands, South Sumatra and West Kalimantan (especially in Pontianak and Ketapang).

The Chinese community has become one with the local population and has been mixed through marriage so that the color of their skin is sometimes browner than other Chinese. The term for them is called Benteng Chinese. The art that is still there is called Cokek, a dance of the opposite sex together with a blend of Chinese, Javanese, Sundanese, and Malay mixed music.

The Chinese community has a population number of ethnic Chinese communities in Indonesia is the third-largest after the Javanese and Sundanese communities. The Chinese community is only number 15 of the 101 ethnic groups listed there. The number was said to be only 1,738,936 people or 0.86% of the total population of Indonesia as many as 201,092,238 people (Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape, Institute of Southeast Asian Studies). Leo Suryadinata denied the validity of that number with various arguments. He estimates that the number of ethnic Chinese in Indonesia is 1.45% -2.04% or around 3-4 million people, which means that Chinese citizens can move up to rank 10th among the other ethnic groups in Indonesia.

Apart from the pros and cons of the number of ethnic Chinese, at least the number of ethnic Chinese is significant enough to be counted as part of the local community. It was stated that 26.45% of the total population of ethnic Chinese in Indonesia, living in Jakarta, was 460,002 people (5.53% of the total population of Jakarta). Likewise in West Kalimantan, there were 20.30% of all Indonesian Chinese citizens (9.46% of the entire population of West Kalimantan, the third-largest after the Sambas ethnic group, and others). In Bangka-Belitung, ethnic Chinese are 11.54% of the entire population of the archipelago, number 2 after ethnic Malays. With a significant number and position, it is not surprising that after the change in Indonesia's political map in 1998, there were Chinese citizens who were interested in entering politics to represent their communities.

The Chinese who have been coming to Indonesia for centuries and continue to come to various places in Indonesia now occupy a position as a guest in the principle of "where the earth is grounded and the sky is upheld" emphasized by the community and local ethnic communities. Therefore, in the past, almost no conflict between the local ethnic communities and the Chinese. The marital relations between Chinese and local indigenous women have made it possible to change the status of 'guest' to become a relative of members of the local ethnic community. This change in status has made it possible to change the status of a 'guest' into a person who, within certain limits, has allowed their descendants to also have rights to the land of the local relatives.

The Chinese in Indonesia enjoyed relatively calm periods until 1960 until the Indonesian government decided to differentiate between Indonesian citizens and foreign nationals, and between those who wanted to remain in Indonesia and those who wanted to return to the country's ancestral PRC. Socially it is not clear that there is discrimination against China as a group, although individually it can happen.

## **2. CHINESE COMMUNITIES IN THE OLD ODRDE PERIOD**

In 1946 the PM Sjahrir's government appointed a Chinese-Chinese minister, Tan Po Goan. During PM Amir Sjarifudin, SiauwGiokTjhan became minister of minority affairs. The two ministers had difficulty in convincing most of the Chinese-Chinese to continue to support the Republic of Indonesia. In general, as a result of racist explosions that claimed lives, so this group tends to support China or the Netherlands. It was only in 1949-1950 that fears of safety began to diminish and many Chinese-Chinese figures were involved in politics.

The high frequency of cabinet changes in the period 1950-1959 gave rise to a class of political elites who sought to raise funds for party survival. Some of them also enriched themselves so that there was a desire to take over the strength of the domestic economy from Chinese-Chinese hands. Political priority was not based on the need to liquidate the colonial economy but also took over Chinese-Chinese businesses that were built for decades.

Then came discriminatory regulations such as PP-10 of 1959 which forbade Chinese-Chinese from trading and living in rural areas. At that time an exodus of more than 200,000 people came from Indonesia to China in the 1960s. During the 1965s? When guided democracy in 1959-1965 many racist regulations was abolished. The position of the Chinese-Chinese group became politically better because of Sukarno's close relationship with the PRC Government. But the "honeymoon" period was broken by the existence of the 30-S / ICP movement. Then Suharto likened Chinese-Chinese to Chinese people. An insulting Chinese terminology was formalized in 1966 to create an inferiority complex in the Chinese-Chinese group.

## **3. CHINESE COMMUNITIES IN THE OLD ODRDE PERIOD**

During the New Order era, the seeds of racism were indeed bred so that the spearhead of popular anger was always directed at the Chinese-Chinese. Relationships between Chinese Indonesians and other Indonesians (or those called 'natives') since Indonesian independence were always controversial because in one their side can live side by side peacefully (even to mate), can work together and become a unified community that supports each other, but on the other side also dislike each other (as seen from each other's stereotypes), conflicting one another (both latent conflicts in economic competition and social jealousy, and open conflicts that are always preceded by minor incidents), and are often divided into two dichotomous communities with the terms 'indigenous' and 'non-native'. There is a relationship of hate and love here which is always expressed in turn from time to time.

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno. In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia.

## CONCLUSION

In the initial stages, Suharto drew a very firm line. Old Order or New Order. Political exclusion - in Eastern Europe often called lustration - was carried out against people associated with the Indonesian Communist Party. Criminal sanctions are carried out by holding an Extraordinary Military Tribunal to try those who are constructed by Soeharto as rebels. A trial was held and some of those involved were "banished" to Buru Island.

Non-criminal sanctions are imposed by political exclusion through making administrative rules. Specific research instruments were applied to select the old forces participating in the New Order car. Identity Card marked as EP (ex-political prisoner).

Residents of Chinese descent are also prohibited from expressing. Since 1966, descendants have been regarded as foreign nationals in Indonesia and their position has been subordinate to native citizens, who also indirectly abolished their human rights. The art of open lion dance, Chinese New Year celebrations, and the use of Mandarin language is banned, although later this was fought by the Indonesian Chinese community especially from the traditional Chinese medicine community because the prohibition would have an impact on their prescription drugs that could only be written in Mandarin. They went up to the Supreme Court and finally, the Indonesian Attorney General at that time permitted with a note that Indonesian Chinese promised not to gather power to rebel and overthrow the Indonesian government.

The only Chinese-language newspaper that is permitted to be published in Indonesian Daily, part of which is written in Indonesian. This daily newspaper is managed and overseen by the Indonesian military, in this case, ABRI, although some Chinese Indonesians work there as well. Traditional Chinese religion is prohibited. As a result, Confucianism lost government recognition.

The Old Order government argued that the Chinese population at that time reached approximately 5 million of the entire Indonesian people was feared to spread the influence of communism in the country. The reality says that most of them work as traders, which is certainly contrary to what is taught by communism, which is strictly forbidding trade is done. Chinese people are kept away from practical political life. Some chose to avoid politics because they were worried about their safety

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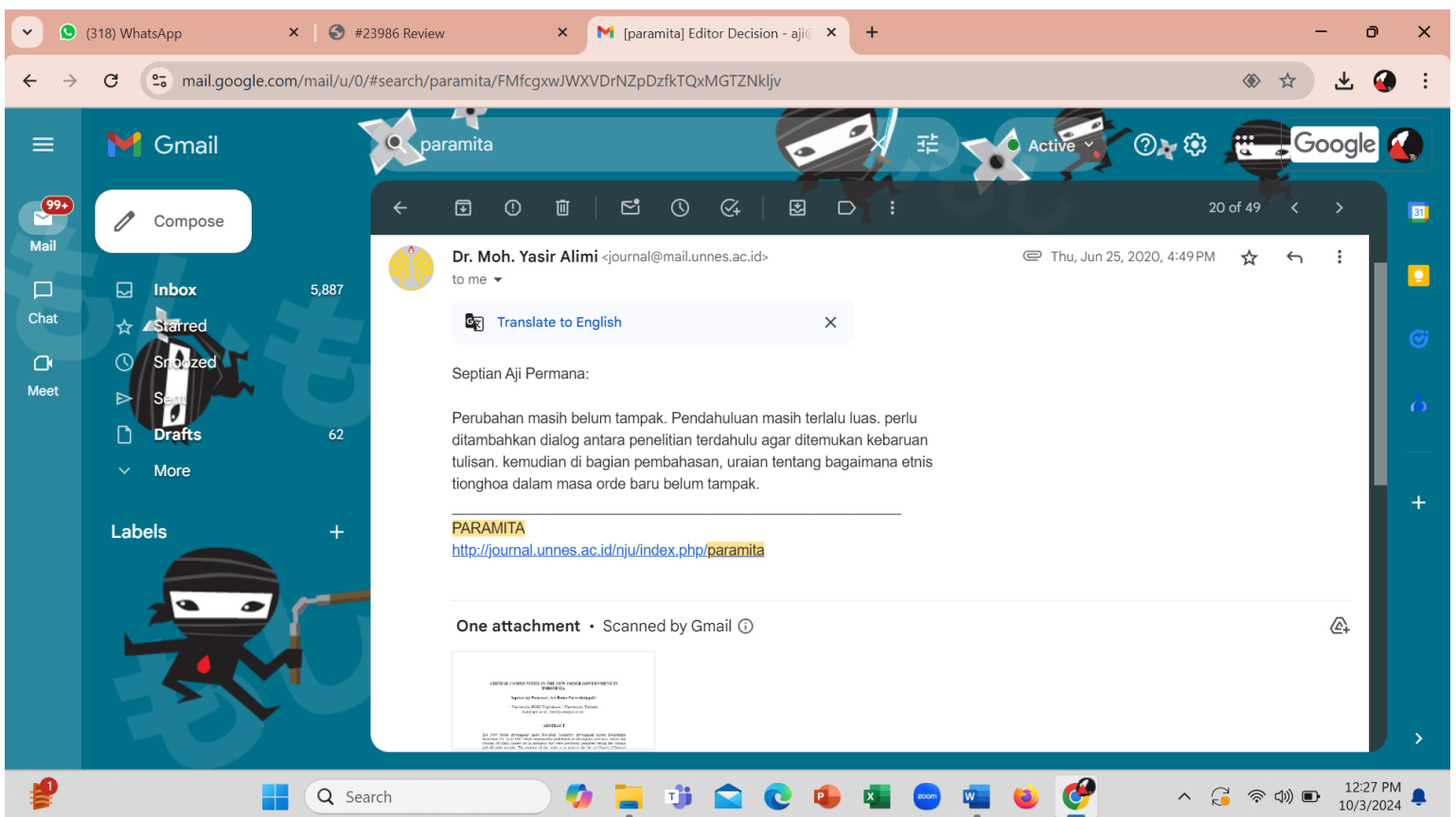
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## CHINESE COMMUNITIES IN THE NEW ORDER GOVERNMENT IN INDONESIA

