

Changes in Cultural Assimilation in Harmonization of Children's Social Relations

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| Syafrizal^{1,*} | Anwar Soleh Purba² | Corry³ |

¹Universitas Muhammadiyah
Sumatera Utara, Indonesia

²Universitas Islam Sumatera
Utara, Indonesia

³Universitas Simalungun,
Indonesia

*syafrizal@umsu.ac.id

ABSTRACT

This article tried to explain that the phenomenon of Chinese Indonesians in the eyes of Native Indonesians had received such diverse perceptions, it often seemed tendentious. However, in recent years, the view was disappeared due to a change in the term of designation stipulated in state legislation by no longer using the term Chinese, but Indonesian people of Chinese descent. The main problem of this study was how the shifting of cultural assimilation patterns had an impact on the harmonization of social relations between Chinese Indonesians and Native Indonesians in Pekanbaru City, Riau Province (viewed from a social anthropological perspective). This study was conducted using a quantitative approach with field data collection instruments using a questionnaire technique for selected informants. The results of data analysis showed that there had been a shift in the assimilation pattern of Chinese Indonesians so that it had an impact on the harmonization of social relations in the community of Pekanbaru City, Riau Province.

KEYWORDS

shift; assimilation patterns; measuring harmonization; Chinese Indonesians; Native Indonesians

INTRODUCTION

Racism is an understanding that rejects a group of people who comes from another race, which can arise when the majority group finds a minority in their society that are biologically different and the condition of the minority group cannot defend themselves or their group. This phenomenon can be seen from a case that has long been the homework of this nation, namely the problem of assimilating the descendants of people who were later referred to as ethnic Chinese, until today it is still part of the national problem, especially in the Percut Sei Tuan District. Racism and nativism interacted to rise the domestic security state (Baca, 2018). It is seen from several social, economic, and political upheavals that have anti-Chinese origins or elements.

The attitude of this group of Chinese Indonesians still shows attitudes and actions that are exclusive and still not fully integrated into indigenous society, by having cultural identity reasons. In connection with cultural identity, Ting-Toomey (1999) explains that cultural identity is a feeling (emotional significance) of individuals to share (sense of belonging) or be affiliated with a certain culture. They carry out cultural identification, namely affirming themselves as a representation of a particular culture. This cultural identification (Rogers & Steinfatt, 1999) will in turn define them into in groups or out-groups. How they behave is partly determined by whether they belong to a certain culture or not. In this context of cultural identity and identification, Suparlan (2002) considers that the issue of ethnicity and ethnicity in a pluralistic Indonesian society is a reality that appears in daily life.

Members of ethnic groups are born, educated, and raised in a primordial ascriptive atmosphere of their ethnicity. Consequently, the boundaries between who I am and who you are or who we are and who they are. In such a situation, stereotypes and prejudices will flourish and develop. In a society that is divided into groups based on cultural identity, it will be difficult to achieve social cohesion (Bethany Rex, 2018). This is because each group is in an exclusive social sphere, so it is relatively ineffective in communicating between cultures effectively, namely communication that is intended to reduce cultural misunderstandings but instead tends to communication avoidance. As a result of the absence of social cohesion, the effort to form a common will as a nation becomes a complex issue and requires a relatively long time (Claire Bullen, 2019). Based on the description above, this study aims to analyze how the actual shifting of cultural assimilation patterns in realizing the harmonization of social relations between Chinese Indonesians and Native Indonesians in Pekanbaru City, Riau Province (a perspective on Social Anthropology).

LITERATURE REVIEW

In terms of the historical aspect of the Indonesian nation, one of the ethnic groups that are very influential in the economic field is the Chinese. According to Hasanuddin and Basri Amin (2013), the arrival of Chinese people to Indonesia and almost all over the archipelago, as well as to Gorontalo, entered via Manado, initially with economic or trading motivations, but eventually, they had the intention to settle in the area. In this context, it is believed to have a process that is not much different from this group entering other regions, including Pekanbaru city, Riau Province. Besides, Syed and Tineke (2015) finds that peers substantially affect cultural and economic assimilation, effects not predicted by either dominant theory of immigrant assimilation.

One of the research results that are most likely to be used as a pointer is related to the history of the entry of teonghua / Chinese into the Riau area, as stated by Rosmaliza, ad. All, (2015), as a country that has a variety of communities and ethnic groups, there is a harmonious relationship and conflict. As a country that has a very strategic geographical condition, many ethnic groups or ethnic groups have come to Indonesia, such as Arabs, India, and China where some of these ethnic groups have become part of Indonesian society.

The concept of chain migration has played a central role in the study of international migration over several decades (Prof Ron Johnston, 2006). The wave of migration of Chinese people from mainland China to various parts of Indonesia has been going on for a very long time and it happened before the Vereenigde Oost Indische Compagni (VOC) era, where they came from the Yunan area in South China which spread across Southeast Asia. Tionghoa (the term for the people of Chinese descent in Indonesia) is one of the ethnic groups in Sinaboi District. Chinese entered Bagansiapiapi in the 18th century. According to the Chinese version, Bagansiapiapi comes from the word Bagan Api (fire that burns from a distance, is approached by the light of fireflies), which means that this area has the potential to be used as a place to develop trading businesses. To get a more complete understanding of how the shifting pattern of mixing Chinese citizens, and measuring the harmonization of social relations between Chinese and non-Chinese (Indigenous) citizens in Pekanbaru City, Riau Province, will present several main concepts, such as: the concept of racism. The concept of cultural dissemination (culture mission), and the concept of assimilation, as well as the concept of social change.

