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## Reactualization of Local History of Surakarta Chinese Ethnicity within the National Curriculum Framework

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### Abstrak

*Artikel ini memusatkan perhatian pada sejarah sosial komunitas Tionghoa di Surakarta abad ke-20. Oleh karena itu pembahasan akan menekankan pada berbagai aktivitas kehidupan sehari-hari sebagai cerminan kehidupan sosial masyarakat Balong. Dengan demikian akan mampu dipahami sejarah kehidupan sosial serta perubahan-perubahan yang terjadi dalam komunitas itu. Sejarah Tionghoa di Surakarta menjadi sebuah realitas yang bermakna bagi siswa di Surakarta, namun belum terangkum dalam kurikulum nasional, sehingga banyak pembelajaran sejarah yang dilakukan belum menyinggung tema ini. Penelitian ini akan menakar bilamana materi ini dapat terangkum dalam narasi pembelajaran sejarah di SMA di Surakarta. Metode yang digunakan yakni metode sejarah. Hasil yang diperoleh dari penelitian ini yakni pembelajaran sejarah dapat diterapkan dengan penguatan sumber belajar dan buku ajar, sehingga berpijak dari adanya materi berkembang menjadi tema lokal yang terangkum dalam pembelajaran sejarah*

**Kata Kunci:** Sejarah Lokal, Surakarta, Tionghoa, Kurikulum.

### Abstract

Article focuses on the social history of the Chinese community in Surakarta in 20th century. Therefore, the discussion will emphasize various activities of daily life as a reflection of the social life of the Balong community. In this way we will be able to understand the history of social life and the changes that have occurred in that community. Chinese history in Surakarta has become a meaningful reality for students in Surakarta, but has not been summarized in the national curriculum, so much of the history learning carried out has not touched on this theme. This research will measure whether this can be summarized in the narrative of history learning at high school in Surakarta. The method used is the historical method. The results obtained from this research are that history learning can be applied by strengthening learning resources and textbooks, so that based on the existing material it develops into local themes which are summarized in history learning

**Keywords:** Local History, Surakarta, Tionghoa, Curriculum.

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## **INTRODUCTION**

Both local history and national history both have a role important in building an Indonesian narrative. Local history helps history national in reconstruct history so that become incident Which more details Which occurs in an area. If the principle of history as something unique is applied, so can said that all history Actually is history local (Margana, 2010). National history in terms of Indonesianness is considered as representation political from history local. Position history local so important in national history because this cannot be separated from geographical location incident history the happen. Various theme Which including in study history local it turns out give role Which very important in history national. However sadly existence or contribution history local the Still not enough has a place on the historical stage which is predominantly occupied by history Which general in nature (Liana et al., 2022).

In the development of Indonesian historiography, a national historical perspective consciously or unconsciously, it turns out to undermine the meaning of local history. Local history Which refer on on One community or units administration certain like rural or urban nor something bond socio-cultural in A the community seems to have no place on the stage of national history. Because that's history local must have autonomy in history national (Abdullah, 1985). With this autonomy, local history is expected can provide something important for national history and understanding society regarding history. The interrelationship between local history and history National issues are always interesting to discuss. That is why this paper intends to discuss regarding Paradigms Historical Relations Local And History The main focus is on Chinese history in Surakarta (Riyadi, 2014).

The changes that occur can lead to understanding the changes by looking at the causal factors. Different causes of change will form different processes. In the process of change that occurs, it is not always realized, but what is more prominent in the Balong Chinese community is the natural change caused by cultural acceptance and then integrating it into daily life. The result achieved from this process is a new culture that is close to unique and cannot be generalized to processes that occur in other areas, so it is appropriate and important to be taught in schools (Suprijono et al., 2023).

## **THEORY**

This research refers to Ethnic theory , ethnicity refers to ethnic classification based on affiliation. Third, ethnocentrism ( *ethnocentrism* ) is the emotional attitude of a group of ethnicities, ethnicities, religions, or groups, who feel that their ethnicity is more

dominant than other ethnicities. Fourth, ethnography *studies* the comparison of contemporary and past culture of an ethnic group. Ethnicity also has the meaning of a group of people who have the same culture, developing from the biological realm to the cultural realm and finally leading to the political realm. Chinese ethnicity is equal to Javanese ethnicity, Sundanese ethnicity or others in the archipelago (Gross & Terra, 2018).

Second, using assimilation theory will show its effectiveness if the differences between individuals in groups or boundaries between groups become thinner. Next, individuals identify and share common interests, meaning they are able to adjust individual will to the will of the group. Likewise between one group and another. Assimilation can work if: (1) there are a number of groups that have different cultures; (2) there is intensive interaction between individuals or groups over a relatively long period of time; (3) the culture of each group is increasingly changing and adapting.

Assimilation carried out unconsciously has the potential to unify cultures by maintaining their respective characteristics, which is usually called acculturation. Acculturation is a social process that arises when one culture is confronted with elements of a foreign culture. Foreign culture is gradually accepted and processed into one's own culture (Tri Puji Hastuti, 2003).