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### ABSTRACT

The New Order government under President Soeharto's government issued Presidential Instruction No. 14 of 1967 which contained the prohibition of all religious activities, beliefs and customs of China carried out in Indonesia that were previously permitted during the colonial and old order periods. The purpose of this study is to analyze the life of Chinese (Chinese) people in Indonesia during the Old Order government and analyze the government's treatment of Chinese (Chinese) people in the old order. This study uses a historical method approach with a limited history across the 1930s period, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: data collection in the form of literature studies that are relevant to the subject matter discussed, source criticism to find out the relevant elements through the incorporation of information obtained through the source, and compilation ie writing historical facts. The behavior of Chinese (Chinese) ethnic communities in Indonesia during colonial, old order, and new times was influenced by political and economic perceptions. Chinese society received many sanctions from the Old Order government because of communist ideology which was a threat to the government at that time. The existence of ethnocentric during the old order so that Chinese people (Chinese) cannot be received well.

**Keywords:** Chinese, Old Order, Culture, Policy.

### INTRODUCTION

Since centuries ago, ethnic Chinese have been in Indonesia with quite large numbers. The calculation of the number of ethnic Chinese was estimated based on the 1930 census. At that time, the number of ethnic Chinese was only 1.2 million, approximately 2.03% of Indonesia's population. In another opinion, the number of ethnic Chinese is between 2.5% and 3% or even greater, which is around 4-5%.

Ethnic Chinese behavior in Indonesia is influenced by their perceptions of the political, security and social conditions and conditions of society. As stated by Robbins (1991), that the perception of individuals or groups of people is a process in which individuals or groups organize and translate their sensory impressions to give a sign to their environment. Regardless of whether someone is nationalist or not, this is related to one of the basic needs of human life, which concerns the safety and security of ethnic Chinese in Indonesia. Besides, perceptions about ethnic Chinese in Indonesia also depend on the stereotypes circulating among indigenous people about ethnic Chinese in Indonesia.

The formation of perceptions about ethnic Chinese in Indonesia is related to their characteristics, especially in responding to the environmental situation they face, with certain motivation, especially to obtain security and welfare of life, even stability. This is certainly influenced by the background of experience, which is the basis for moving forward to achieve their hopes of life in the present and the future. Therefore, it is necessary to know the historical background of Chinese ethnicity, as knowledge to understand the economic and cultural behavior of ethnic Chinese. The historical trajectory, in this paper, will be limited in several parts, namely the period 1930s, the period 1941 to 1958, the period 1959 to 1966

Indonesian state policy towards the ethnic Chinese minority. concerning the issue of ethnic Chinese from time to time, especially the Old Order with assimilationist policy projects and the post-Soekarno regime. This policy was marked by the abolition of Chinese cultural pillars (including the closure of Chinese schools, the dissolution of Chinese ethnic organizations and the suppression of Chinese mass media) as well as symbols and customs of Chinese ethnicity. In such circumstances, several Chinese people have been mixed and do not feel as Chinese anymore. Leo emphasized that the ethnic Chinese group did not disappear and the numbers are still very large in Indonesia. With the change in government policy to be more accommodating, the revival of ethnic Chinese identity is not impossible.

In 1948 during the reign of President Sukarno after independence, Indonesia experienced a precarious situation regarding the existence and naming of "China" and "Chinese". The outbreak of the Indonesian Communist Party (ICP) rebellion in Madiun was allegedly supported by the Chinese Communist Party, some Chinese-Indonesians supported it, albeit in small numbers. Because of the political clash between nationalists and communists, the result was that in general the Chinese-Indonesians were made scapegoats and were associated with communist activities. All of that continued until the fall of President Sukarno's government, replaced by the New Order regime. The ban on the name of China as a country in 1948 given the increasingly complex political developments, came the unofficial ban on the use of the Chinese term because this term was used by the Indonesian Communist Party (Satriani, 2006).

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno.

In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia, changing the Chinese-Chinese word designation to Chinese and changing the designation the country of the People's Republic of China became the People's Republic of China, and Taiwan which by the name of the Republic of China. That year also issued the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 which was loaded with political content to justify changing the Chinese / Chinese term to "China".

The Government of the People's Republic of China is one of the parties who expressed their objection to the use of the term Chinese in Indonesian to refer to that country. They objected to the Presidential Instruction No. 14 of 1967 issued by the Suharto government which was considered to restore terms that contained negative connotations, and not vice versa as used as an excuse in Circular Letter Number 06 of 1967.

In 1978 the Minister of Trade and Cooperatives Decree No. 286 of 1978 was issued. The Indonesian government through Bakin oversaw Chinese-Indonesian movements through a body called the China Problem Coordination Agency (COCA) with the reason to oversee the problem of communism.

Reinstatement of terms and objections to the use of the Chinese term During the administration of President Abdurrahman Wahid Presidential Instruction Number 14 of 1967 was revoked by Presidential Decree Number 6 of 2000 (Kompas, 27 February 2000, President revoked the term "China"). However, the Cabinet Presidium Decree Number 127 of 1966 and the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 were not revoked, until 2004 some ethnic Chinese parties assumed that the Chinese / Chinese term that should have been used still fights for the revocation of this circular letter.

Chinese nationalism, including crossbreed, grew apart from and desired the Indonesian government 'Old Order regime' with its assimilation policy. On the one hand, the tendency to maintain its ethnic identity is found in some ethnic Chinese; while on the other hand, they have felt to be part of Indonesian society

The Chinese are categorized as foreigners or *Vreemde Oosterlingen* (Foreign Oriental) who is considered not part of the Indonesian nation. Indonesian nationalities are defined as 'belonging' to the indigenous people, that is, groups having their territory. The position of the Chinese as 'foreigners' emphasizes the importance of applying the concept of ethnicity (or ethnic identity) in Indonesian society. Furthermore, the concept of native as a host has taken root in Indonesian earth. The Chinese are considered non-indigenous and newcomers who cannot be accepted as Indonesian ethnicity before they assimilate themselves. According to Suparlan, natives also have stereotypes about ethnic Chinese. They have a perception that the ethnic Chinese are an ethnic group that occupies the economic ladder higher and separate from the natives. The implication, the concept of a plural society that emphasizes the importance of ethnicity, will always position the Chinese as foreigners, even though the Chinese are Indonesian citizens. Indirectly, he said that ethnic Chinese who were non-priests had to blend into natives if they wanted to be accepted as Indonesian.

Another factor linking Chinese descent with political problems in Indonesia is that laws created by the Indonesian government to regulate the identity and culture of Chinese descent always relate to government politics. One example is the decision to ban the holding of Chinese customs in Indonesia. Although the attitude of the government has changed little by little in the application of this law, over the long period the law was used to eliminate the cultural differences between the natives and the Chinese. And this has led to the loss of the original Chinese identity in Indonesia without the discussion of the aforementioned laws.

The things you want to know are as follows; whether most Chinese people already feel like a nation with Indigenous people, and whether they still have a strong relationship with Chinese culture, and finally whether there is a result of the above-mentioned policies and laws.

Chinese descendants throughout Indonesia generally do not belong to the same group, they have different habits and lives. However, most of them agreed that there should be assimilation between the Chinese community and the Indigenous people. But the meaning of 'mingling' or 'mixing' for them is very different from what was used by the government in the past.