The Concept of Racism

According to Lohanda (2002), mentioning racism is an understanding that rejects a group of people who comes from another race, which can arise when the majority group finds a

minority group in their society that is biologically different and the condition of the minority group cannot defend himself or his group. Even if we were to accept “racism” as a label summarizing the various factors involved, noting those apparent similarities does not tell us how inequalities are reproduced today and has nothing to say practically about how to combat them (Reed, 2018). Sanderson (2003), that the evolution of racism has received the attention of many parties for a long time, they consider racism as an advanced ideology. The term racism is often confused with the concepts of ethnocentrism, prejudice and discrimination.

But Donald Noel (1972a) in Stephen, asserts that such concepts do not include things like ethnocentrism as something different. Ethnocentrism can be understood as behavior that gives an excessive portion of the trust to the values held by members of a culture. Racism is often equated with racism because the English translation of racism and racialism, which has the same meaning. Racism is a driving factor for the creation of social discrimination, racial violence, and even triggers for genocide. The reason is this action often uses various elements related to the meaning of ethnicity, religion, race and custom (SARA). Ramon et al (2015) says that the concept of ‘racism’ has faced many difficulties in migration studies.

The Concept of Culture Mission

Culture continues to develop and moves never-ending. According to Heslin (2007) culture also undergoes changes and developments, both because of encouragement from within and from outside. Cultural interactions with outside influences can often change cultural systems. Cultural change does not always go smoothly, changes in core values are highly opposed by those who appreciate their culture. According to Muhammad Rifai (2015), William Ogburn sees that a group's material culture usually changes first, and non-material culture lags. Due to culture that continues to develop and change, groups that adopt the culture of others lose their own culture, in this process, much of the richness of the world's various cultures disappears. The most important processes regarding cultural learning and its development and change are internalization, socialization and enculturation. There is also a simple cultural development process that becomes complex, namely cultural evolution. Then there is the process of the geographic spread of culture, brought about by the movement of nations on earth, namely the process of diffusion. Furthermore, in principle, there are several steps as a process of cultural change, including diffusion, assimilation, akulturasi (Soekanto, 2000).

The purpose of assimilation is to foster a feeling of being a member/part of the nation's society that is in harmony with the existence of a level of harmony in life that is by the progress of the times (Haviland, 1995). Article 2 guidelines for the implementation of assimilation, for example in the field of education, as stated in the Decree of the Minister of Education and Culture of the Republic of Indonesia number. 0170/U/ 1975, which to this day is still considered relevant, argues that in the effort to foster Chinese citizens towards national unity and integrity, it is carried out through a process of assimilation, especially to prevent racial exclusion. The concept of assimilation has experienced a rebirth in the last fifteen years of immigration research (Louise, 2007). In the effort to nurture Chinese Indonesians towards national unity and integrity, it is carried out through a process of assimilation, especially to prevent racial exclusivity (Presidential Decree number 240 tab1967) and acculturation strategies were influenced by the way they were perceived and treated by the host society (Jayashree et al, 2018).

The Concept of Social Change

The views related to the concept of social change, put forward by several experts, include Gillin, Mac Iver, Emile Durkheim, William F, and Samuel Koenig.

Theoretically, there are several theories of social change, including:

1. Evolutionary Theory explains that social change has a fixed direction and is experienced by every society.
2. Conflict Theory explains that social change can take the form of conflict. The conflict originates from class clashes between the ruling group and the oppressed community, giving birth to social changes that change the social system.
3. Functionalist theory explains that social change is a constant and does not need explanation.
4. Cycle Theory, that social change occurs in stages with changes that will not stop even at the last perfect stage, but will return to the beginning for the transition to the next stage. Meanwhile, according to Arnold Toynbee's opinion in Sandya Hewamanne (2019), social change defines as the progress or setback, can be explained in social concepts that are related to one another, namely challenges and responses.

RESEARCH METHODS

Population and Sample

The population of this study was all people who live permanently in Pekanbaru City, Riau Province which was later referred to as Chinese Indonesians and Native Indonesians. Based on the List of Districts and Villages in Pekanbaru City, in 2017, the population of Pekanbaru City was 886,226 people. Considering that the population was so large, the determination of the sample by purposive sampling is 20% of the total population, in this case, the sample size of this study was 42 people, which were considered to be a representation of the entire population of Pekanbaru City, Riau Province.

Data Collection and Analysis Techniques

The process of collecting data in the field, choosing the provision of a list of questions or questionnaires as a technique for obtaining data arranged in such a way from the indicators of the problem under study. A questionnaire was arranged about two things, culture mission, and social change. The questionnaire was used to determine to what extent the two things above were related to the process of the shifting of cultural assimilation patterns in measuring the harmonization of social relations between Chinese Indonesians and Native Indonesians in Pekanbaru City, Riau Province.