Piotr Sztompka, stated that the level of internal complexity of society is seen as dynamic and not linear. Social change is a process of shifting or changing the structure and order in society which includes a more innovative mindset, attitudes and social life or gaining a more dignified life. At the macro level there are economic and political changes, while at the mezo level there are changes in groups, communities and organizations and at the micro level there are changes in interactions and individual behavior. Society is not a force of vision ( *entity* ) but a set of multilevel processes (Riyadi et al., 2023).

## **METHOD**

The method used in this research is the historical method. Historical research methods are procedures for how historians work to produce stories of the past based on traces left by that past. The historical research method is an attempt to give the interaction of the ups and downs of trends a generalization status that is useful for understanding historical reality, comparing it with current conditions and being able to predict future conditions. This historical research, according to Ernest Bernheim, has four main stages: First, heuristic, namely searching for and finding historical sources related to the research

topic. To understand the social changes of the Chinese people in Kampung Balong in Surakarta in the 20th century, both primary and secondary historical sources are used. Primary sources used in this research were obtained through direct observation, literature review, interviews, archival studies, documents, as well as journal and newspaper articles. There are several primary sources in this research, including: *Memorie van Overgave* of residents in Surakarta, *Staatsblaad van Nederlands Indie*, *Colonial Verslag* in the relevant year, *Volkstelling*, as well as other relevant archives. These sources were obtained from the National Archives of the Republic of Indonesia in Jakarta, the Rekso Pustoko Mangkunegaran library and archives, the Kasunanan Palace Archives, the National Press Monument Archives in Surakarta and various libraries. Second, do source criticism Good *external* or *internal*. From various data obtained, then classified into primary sources and secondary sources. The two types of sources that have been classified are identified by the author and place of writing namely in Surakarta, and the year of publication For Primary sources are confirmed contemporary ie beak second 20th century, as well as the originality of the author, whether the result of research or editorship. In the next activity, an internal critical analysis is carried out with selecting and \_ compare sources \_ one with another so that truly relevant historical facts are obtained. Third, carry out interpretation. At this stage, a synthesis of the facts obtained through source criticism or also known as source analysis is carried out. Fourth, historiography, namely the presentation of data in written form (Sugiyono, 2012).

## **RESULTS AND DISCUSSION**

### **Unraveling Chinese Identity in Surakarta**

The mention of "Chinese" is a development of the term "Chinese". The term Chinese is used to refer to people of Chinese descent. According to Hari Purwanto in his book "Chinese People from Singkawang", there are several terms used to refer to Chinese people who live in Southeast Asia, including those living in Indonesia. At the end of the 1960s the term *Huakiau* became known, some also called them "Overseas Chinese" especially after the Asia-Africa Conference took place in Bandung. Leo Suryadinata is of the opinion that the Indonesian government's replacement of the terms China and Chinese with Chinese since 1972 has a derogatory meaning, feels rude and carries the meaning of betrayal. On the other hand, there are also those among the Chinese community who think that the term Chinese is not a problem. Onghokham and Puspa Vasanti always use Chinese terms (Mahur et al., 2019).

Long before 1972, "Chinese" had actually been used, because the term "Chinese" in Indonesian does have several connotations. To remove the negative connotation, this term in the Indonesian press around the 1950s was changed to "Tionghoa" (according to the speech in Hokkien) to refer to Chinese people, and "Tionggok" for "Chinese Country". This is different from Melly G. Tan, who defines the difference between Chinese and Chinese. In this research, the term "Chinese" is used to mean Chinese people, whether they are immigrants from China or Peranakans, while Javanese are the majority ethnic group in Surakarta.

Reconstruction of the social history of the Chinese community in Surakarta in the second half of the 20th century using a social history approach. In the context of problems regarding the social life of Chinese people in Surakarta, it is necessary to study the daily life patterns of Chinese people, so that the social structure that is created can be known. Social structures have many elements that are unstable so they are vulnerable to social change. Social history studies prioritize social aspects in their studies, so the history of the social life of Chinese people in Balong Surakarta is worthy of using social history studies.

Reconstructing the past of the social life of the Chinese community in Surakarta, then comparing it with current conditions, in order to obtain the changes and processes that led to these changes. Therefore, approaches and theories of social change, theories of social interaction and cultural assimilation between Chinese and Javanese are needed.

### **Chinese and Javanese Social Processes**

When Chinese people entered the dominant culture, namely Javanese, the first step taken was adaptation. Adaptation is human responsive behavior to changes in the environment to then design certain systems for action or behavior, so that they are able to adapt to new situations and environmental conditions. Adaptation behavior in this context is related to the strong Javanese cultural conditions of the Surakarta people (James Wallis, 2019).

Advanced adaptation allows assimilation to occur. Assimilation is a driving factor for mobility, as well as inter-ethnic mixing, including in socio-economic activities. Many countries once firmly supported the implementation of assimilation even though it had to be done through social engineering. However, various social dislocations accompany the assimilation process. Under normal conditions, the scope of assimilation is very broad, including: socio-cultural cohesion, hypersity of faith, sense of nationality, and national integrity. On the other hand, the issue of assimilation is also related to the

support capacity of local (indigenous) communities towards immigrants (Riyadi et al., 2023).