The terms Chinese and Chinese are derived from words from Cantonese, which is one of the Chinese languages, and the meaning is Chinese and Chinese (<http://www.id.wikipedia.org/Tionghoa.htm>, accessed 21 April 2009). This term was always used by the Chinese community before 1965 (Suryadinata, 1978). However, in that year, in Bandung a meeting between the important Generals of the Indonesian Armed Forces (Armed Forces of the Republic of Indonesia) decided to use the term 'China' when describing Chinese-descendant communities in Indonesia, thereby reducing or eliminating feelings of 'inferior' and 'superior' (Suryadinata 1978). Because of this reason that underlies the use of the term 'Chinese', people of Chinese descent feel this term is an insult and as a result when talking about their society they use the term Chinese and feel insulted when the term Chinese or Chinese is used.

Since then there have been many interpretations of the use of the Chinese term and the use of the Chinese term. For example in the book titled "Pri - Non-Pri; Look for a New Format of Assimilation "published in 1999, in a chapter written by ArifBudiman. He believes that the Chinese term should be accepted by the Chinese community now. This is because this term is often used by non-Chinese people and its purpose when used is not to insult people of Chinese descent (MochSa'dun, 1999).

Complete assimilation cannot be achieved where there is the identification of someone different or separate from the surrounding community. This is because this action always results in an examination of identity and background, which can lead to more experience with the culture. As said above, the environment is an important factor in the creation of identity, including Chinese cultural identity. As a result, it causes someone to feel different or separate so they check their background.

From the above interpretation, policies and laws that use a prohibition system to achieve its goals, assimilation or whatever, can only achieve success at a certain level. However, part of it can be understood from answers from



questionnaires such as '... Natives are lazy, and don't save money ...'; '... the Chinese show off their wealth ...'; '... Natives who are arrogant because this is their homeland ...' and nicknames that are still used like 'CinoEdan', inter-ethnic problems still arise, if it is called China or whatever. The prejudice that is between and held by both parties is a common social problem caused by the social reality that is in Indonesia today. For example, the economic imbalance of all Indonesian people, not only between the Chinese and the Indigenous people, KKN (corruption, collusion, and nepotism), which are generally still within the bureaucracy and other institutions of government, and other general social problems, which in the case of the Chinese community exacerbated by the historical factors listed above. As a result, I agree with Leo Suryadinata that the 'Chinese problem' is an issue that is related to more complex problems such as economic, political, and foreign matters (Suryadinata, 2002).

Another example that proves that Chinese culture in Indonesia is 'Indonesianized' is Kong Hu Chu's religion. With Tradition in China, Kong Hu Chu or Confucianism as it is called in that country is a list of principles held by Chinese adherents as the best way to reflect their lives. The religion, even if it can be called a religion in this form, has never been organized, that is, there is no priest system, the central book, the One God Almighty or important figures such as fate in Islam, apart from Confucious itself. However, in Indonesia Kong Hu Chu's religion has all aspects of organized religion as above (Suryadinata, 2002). As a result of the above discussion, several reasons explain that there is acceptance of Chinese culture in Indonesia as one of the Indonesian cultures. Furthermore, this action could help non-Chinese people accept this society as part of the Indonesian nation, which is expected to improve the bad relations between Chinese and non-Chinese and overcome the 'Chinese problem'.

The Chinese community in Indonesia still has a rather strong Chinese identity, despite the laws that try to erase this cultural identity. This is due to the existence of the New Order law, on the one hand, encouraging complete assimilation with a ban on the administration of Chinese customs, but on the other hand, implementing laws that directly identify the Chinese community separately.

## **RESEARCH METHODS**

This research uses the historical method approach that is by writing historical facts into a harmonious and interesting story that is described either directly or indirectly from historical sources that are considered authentic according to careful testing with the laws of historical methods. The trajectory of history, in writing this history will be limited in several parts, namely the period of the 1930s, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: collecting data in the form of literature studies that are relevant to the subject matter discussed, critique the source to find out the relevant elements through combining information obtained through the source, and compilation, namely writing historical facts.

## **4. CHINESE COMMUNITIES IN COLONIAL PERIOD**

Based on Volkstelling ( census ) in the Dutch East Indies period, the Chinese-Indonesian population reached 1,233,000 (2.03%) of the Indonesian population in 1930 (Koentjaraningrat, 2004). There is no official data on the number of Chinese populations in Indonesia issued by the government since Indonesia's independence. However, American anthropologist, GW Skinner, in his research has estimated that the population of Chinese people in Indonesia reached 2,505,000 (2.5%) in 1961

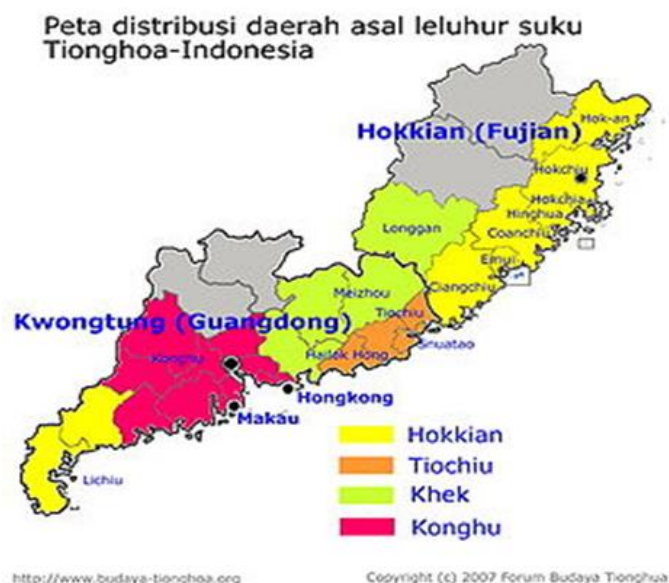


Figure. Map of the distribution of the area of origin ancestral ethnic Chinese -Indonesian

Hectic interaction of trade in the area of coastal southeast Chinese led to many people who also feel need to go out cruising for trade. Interest primary when it was Southeast Asia. Because shipping is very dependent on the wind season, so every year the merchants will settle in regions of Southeast Asia who visited them. And so on there were traders who decided to settle down and marry local women, some traders returned to China to continue trading.

Chinese people in Indonesia, generally come from southeast China. They include tribes: Hakka, Hainan, Hokkien, Cantonese, Hokchia, and Tiochiu. The area of origin concentrated on the southeast coast is understandable, because from the Tang Dynasty era port cities on the southeast coast of China had indeed become a bustling trading port. Quanzhou was once recorded as the largest and busiest port city in the world at that time.

Most major of the Chinese in Indonesia settled on the island of Java. Area- the area other where they also settled in the number of large apart in the area of urban are North Sumatra, Bangka-Belitung, South Sumatra, Lampung, Lombok, West Kalimantan, Banjarmasin and some places in South Sulawesi and North Sulawesi.

Hakka - Aceh, North Sumatra, Batam, South Sumatra, Bangka-Belitung, Lampung, Java, West Kalimantan, Banjarmasin, South Sulawesi, Menado, Ambon and Jayapura. Hainan - Riau (Pekanbaru and Batam), and Manado. Hokkien - North Sumatra, Pekanbaru, Padang, Jambi, South Sumatra, Bengkulu, Java, Bali (especially in Denpasar and Singaraja), Banjarmasin, Kutai, Sumbawa, Manggarai, Kupang, Makassar, Kendari, Central Sulawesi, Manado and Ambon. Kantonis - Jakarta, Makassar and Menado. Hokchia - Java (especially in Bandung, Cirebon, Banjarmasin and Surabaya). Tiochiu - North Sumatra, Riau, Riau Islands, South Sumatra and West Kalimantan (especially in Pontianak and Ketapang).

The Chinese community has become one with the local population and has been mixed through marriage so that the color of their skin is sometimes browner than other Chinese. The term for them is called Benteng Chinese. The art that is still there is called Coket, a dance of the opposite sex together with a blend of Chinese, Javanese, Sundanese, and Malay mixed music.

The Chinese community has a population number of ethnic Chinese communities in Indonesia is the third-largest after the Javanese and Sundanese communities. The Chinese community is only number 15 of the 101 ethnic groups listed there. The number was said to be only 1,738,936 people or 0.86% of the total population of Indonesia as many as 201,092,238 people ( Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape, Institute of Southeast Asian Studies ). Leo Suryadinata denied the validity of that number with various arguments. He estimates that the number of ethnic Chinese in Indonesia is 1.45% -2.04% or around 3-4 million people, which means that Chinese citizens can move up to rank 10th among the other ethnic groups in Indonesia.

Apart from the pros and cons of the number of ethnic Chinese, at least the number of ethnic Chinese is significant enough to be counted as part of the local community. It was stated that 26.45% of the total population of

ethnic Chinese in Indonesia, living in Jakarta, was 460,002 people (5.53% of the total population of Jakarta). Likewise in West Kalimantan, there were 20.30% of all Indonesian Chinese citizens (9.46% of the entire population of West Kalimantan, the third-largest after the Sambas ethnic group, and others). In Bangka-Belitung, ethnic Chinese are 11.54% of the entire population of the archipelago, number 2 after ethnic Malays. With a significant number and position, it is not surprising that after the change in Indonesia's political map in 1998, there were Chinese citizens who were interested in entering politics to represent their communities.

The Chinese who have been coming to Indonesia for centuries and continue to come to various places in Indonesia now occupy a position as a guest in the principle of "where the earth is grounded and the sky is upheld" emphasized by the community and local ethnic communities. Therefore, in the past, almost no conflict between the local ethnic communities and the Chinese. The marital relations between Chinese and local indigenous women have made it possible to change the status of 'guest' to become a relative of members of the local ethnic community. This change in status has made it possible to change the status of a 'guest' into a person who, within certain limits, has allowed their descendants to also have rights to the land of the local relatives.

The Chinese in Indonesia enjoyed relatively calm periods until 1960 until the Indonesian government decided to differentiate between Indonesian citizens and foreign nationals, and between those who wanted to remain in Indonesia and those who wanted to return to the country's ancestral PRC. Socially it is not clear that there is discrimination against China as a group, although individually it can happen.

## **5. CHINESE COMMUNITIES IN THE OLD ORDER PERIOD**

In 1946 the PM Sjahrir's government appointed a Chinese-Chinese minister, Tan Po Goan. During PM Amir Sjarifudin, Siauw Giok Tjhan became minister of minority affairs. The two ministers had difficulty in convincing most of the Chinese-Chinese to continue to support the Republic of Indonesia. In general, as a result of racist explosions that claimed lives, so this group tends to support China or the Netherlands. It was only in 1949-1950 that fears of safety began to diminish and many Chinese-Chinese figures were involved in politics.

The high frequency of cabinet changes in the period 1950-1959 gave rise to a class of political elites who sought to raise funds for party survival. Some of them also enriched themselves so that there was a desire to take over the strength of the domestic economy from Chinese-Chinese hands. Political priority was not based on the need to liquidate the colonial economy but also took over Chinese-Chinese businesses that were built for decades.

Then came discriminatory regulations such as PP-10 of 1959 which forbade Chinese-Chinese from trading and living in rural areas. At that time an exodus of more than 200,000 people came from Indonesia to China in the 1960s. During the 1960s? When guided democracy in 1959-1965 many racist regulations was abolished. The position of the Chinese-Chinese group became politically better because of Sukarno's close relationship with the PRC Government. But the "honeymoon" period was broken by the existence of the 30-S / ICP movement. Then Suharto likened Chinese-Chinese to Chinese people. An insulting Chinese terminology was formalized in 1966 to create an inferiority complex in the Chinese-Chinese group.

## **6. CHINESE COMMUNITIES IN THE OLD ORDER PERIOD**

During the New Order era, the seeds of racism were indeed bred so that the spearhead of popular anger was always directed at the Chinese-Chinese. Relationships between Chinese Indonesians and other Indonesians (or those called 'natives') since Indonesian independence were always controversial because in one their side can live side by side peacefully (even to mate), can work together and become a unified community that supports each other, but on the other side also dislike each other (as seen from each other's stereotypes), conflicting one another (both latent conflicts in economic competition and social jealousy, and open conflicts that are always preceded by minor incidents), and are often divided into two dichotomous communities with the terms 'indigenous' and 'non-native'. There is a relationship of hate and love here which is always expressed in turn from time to time.

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's

Republic of China (RRT) which eventually overthrew President Soekarno. In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia.

## CONCLUSION

In the initial stages, Suharto drew a very firm line. Old Order or New Order. Political exclusion - in Eastern Europe often called lustration - was carried out against people associated with the Indonesian Communist Party. Criminal sanctions are carried out by holding an Extraordinary Military Tribunal to try those who are constructed by Soeharto as rebels. A trial was held and some of those involved were "banished" to Buru Island.

Non-criminal sanctions are imposed by political exclusion through making administrative rules. Specific research instruments were applied to select the old forces participating in the New Order car. Identity Card marked as EP (ex-political prisoner).

Residents of Chinese descent are also prohibited from expressing. Since 1966, descendants have been regarded as foreign nationals in Indonesia and their position has been subordinate to native citizens, who also indirectly abolished their human rights. The art of open lion dance, Chinese New Year celebrations, and the use of Mandarin language is banned, although later this was fought by the Indonesian Chinese community especially from the traditional Chinese medicine community because the prohibition would have an impact on their prescription drugs that could only be written in Mandarin. They went up to the Supreme Court and finally, the Indonesian Attorney General at that time permitted with a note that Indonesian Chinese promised not to gather power to rebel and overthrow the Indonesian government.

The only Chinese-language newspaper that is permitted to be published in Indonesian Daily, part of which is written in Indonesian. This daily newspaper is managed and overseen by the Indonesian military, in this case, ABRI, although some Chinese Indonesians work there as well. Traditional Chinese religion is prohibited. As a result, Confucianism lost government recognition.

The Old Order government argued that the Chinese population at that time reached approximately 5 million of the entire Indonesian people was feared to spread the influence of communism in the country. The reality says that most of them work as traders, which is certainly contrary to what is taught by communism, which is strictly forbidding trade is done. Chinese people are kept away from practical political life. Some chose to avoid politics because they were worried about their safety

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- “ Tionghoa dan Diaspora Politik RI “. Edisi Hari Kemerdekaan, Tempo 17<sup>th</sup> Aug 2004; hal 52-53. Indonesia.



# **4. Bukti Konfirmasi Review dan Hasil Review Kedua (08 Juli 2020)**

## **CHINESE COMMUNITIES IN THE NEW ORDER GOVERNMENT IN INDONESIA**

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### **ABSTRACT**

The purpose of this study is to analyze the life of Chinese (Chinese) people in Indonesia during the Old Order government and analyze the government's treatment of Chinese (Chinese) people in the old order. This study uses a historical method approach with a limited history across the 1930s period, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: data collection in the form of literature studies that are relevant to the subject matter discussed, source criticism to find out the relevant elements through the incorporation of information obtained through the source, and compilation ie writing historical

facts. The behavior of Chinese (Chinese) ethnic communities in Indonesia during colonial, old order, and new times was influenced by political and economic perceptions. Chinese society received many sanctions from the Old Order government because of communist ideology which was a threat to the government at that time. The existence of ethnocentric during the old order so that Chinese people (Chinese) cannot be received well.

**Keywords:** Chinese, Old Order, Culture, Policy.

## **INTRODUCTION**

Since centuries ago, ethnic Chinese have been in Indonesia with quite large numbers. The calculation of the number of ethnic Chinese was estimated based on the 1930 census. At that time, the number of ethnic Chinese was only 1.2 million, approximately 2.03% of Indonesia's population. In another opinion, the number of ethnic Chinese is between 2.5% and 3% or even greater, which is around 4-5%. (Achmad, Habib, 2004)

Ethnic Chinese behavior in Indonesia is influenced by their perceptions of the political, security and social conditions and conditions of society. As stated by Robbins (1991), that the perception of individuals or groups of people is a process in which individuals or groups organize and translate their sensory impressions to give a sign to their environment. Regardless of whether someone is nationalist or not, this is related to one of the basic needs of human life, which concerns the safety and security of ethnic Chinese in Indonesia. Besides, perceptions about ethnic Chinese in Indonesia also depend on the stereotypes circulating among indigenous people about ethnic Chinese in Indonesia (Greif, Stuart. W. 1991; Beni G, Setiono, 2002)

The formation of perceptions about ethnic Chinese in Indonesia is related to their characteristics, especially in responding to the environmental situation they face, with certain motivation, especially to obtain security and welfare of life, even stability (Mackie, J.A.C. 1991; Mellaz, August; Nitisaputra, Samuel, 2002). This is certainly influenced by the background of experience, which is the basis for moving forward to achieve their hopes of life in the present and the future. Therefore, it is necessary to know the historical background of Chinese ethnicity, as knowledge to understand the economic and cultural behavior of ethnic Chinese. The historical trajectory, in this paper, will be limited in several parts, namely the period 1930s, the period 1941 to 1958, the period 1959 to 1966

Indonesian state policy towards the ethnic Chinese minority. concerning the issue of ethnic Chinese from time to time, especially the Old Order with assimilationist policy projects and the post-Soekarno regime. This policy was marked by the abolition of Chinese cultural pillars (including the closure of Chinese schools, the dissolution of Chinese ethnic organizations and the suppression of Chinese mass media) as well as symbols and customs of Chinese ethnicity. In such circumstances, several Chinese people have been mixed and do not feel as Chinese anymore. Leo emphasized that the ethnic Chinese group did not disappear and the numbers are still very large in Indonesia. With the change in government policy to be more accommodating, the revival of ethnic Chinese identity is not impossible.