The structural and cultural character of the local community (nation) even encourages the assimilation process to continue. Support for local community interconnection highlights three main characteristics in the process of assimilation of Chinese people with local society, namely; (1) occurs naturally or without engineering; (2) takes place relatively perfectly; (3) occurs at several levels ( *multi-stage assimilation*).

Both assimilation and acculturation both bring about social changes in the structure of society. Several factors that cause change include: (1) conscious desires and personal decisions; (2) personal attitudes influenced by changing conditions; (3) structural changes and structural obstacles; (4) external influences; (5) prominent group personalities; (6) elements that combine into one; (7) certain events; (8) the emergence of a common goal. Different racial and ideological backgrounds facilitate the unrest that drives the process of change (Crosbie, 2015).

The results achieved from change are new forms of culture, which are the fruit of harmonious cultural interaction. Cultural interaction is a form of relationship where the socio-cultural base is the capital. In the dimension of cultural interaction, it is possible to meet two or more citizens who support different cultural elements. This meeting resulted in mutual touch, mutual influence and mutual strengthening so that a new culture could be formed without ignoring the existence of business interactions and political interactions. Cultural changes are broader in scope, such as beliefs, knowledge, language, technology and so on, with cultural contact giving rise to diffusion (Panggabean & Smith, 2011).

In society itself, social categories are *hierarchically structured which are classifications of people according to country, race, social class, occupation, gender, ethnicity, religion and so on*. Within each of these social categories is inherent a power, status and dignity which ultimately gives rise to a unique social structure in society, namely a structure that determines the power and status of relationships between individuals and between groups. Basically, every individual wants to have a positive social identity because social identity is expected to gain recognition *from* other parties and *social equality* (Fleck, 2015).

In the view of social identity theory, the desire to have a positive social identity is seen as an important psychological motor behind individual actions in every social interaction. This takes place through a process of social *comparison* which is seen as a way to determine position and social identity status. The *social comparison* process is a

series of comparisons with other people or groups that subjectively help individuals make specific judgments about their social identity compared to other social identities. Efforts to maintain a positive social identity and improve one's image if it turns out that one's social identity is in decline always appear both on an individual and group scale. In the macro social context (group, society) efforts to achieve a positive social identity are achieved through social mobility and social change (Isajiw, 2000).

#### Compiling teaching materials for Chinese history in Java

Surakarta Chinese history is a difficult one that presents challenges for parents and students, as well as teachers and schools, partly because the aim of organizing history as a school subject is to create good citizens, not just teach about the past for history's own sake. While all countries have difficult histories, the challenges of overcoming them inside and outside the classroom are still relatively new. When modern history emerged as a lesson in school at the end 19th century, history seen as part from effort development more nations \_ wide at times that, by emphasizing the narrative of the victory of the nation-state. However, it still has to be taught in schools through the development of textbooks (Asnia et al., 2023).

On books text Indonesian history class X, role China in Indonesian history learning is visible from Hindu- Buddhist kingdom that is kingdom Kalinga. Based on notes A Buddhist priest from China named I-Tsing existed in 664 AD a Hwi-Ning visits to kingdom Kalinga. He was in the Kalinga Kingdom for 3 years to 667 AD for translating holy books Hinayana Buddhism to in Chinese language. For translating the book, Hwi-Ning was assisted by someone pastor kingdom Kalinga is named Jnanabbadra. In the 16th century the Islamic religion began dominate the archipelago. However No means influence Hindu-Buddhist culture disappeared replaceable Islamic culture. Islam accommodates legacy HinduBuddhism, of course with do Modify to keep it fixed intermittently a number of century, existence civilization. Hindu-Buddhist still can We watch until now, for example in embodiment of literature and architecture (Suwardi, 2018). In chapter III of the book text Class X discusses about arrival Islam in the archipelago was formed through trading so that happen acculturation and development culture Islam. In Class (Asnia et al., 2023).

#### **CLOSING**

In the social context in Surakarta o Chinese people, in order to be equal to Javanese, must position both of them as ethnic groups. The term ethnic refers to a group

that is assumed to be a group that is fanatical in its ideology. Another analogy, ethnicity is also understood as a group of people who have similar cultural characteristics, for example language, customs, cultural actors, cultural characteristics and history. Social history is history various movement social , including, among other things movement farmers , workers , students , protests , and so on . Religious movements, nationalists and various ideological currents can also be categorized into it. In its social scope, it is able to summarize this potential and develop it into history teaching materials. This is very possible because social history also includes demographic history, namely population growth, migration, urbanization, and so on. Closely related to the theme above is the history of the city as a residential center where various activities take place in the form of services, convenience, trade, government, arts performances, production processes, and so on. The development of cities themselves as a result of urbanization is also a theme of social history. There is a lot of material that can be developed from this theme in every topic in history teaching materials.

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