In 1948 during the reign of President Sukarno after independence, Indonesia experienced a precarious situation regarding the existence and naming of "China" and "Chinese". The outbreak of the Indonesian Communist Party (ICP) rebellion in Madiun was allegedly supported by the Chinese Communist Party, some Chinese-Indonesians supported it, albeit in small numbers. Because of the political clash between nationalists and communists, the result was that in general the Chinese-Indonesians were made scapegoats and were associated with communist activities. All of that continued until the fall of President Sukarno's government, replaced by the New Order regime. The ban on the name of China as a country in 1948 given the increasingly complex political developments, came the unofficial ban on the use of the Chinese term because this term was used by the Indonesian Communist Party (Satriani, 2006).

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno.

In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia, changing the Chinese-Chinese word designation to Chinese and changing the designation the country of the People's Republic of China became the People's Republic of China, and Taiwan which by the name of the Republic of China. That year also issued the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 which was loaded with political content to justify changing the Chinese / Chinese term to "China".



The Government of the People's Republic of China is one of the parties who expressed their objection to the use of the term Chinese in Indonesian to refer to that country. They objected to the Presidential Instruction No. 14 of 1967 issued by the Suharto government which was considered to restore terms that contained negative connotations, and not vice versa as used as an excuse in Circular Letter Number 06 of 1967 (Annemarie Iddins, 2019; Eid Mohamed, 2019)

In 1978 the Minister of Trade and Cooperatives Decree No. 286 of 1978 was issued. The Indonesian government through Bakin oversaw Chinese-Indonesian movements through a body called the China Problem Coordination Agency (COCA) with the reason to oversee the problem of communism.

Reinstatement of terms and objections to the use of the Chinese term During the administration of President Abdurrahman Wahid Presidential Instruction Number 14 of 1967 was revoked by Presidential Decree Number 6 of 2000 (Kompas, 27 February 2000, President revoked the term "China"). However, the Cabinet Presidium Decree Number 127 of 1966 and the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 were not revoked, until 2004 some ethnic Chinese parties assumed that the Chinese / Chinese term that should have been used still fights for the revocation of this circular letter.

Chinese nationalism, including crossbreed, grew apart from and desired the Indonesian government 'Old Order regime' with its assimilation policy. On the one hand, the tendency to maintain its ethnic identity is found in some ethnic Chinese; while on the other hand, they have felt to be part of Indonesian society (Sartini, 2006 ; MochSa'dun M. 1999)

The Chinese are categorized as foreigners or *Vreemde Oosterlingen* (Foreign Oriental) who is considered not part of the Indonesian nation. Indonesian nationalities are defined as 'belonging' to the indigenous people, that is, groups having their territory. The position of the Chinese as 'foreigners' emphasizes the importance of applying the concept of ethnicity (or ethnic identity) in Indonesian society (Vasanti, Puspa, 2004). Furthermore, the concept of native as a host has taken root in Indonesian earth. The Chinese are considered non-indigenous and newcomers who cannot be accepted as Indonesian ethnicity before they assimilate themselves. According to Suparlan, natives also have stereotypes about ethnic Chinese. They have a perception that the ethnic Chinese are an ethnic group that occupies the economic ladder higher and separate from the natives. The implication, the concept of a plural society that emphasizes the importance of ethnicity, will always position the Chinese as foreigners, even though the Chinese are Indonesian citizens. Indirectly, he said that ethnic Chinese who were non-priests had to blend into natives if they wanted to be accepted as Indonesian.

Another factor linking Chinese descent with political problems in Indonesia is that laws created by the Indonesian government to regulate the identity and culture of Chinese descent always relate to government politics. One example is the decision to ban the holding of Chinese customs in Indonesia. Although the attitude of the government has changed little by little in the application of this law, over the long period the law was used to eliminate the cultural differences between the natives and the Chinese. And this has led to the loss of the original Chinese identity in Indonesia without the discussion of the aforementioned laws (Wang, G . W., dan Jenifer Cushman, 1991)

Wasino research results (2019) that the terms Chinese and Chinese come from words from the Cantonese, which is one of the Chinese languages, and the meaning is Chinese and Chinese (<http://www.id.wikipedia.org/Tionghoa.htm>). This term was always used by the Chinese community before 1965, so this statement received special attention. After the war for independence, the Chinese also did not want to participate in the war against the invaders. In his research, Eid Mohamed (2019) emphasizes the question of whether most Chinese people already feel like a nation with indigenous people, and whether they still have a strong relationship with Chinese culture, and finally whether there is a result of the above policy and law making.

According to the results of Achmad's research, Habib (2004) that Chinese descendants throughout Indonesia are generally not included in the same group, they have different habits and lives. However, it is very clear that most of them agree that there must be assimilation between the Chinese community and indigenous peoples. But the meaning of 'associating' or 'assimilation' for them is very different from what was used by the government in the past.

Since then there have been many interpretations about the use of the Chinese term and the use of the Chinese term. For example in a book titled "Pri - Non Pri; Looking for a New Format of Assimilation" published in 1999, in a chapter written by Arif Budiman, he believes that the term Chinese society can be accepted by Indonesians today. This research is important because of the long history of the entry of the Chinese community who did not want to get along with the indigenous population so that their ethnicity emerged. Being interesting When during the reign of the old Orede whose existence was opposed, I hereby uncover the history of the New Order government's policies towards the

Chinese community.

## RESEARCH METHODS

This research uses the historical method approach that is by writing historical facts into a harmonious and interesting story that is described either directly or indirectly from historical sources that are considered authentic according to careful testing with the laws of historical methods. The trajectory of history, in writing this history will be limited in several parts, namely the period of the 1930s, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: collecting data in the form of literature studies that are relevant to the subject matter discussed, critique the source to find out the relevant elements through combining information obtained through the source, and compilation, namely writing historical facts.

## 7. CHINESE COMMUNITIES IN COLONIAL PERIOD

Based on Volkstelling ( census ) in the Dutch East Indies period, the Chinese-Indonesian population reached 1,233,000 (2.03%) of the Indonesian population in 1930 (Koentjaraningrat, 2004). There is no official data on the number of Chinese populations in Indonesia issued by the government since Indonesia's independence. However, American anthropologist, GW Skinner, in his research has estimated that the population of Chinese people in Indonesia reached 2,505,000 (2.5%) in 1961

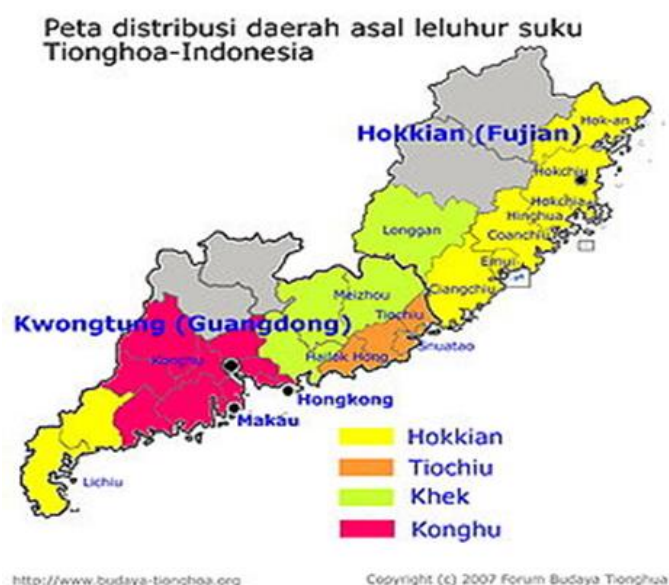


Figure. Map of the distribution of the area of origin ancestral ethnic Chinese -Indonesian

Hectic interaction of trade in the area of coastal southeast Chinese led to many people who also feel need to go out cruising for trade. Interest primary when it was Southeast Asia. Because shipping is very dependent on the wind season, so every year the merchants will settle in regions of Southeast Asia who visited them. And so on there were traders who decided to settle down and marry local women, some traders returned to China to continue trading.

Chinese people in Indonesia, generally come from southeast China. They include tribes: Hakka, Hainan, Hokkien, Cantonese, Hokchia, and Tiochiu. The area of origin concentrated on the southeast coast is understandable, because from the Tang Dynasty era port cities on the southeast coast of China had indeed become a bustling trading port. Quanzhou was once recorded as the largest and busiest port city in the world at that time.

Most major of the Chinese in Indonesia settled on the island of Java. Area- the area other where they also settled

in the number of large apart in the area of urban are North Sumatra, Bangka-Belitung, South Sumatra, Lampung, Lombok, West Kalimantan, Banjarmasin and some places in South Sulawesi and North Sulawesi.

Hakka - Aceh, North Sumatra, Batam, South Sumatra, Bangka-Belitung, Lampung, Java, West Kalimantan, Banjarmasin, South Sulawesi, Manado, Ambon and Jayapura. Hainan - Riau (Pekanbaru and Batam), and Manado. Hokkien - North Sumatra, Pekanbaru, Padang, Jambi, South Sumatra, Bengkulu, Java, Bali (especially in Denpasar and Singaraja), Banjarmasin, Kutai, Sumbawa, Manggarai, Kupang, Makassar, Kendari, Central Sulawesi, Manado and Ambon. Kantonis - Jakarta, Makassar and Manado. Hokchia - Java (especially in Bandung, Cirebon, Banjarmasin and Surabaya). Tiochiu - North Sumatra, Riau, Riau Islands, South Sumatra and West Kalimantan (especially in Pontianak and Ketapang).

The Chinese community has become one with the local population and has been mixed through marriage so that the color of their skin is sometimes browner than other Chinese. The term for them is called Benteng Chinese. The art that is still there is called Coklek, a dance of the opposite sex together with a blend of Chinese, Javanese, Sundanese, and Malay mixed music.

The Chinese community has a population number of ethnic Chinese communities in Indonesia is the third-largest after the Javanese and Sundanese communities. The Chinese community is only number 15 of the 101 ethnic groups listed there. The number was said to be only 1,738,936 people or 0.86% of the total population of Indonesia as many as 201,092,238 people (Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape, Institute of Southeast Asian Studies). Leo Suryadinata denied the validity of that number with various arguments. He estimates that the number of ethnic Chinese in Indonesia is 1.45% -2.04% or around 3-4 million people, which means that Chinese citizens can move up to rank 10th among the other ethnic groups in Indonesia.

Apart from the pros and cons of the number of ethnic Chinese, at least the number of ethnic Chinese is significant enough to be counted as part of the local community. It was stated that 26.45% of the total population of ethnic Chinese in Indonesia, living in Jakarta, was 460,002 people (5.53% of the total population of Jakarta). Likewise in West Kalimantan, there were 20.30% of all Indonesian Chinese citizens (9.46% of the entire population of West Kalimantan, the third-largest after the Sambas ethnic group, and others). In Bangka-Belitung, ethnic Chinese are 11.54% of the entire population of the archipelago, number 2 after ethnic Malays. With a significant number and position, it is not surprising that after the change in Indonesia's political map in 1998, there were Chinese citizens who were interested in entering politics to represent their communities.

The Chinese who have been coming to Indonesia for centuries and continue to come to various places in Indonesia now occupy a position as a guest in the principle of "where the earth is grounded and the sky is upheld" emphasized by the community and local ethnic communities. Therefore, in the past, almost no conflict between the local ethnic communities and the Chinese. The marital relations between Chinese and local indigenous women have made it possible to change the status of 'guest' to become a relative of members of the local ethnic community. This change in status has made it possible to change the status of a 'guest' into a person who, within certain limits, has allowed their descendants to also have rights to the land of the local relatives.

The Chinese in Indonesia enjoyed relatively calm periods until 1960 until the Indonesian government decided to differentiate between Indonesian citizens and foreign nationals, and between those who wanted to remain in Indonesia and those who wanted to return to the country's ancestral PRC. Socially it is not clear that there is discrimination against China as a group, although individually it can happen.

## **8. CHINESE COMMUNITIES IN THE OLD ODRDE PERIOD**

In 1946 the PM Sjahrir's government appointed a Chinese-Chinese minister, Tan Po Goan. During PM Amir Sjarifudin, SiauwGiokTjhan became minister of minority affairs. The two ministers had difficulty in convincing most of the Chinese-Chinese to continue to support the Republic of Indonesia. In general, as a result of racist explosions that claimed lives, so this group tends to support China or the Netherlands. It was only in 1949-1950 that fears of safety began to diminish and many Chinese-Chinese figures were involved in politics.

The high frequency of cabinet changes in the period 1950-1959 gave rise to a class of political elites who sought to raise funds for party survival. Some of them also enriched themselves so that there was a desire to take over the strength of the domestic economy from Chinese-Chinese hands. Political priority was not based on the need to liquidate the colonial economy but also took over Chinese-Chinese businesses that were built for decades.

Then came discriminatory regulations such as PP-10 of 1959 which forbade Chinese-Chinese from trading and

living in rural areas. At that time an exodus of more than 200,000 people came from Indonesia to China in the 1960s. During the 1965s? When guided democracy in 1959-1965 many racist regulations was abolished. The position of the Chinese-Chinese group became politically better because of Sukarno's close relationship with the PRC Government. But the "honeymoon" period was broken by the existence of the 30-S / ICP movement. Then Suharto likened Chinese-Chinese to Chinese people. An insulting Chinese terminology was formalized in 1966 to create an inferiority complex in the Chinese-Chinese group.

## **9. CHINESE COMMUNITIES IN THE OLD ODRDE PERIOD**

During the New Order era, the seeds of racism were indeed bred so that the spearhead of popular anger was always directed at the Chinese-Chinese. Relationships between Chinese Indonesians and other Indonesians (or those called 'natives') since Indonesian independence were always controversial because in one their side can live side by side peacefully (even to mate), can work together and become a unified community that supports each other, but on the other side also dislike each other (as seen from each other's stereotypes), conflicting one another (both latent conflicts in economic competition and social jealousy, and open conflicts that are always preceded by minor incidents), and are often divided into two dichotomous communities with the terms 'indigenous' and 'non-native'. There is a relationship of hate and love here which is always expressed in turn from time to time.

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno. In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia.

## **CONCLUSION**

In the initial stages, Suharto drew a very firm line. Old Order or New Order. Political exclusion - in Eastern Europe often called lustration - was carried out against people associated with the Indonesian Communist Party. Criminal sanctions are carried out by holding an Extraordinary Military Tribunal to try those who are constructed by Soeharto as rebels. A trial was held and some of those involved were "banished" to Buru Island.

Non-criminal sanctions are imposed by political exclusion through making administrative rules. Specific research instruments were applied to select the old forces participating in the New Order car. Identity Card marked as EP (ex-political prisoner).

Residents of Chinese descent are also prohibited from expressing. Since 1966, descendants have been regarded as foreign nationals in Indonesia and their position has been subordinate to native citizens, who also indirectly abolished their human rights. The art of open lion dance, Chinese New Year celebrations, and the use of Mandarin language is banned, although later this was fought by the Indonesian Chinese community especially from the traditional Chinese medicine community because the prohibition would have an impact on their prescription drugs that could only be written in Mandarin. They went up to the Supreme Court and finally, the Indonesian Attorney General at that time permitted with a note that Indonesian Chinese promised not to gather power to rebel and overthrow the Indonesian government.

The only Chinese-language newspaper that is permitted to be published in Indonesian Daily, part of which is written in Indonesian. This daily newspaper is managed and overseen by the Indonesian military, in this case, ABRI, although some Chinese Indonesians work there as well. Traditional Chinese religion is prohibited. As a result, Confucianism lost government recognition.

The Old Order government argued that the Chinese population at that time reached approximately 5 million of the entire Indonesian people was feared to spread the influence of communism in the country. The reality says that most of them work as traders, which is certainly contrary to what is taught by communism, which is strictly forbidding trade is done. Chinese people are kept away from practical political life. Some chose to avoid politics because they

were worried about their safety

## ACKNOWLEDGMENT

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**5. Bukti Konfirmasi Submit Revisi  
Kedua, Respon kepada  
Reviewer,  
dan Artikel yang  
Diresubmit  
(10 Nov 2020)**



# CHINESE COMMUNITIES IN THE NEW ORDER GOVERNMENT IN INDONESIA

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## ABSTRACT

The purpose of this study is to analyze the life of Chinese (Chinese) people in Indonesia during the Old Order government and analyze the government's treatment of Chinese (Chinese) people in the old order. This study uses a historical method approach with a limited history across the 1930s period, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: data collection in the form of literature studies that are relevant to the subject matter discussed, source criticism to find out the relevant elements through the incorporation of information obtained through the source, and compilation ie writing historical facts. The behavior of Chinese (Chinese) ethnic communities in Indonesia during colonial, old order, and new times was influenced by political and economic perceptions. Chinese society received many sanctions from the Old Order government because of communist ideology which was a threat to the government at that time. The existence of ethnocentric during the old order so that Chinese people (Chinese) cannot be received well.

**Keywords:** Chinese, Old Order, Culture, Policy.

## INTRODUCTION

Since centuries ago, ethnic Chinese have been in Indonesia with quite large numbers. The calculation of the number of ethnic Chinese was estimated based on the 1930 census. At that time, the number of ethnic Chinese was only 1.2 million, approximately 2.03% of Indonesia's population. In another opinion, the number of ethnic Chinese is between 2.5% and 3% or even greater, which is around 4-5%. (Achmad, Habib, 2004)

Ethnic Chinese behavior in Indonesia is influenced by their perceptions of the political, security and social conditions and conditions of society. As stated by Robbins (1991), that the perception of individuals or groups of people is a process in which individuals or groups organize and translate their sensory impressions to give a sign to their environment. Regardless of whether someone is nationalist or not, this is related to one of the basic needs of human life, which concerns the safety and security of ethnic Chinese in Indonesia. Besides, perceptions about ethnic Chinese in Indonesia also depend on the stereotypes circulating among indigenous people about ethnic Chinese in Indonesia (Greif, Stuart. W. 1991; Beni G, Setiono, 2002)

The formation of perceptions about ethnic Chinese in Indonesia is related to their characteristics, especially in responding to the environmental situation they face, with certain motivation, especially to obtain security and welfare of life, even stability (Mackie, J.A.C. 1991; Mellaz, August; Nitisaputra, Samuel, 2002). This is certainly influenced by the background of experience, which is the basis for moving forward to achieve their hopes of life in the present and the future. Therefore, it is necessary to know the historical background of Chinese ethnicity, as knowledge to understand the economic and cultural behavior of ethnic Chinese. The historical trajectory, in this paper, will be limited in several parts, namely the period 1930s, the period 1941 to 1958, the period 1959 to 1966

Indonesian state policy towards the ethnic Chinese minority. concerning the issue of ethnic Chinese from time to time, especially the Old Order with assimilationist policy projects and the post-Soekarno regime. This policy was marked by the abolition of Chinese cultural pillars (including the closure of Chinese schools, the dissolution of Chinese ethnic organizations and the suppression of Chinese mass media) as well as symbols and customs of Chinese ethnicity. In such circumstances, several Chinese people have been mixed and do not feel as Chinese anymore. Leo emphasized that the ethnic Chinese group did not disappear and the numbers are still very large in Indonesia. With the change in government policy to be more accommodating, the revival of ethnic Chinese identity is not impossible.

In 1948 during the reign of President Sukarno after independence, Indonesia experienced a precarious situation regarding the existence and naming of "China" and "Chinese". The outbreak of the Indonesian

Communist Party (ICP) rebellion in Madiun was allegedly supported by the Chinese Communist Party, some Chinese-Indonesians supported it, albeit in small numbers. Because of the political clash between nationalists and communists, the result was that in general the Chinese-Indonesians were made scapegoats and were associated with communist activities. All of that continued until the fall of President Sukarno's government, replaced by the New Order regime. The ban on the name of China as a country in 1948 given the increasingly complex political developments, came the unofficial ban on the use of the Chinese term because this term was used by the Indonesian Communist Party (Satriani, 2006).

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno.

In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia, changing the Chinese-Chinese word designation to Chinese and changing the designation the country of the People's Republic of China became the People's Republic of China, and Taiwan which by the name of the Republic of China. That year also issued the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 which was loaded with political content to justify changing the Chinese / Chinese term to "China".

The Government of the People's Republic of China is one of the parties who expressed their objection to the use of the term Chinese in Indonesian to refer to that country. They objected to the Presidential Instruction No. 14 of 1967 issued by the Suharto government which was considered to restore terms that contained negative connotations, and not vice versa as used as an excuse in Circular Letter Number 06 of 1967 (Annemarie Iddins, 2019; Eid Mohamed. 2019)

In 1978 the Minister of Trade and Cooperatives Decree No. 286 of 1978 was issued. The Indonesian government through Bakin oversaw Chinese-Indonesian movements through a body called the China Problem Coordination Agency (COCA) with the reason to oversee the problem of communism.

Reinstatement of terms and objections to the use of the Chinese term During the administration of President Abdurrahman Wahid Presidential Instruction Number 14 of 1967 was revoked by Presidential Decree Number 6 of 2000 (Kompas, 27 February 2000, President revoked the term "China"). However, the Cabinet Presidium Decree Number 127 of 1966 and the Ampera Cabinet Presidium Circular Letter Number 06 of 1967 were not revoked, until 2004 some ethnic Chinese parties assumed that the Chinese / Chinese term that should have been used still fights for the revocation of this circular letter.

Chinese nationalism, including crossbreed, grew apart from and desired the Indonesian government 'Old Order regime' with its assimilation policy. On the one hand, the tendency to maintain its ethnic identity is found in some ethnic Chinese; while on the other hand, they have felt to be part of Indonesian society (Sartini, 2006 ; MochSa'dun M. 1999)

The Chinese are categorized as foreigners or Vreemde Oosterlingen (Foreign Oriental) who is considered not part of the Indonesian nation. Indonesian nationalities are defined as 'belonging' to the indigenous people, that is, groups having their territory. The position of the Chinese as 'foreigners' emphasizes the importance of applying the concept of ethnicity (or ethnicity) in Indonesian society (Vasanti, Puspa, 2004). Furthermore, the concept of native as a host has taken root in Indonesian earth. The Chinese are considered non-indigenous and newcomers who cannot be accepted as Indonesian ethnicity before they assimilate themselves. According to Suparlan, natives also have stereotypes about ethnic Chinese. They have a perception that the ethnic Chinese are an ethnic group that occupies the economic ladder higher and separate from the natives. The implication, the concept of a plural society that emphasizes the importance of ethnicity, will always position the Chinese as foreigners, even though the Chinese are Indonesian citizens. Indirectly, he said that ethnic Chinese who were non-priests had to blend into natives if they wanted to be accepted as Indonesian.

Another factor linking Chinese descent with political problems in Indonesia is that laws created by the Indonesian government to regulate the identity and culture of Chinese descent always relate to government

politics. One example is the decision to ban the holding of Chinese customs in Indonesia. Although the attitude of the government has changed little by little in the application of this law, over the long period the law was used to eliminate the cultural differences between the natives and the Chinese. And this has led to the loss of the original Chinese identity in Indonesia without the discussion of the aforementioned laws (Wang, G . W., dan Jenifer Cushman, 1991)

Wasino research results (2019) that the terms Chinese and Chinese come from words from the Cantonese, which is one of the Chinese languages, and the meaning is Chinese and Chinese (<http://www.id.wikipedia.org/Tionghoa.htm>) . This term was always used by the Chinese community before 1965, so this statement received special attention. After the war for independence, the Chinese also did not want to participate in the war against the invaders. In his research, Eid Mohamed (2019) emphasizes the question of whether most Chinese people already feel like a nation with indigenous people, and whether they still have a strong relationship with Chinese culture, and finally whether there is a result of the above policy and law making.

According to the results of Achmad's research, Habib (2004) that Chinese descendants throughout Indonesia are generally not included in the same group, they have different habits and lives. However, it is very clear that most of them agree that there must be assimilation between the Chinese community and indigenous peoples. But the meaning of 'associating' or 'assimilation' for them is very different from what was used by the government in the past.

Since then there have been many interpretations about the use of the Chinese term and the use of the Chinese term. For example in a book titled "Pri - Non Pri; Looking for a New Format of Assimilation" published in 1999, in a chapter written by Arif Budiman, he believes that the term Chinese society can be accepted by Indonesians today. This research is important because of the long history of the entry of the Chinese community who did not want to get along with the indigenous population so that their ethnicity emerged. Being interesting When during the reign of the old Orede whose existence was opposed, I hereby uncover the history of the New Order government's policies towards the Chinese community.

## **RESEARCH METHODS**

This research uses the historical method approach that is by writing historical facts into a harmonious and interesting story that is described either directly or indirectly from historical sources that are considered authentic according to careful testing with the laws of historical methods. The trajectory of history, in writing this history will be limited in several parts, namely the period of the 1930s, the period 1941 to 1958, the period 1959 to 1966. The method used is as follows: collecting data in the form of literature studies that are relevant to the subject matter discussed, critique the source to find out the relevant elements through combining information obtained through the source, and compilation, namely writing historical facts.

### **10. CHINESE COMMUNITIES IN COLONIAL PERIOD**

Based on Volkstelling ( census ) in the Dutch East Indies period, the Chinese-Indonesian population reached 1,233,000 (2.03%) of the Indonesian population in 1930 (Koentjaraningrat, 2004). There is no official data on the number of Chinese populations in Indonesia issued by the government since Indonesia's independence. However, American anthropologist, GW Skinner, in his research has estimated that the population of Chinese people in Indonesia reached 2,505,000 (2.5%) in 1961

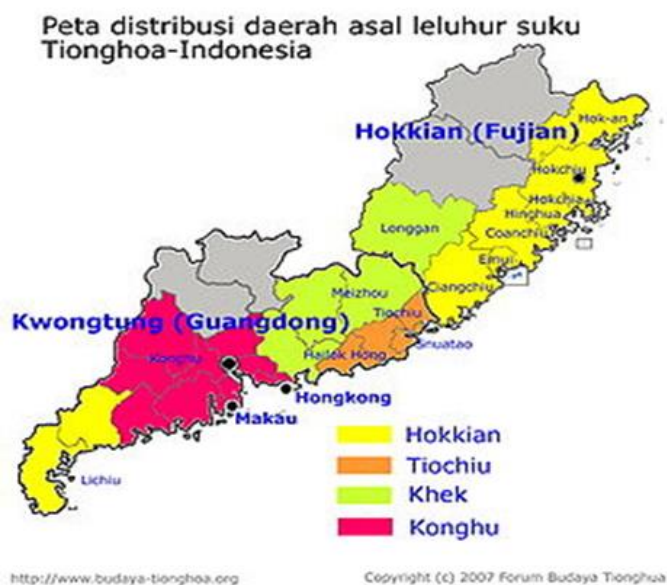


Figure. Map of the distribution of the area of origin ancestral ethnic Chinese -Indonesian

Hectic interaction of trade in the area of coastal southeast Chinese led to many people who also feel need to go out cruising for trade. Interest primary when it was Southeast Asia. Because shipping is very dependent on the wind season, so every year the merchants will settle in regions of Southeast Asia who visited them. And so on there were traders who decided to settle down and marry local women, some traders returned to China to continue trading.

Chinese people in Indonesia, generally come from southeast China. They include tribes: Hakka, Hainan, Hokkien, Cantonese, Hokchia, and Tiochiu. The area of origin concentrated on the southeast coast is understandable, because from the Tang Dynasty era port cities on the southeast coast of China had indeed become a bustling trading port. Quanzhou was once recorded as the largest and busiest port city in the world at that time.

Most major of the Chinese in Indonesia settled on the island of Java. Area- the area other where they also settled in the number of large apart in the area of urban are North Sumatra, Bangka-Belitung, South Sumatra, Lampung, Lombok, West Kalimantan, Banjarmasin and some places in South Sulawesi and North Sulawesi.

Hakka - Aceh, North Sumatra, Batam, South Sumatra, Bangka-Belitung, Lampung, Java, West Kalimantan, Banjarmasin, South Sulawesi, Manado, Ambon and Jayapura. Hainan - Riau (Pekanbaru and Batam), and Manado. Hokkien - North Sumatra, Pekanbaru, Padang, Jambi, South Sumatra, Bengkulu, Java, Bali (especially in Denpasar and Singaraja), Banjarmasin, Kutai, Sumbawa, Manggarai, Kupang, Makassar, Kendari, Central Sulawesi, Manado and Ambon. Kantonis - Jakarta, Makassar and Manado. Hokchia - Java (especially in Bandung, Cirebon, Banjarmasin and Surabaya). Tiochiu - North Sumatra, Riau, Riau Islands, South Sumatra and West Kalimantan (especially in Pontianak and Ketapang).

The Chinese community has become one with the local population and has been mixed through marriage so that the color of their skin is sometimes browner than other Chinese. The term for them is called Benteng Chinese. The art that is still there is called Cokek, a dance of the opposite sex together with a blend of Chinese, Javanese, Sundanese, and Malay mixed music.

The Chinese community has a population number of ethnic Chinese communities in Indonesia is the third-largest after the Javanese and Sundanese communities. The Chinese community is only number 15 of the 101 ethnic groups listed there. The number was said to be only 1,738,936 people or 0.86% of the total population of Indonesia as many as 201,092,238 people ( Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape, Institute of Southeast Asian Studies ). Leo Suryadinata denied the validity of that number with various arguments. He estimates that the number of ethnic Chinese in Indonesia is 1.45% - 2.04% or around 3-4 million people, which means that Chinese citizens can move up to rank 10th among the

other ethnic groups in Indonesia.

Apart from the pros and cons of the number of ethnic Chinese, at least the number of ethnic Chinese is significant enough to be counted as part of the local community. It was stated that 26.45% of the total population of ethnic Chinese in Indonesia, living in Jakarta, was 460,002 people (5.53% of the total population of Jakarta). Likewise in West Kalimantan, there were 20.30% of all Indonesian Chinese citizens (9.46% of the entire population of West Kalimantan, the third-largest after the Sambas ethnic group, and others). In Bangka-Belitung, ethnic Chinese are 11.54% of the entire population of the archipelago, number 2 after ethnic Malays. With a significant number and position, it is not surprising that after the change in Indonesia's political map in 1998, there were Chinese citizens who were interested in entering politics to represent their communities.

The Chinese who have been coming to Indonesia for centuries and continue to come to various places in Indonesia now occupy a position as a guest in the principle of "where the earth is grounded and the sky is upheld" emphasized by the community and local ethnic communities. Therefore, in the past, almost no conflict between the local ethnic communities and the Chinese. The marital relations between Chinese and local indigenous women have made it possible to change the status of 'guest' to become a relative of members of the local ethnic community. This change in status has made it possible to change the status of a 'guest' into a person who, within certain limits, has allowed their descendants to also have rights to the land of the local relatives.

The Chinese in Indonesia enjoyed relatively calm periods until 1960 until the Indonesian government decided to differentiate between Indonesian citizens and foreign nationals, and between those who wanted to remain in Indonesia and those who wanted to return to the country's ancestral PRC. Socially it is not clear that there is discrimination against China as a group, although individually it can happen.

## **11. CHINESE COMMUNITIES IN THE OLD ORDER PERIOD**

In 1946 the PM Sjahrir's government appointed a Chinese-Chinese minister, Tan Po Goan. During PM Amir Sjarifudin, Siauw Giok Tjhan became minister of minority affairs. The two ministers had difficulty in convincing most of the Chinese-Chinese to continue to support the Republic of Indonesia. In general, as a result of racist explosions that claimed lives, so this group tends to support China or the Netherlands. It was only in 1949-1950 that fears of safety began to diminish and many Chinese-Chinese figures were involved in politics.

The high frequency of cabinet changes in the period 1950-1959 gave rise to a class of political elites who sought to raise funds for party survival. Some of them also enriched themselves so that there was a desire to take over the strength of the domestic economy from Chinese-Chinese hands. Political priority was not based on the need to liquidate the colonial economy but also took over Chinese-Chinese businesses that were built for decades.

Then came discriminatory regulations such as PP-10 of 1959 which forbade Chinese-Chinese from trading and living in rural areas. At that time an exodus of more than 200,000 people came from Indonesia to China in the 1960s. During the 1960s? When guided democracy in 1959-1965 many racist regulations was abolished. The position of the Chinese-Chinese group became politically better because of Sukarno's close relationship with the PRC Government. But the "honeymoon" period was broken by the existence of the 30-S / ICP movement. Then Suharto likened Chinese-Chinese to Chinese people. An insulting Chinese terminology was formalized in 1966 to create an inferiority complex in the Chinese-Chinese group.

## **12. CHINESE COMMUNITIES IN THE OLD ORDER PERIOD**

During the New Order era, the seeds of racism were indeed bred so that the spearhead of popular anger was always directed at the Chinese-Chinese. Relationships between Chinese Indonesians and other Indonesians (or those called 'natives') since Indonesian independence were always controversial because in one their side can live side by side peacefully (even to mate), can work together and become a unified community that supports each other, but on the other side also dislike each other (as seen from each other's stereotypes), conflicting one another (both latent conflicts in economic competition and social jealousy, and open conflicts that are always preceded by minor incidents), and are often divided into two dichotomous communities with the terms 'indigenous' and 'non-native'. There is a relationship of hate and love here which is always expressed

in turn from time to time.

In 1959 Government Regulation No. 10 of 1959 issued a trade ban for all foreigners, including people with Chinese citizenship (or Chinese as it was then). In 1959 Chinese Indonesians were faced with a choice between being a Chinese citizen or an Indonesian citizen, because Indonesia was not familiar with a dual citizenship system. This conflict then spread with the culmination of racialism on May 10, 1963, in Bandung and spread to several other cities. In 1965 there was a ICP rebellion (G30S / ICP) and suspicion of the support of the PRC (then known as the People's Republic of China (RRT) which eventually overthrew President Soekarno. In 1967 the New Order government under President Soeharto in one of his first acts issued Presidential Instruction No. 14 of 1967 which prohibited all religious activities, beliefs, and customs of China from being carried out in Indonesia.

## CONCLUSION

In the initial stages, Suharto drew a very firm line. Old Order or New Order. Political exclusion - in Eastern Europe often called lustration - was carried out against people associated with the Indonesian Communist Party. Criminal sanctions are carried out by holding an Extraordinary Military Tribunal to try those who are constructed by Soeharto as rebels. A trial was held and some of those involved were "banished" to Buru Island.

Non-criminal sanctions are imposed by political exclusion through making administrative rules. Specific research instruments were applied to select the old forces participating in the New Order car. Identity Card marked as EP (ex-political prisoner).

Residents of Chinese descent are also prohibited from expressing. Since 1966, descendants have been regarded as foreign nationals in Indonesia and their position has been subordinate to native citizens, who also indirectly abolished their human rights. The art of open lion dance, Chinese New Year celebrations, and the use of Mandarin language is banned, although later this was fought by the Indonesian Chinese community especially from the traditional Chinese medicine community because the prohibition would have an impact on their prescription drugs that could only be written in Mandarin. They went up to the Supreme Court and finally, the Indonesian Attorney General at that time permitted with a note that Indonesian Chinese promised not to gather power to rebel and overthrow the Indonesian government.

The only Chinese-language newspaper that is permitted to be published in Indonesian Daily, part of which is written in Indonesian. This daily newspaper is managed and overseen by the Indonesian military, in this case, ABRI, although some Chinese Indonesians work there as well. Traditional Chinese religion is prohibited. As a result, Confucianism lost government recognition.

The Old Order government argued that the Chinese population at that time reached approximately 5 million of the entire Indonesian people was feared to spread the influence of communism in the country. The reality says that most of them work as traders, which is certainly contrary to what is taught by communism, which is strictly forbidding trade is done. Chinese people are kept away from practical political life. Some chose to avoid politics because they were worried about their safety

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