The weighting system and the compilation of questionnaires were carried out using a Likers Rensis scale model, where each item consists of three alternative answers, Agree, and Sometimes, and Disagree. Testing the truth of the hypothesis and answering the problem of how the actual shift in the pattern of assimilating Chinese citizens, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province, is viewed from the perspective of cultural anthropology. In its implementation in the field by collecting data through questionnaires. From the data obtained, a quantitative analysis will be carried out with a frequency/percentage analysis.

RESULTS AND DISCUSSION

Presentation of Data

The number of questionnaires submitted to the sample was 21 questionnaires for 21 people who gave answers or data. 21 questionnaires were given to be answered by Chinese Indonesians, the rest were for Native Indonesians with strict control the questionnaires could be returned in full. The following is the distribution of the questionnaire results that have been submitted to the public, as follows;

Table 1. Presentation of Data

	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Lots	21	100%	21	100%
Few	0	0%	0	0%
There is no	0	0%	0	0%
Total	21	100%	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents having close friends who answered a lot, as much as (100%) for Native Indonesian. China, which means that Chinese Indonesians have changed, unlike what the general public thinks.

Table 2. The Shifting of Cultural Assimilation Patterns Distribution of Mutual Cooperation Participation Respondents

Participate	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Often	15	76%	21	100%
Sometimes	5	23%	0	0%
Never	1	2%	0	0%
Reason:				
-Paid	-	-	-	-
-Busy	-	-	-	-
-Donate	-	-	-	-
Total	21	100%	21	100%

It turns out that the shifting of cultural assimilation patterns of Chinese Indonesians, the impact on the harmonization of social relations in Pekanbaru City, Riau Province (Viewed from a Social Anthropological Perspective) is related to the distribution of respondents having participation in cooperation by answering frequently, as much as (76%) for Chinese Indonesians. This means that Chinese Indonesians have changed, unlike the assumption in the minds of the general public that Chinese Indonesians do not want to participate in cooperation (often giving compensation to others).

Table 3. The Shifting of Cultural Assimilation Patterns Distribution of Respondents for Participation of Night Patrol

Participate	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Often	18	87%	20	97%
Sometimes	2	9%	1	3%
Never	1	4%	-	0%
Reason:				
-Paid	-	-	-	-
-Busy	-	-	-	-
-Donate	-	-	-	-
Total	21	100%	21	100%

It turns out that the shifting of cultural assimilation patterns of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective) is related to the distribution of respondents having participated in night patrols by answering frequently, as much as (87%)

for Chinese Indonesians, means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians do not want to participate in night patrols (often giving compensation to others).

Table 4. The Shifting of Cultural Assimilation Patterns Distribution of Participation Respondents Fulfill Invitations

Participate	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Often	17	89%	21	100%
Sometimes	-	0%	-	0%
Never	4	11%	-	0%
Reason:				
- Paid		-	-	-
- Busy		-	-	-
- Donate		-	-	-
Total	21	100%	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective) is related to the distribution of respondents having participation in attending invitations from members of the general public by answering frequently, as many as (89 %) for Chinese Indonesians, it means that Chinese Indonesians have changed, unlike the assumption in the minds of the general public that Chinese Indonesians do not want to attend the invitation of the general public.

Table 5. The Shifting of Cultural Assimilation Patterns Distribution of Respondents Participation in the physical construction of houses of worship, markets, schools and others

Participate	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Often	21	100%	21	100%
Sometimes	-	-	-	-
Never	-	-	-	-
Total	21	100%	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents having participation in the physical construction of houses of worship, markets, schools, and others who answered frequently, as many as (100%) for Chinese Indonesians, meant that Chinese Indonesians had changed, unlike the assumption in the minds of the general public that Chinese Indonesians did not want to participate in the physical construction of houses of worship, markets, schools, and others.

Table 6. The Shifting of Cultural Assimilation Patterns Distribution of Respondents Attendance of Figures in Commemoration of National Holidays

Presence	Chinese Indonesians		Native Indonesians	
	Freq.	%	Freq.	%
Often	20	97%	21	100%
Sometimes	1	2%	-	-
Never	-	-	-	-
Total	21	100%	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents having participation in the Respondents' presence of figures in the commemoration of National holidays who answered Often, as many as (97%) for Chinese Indonesians, it means that Chinese Indonesians have changed, unlike the general public's opinion that Chinese Indonesians do not want to have a figure in the commemoration of national holidays.

Table 7. The Shifting of Cultural Assimilation Patterns Distribution of Respondents have Become Members of the Bakom PKB

Member	Chinese Indonesians		Joining Activities	Native Indonesians	
	Freq.	%		Freq.	%
Yes	20	97%	Often	21	100%
No	1	3%	Sometimes	-	0%
Total	21	100%		21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents having participated in becoming members of the PKB Bakom, who answered frequently, as many as (97%) for Chinese Indonesians, this means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians do not want to become members of the Bakom PKB.

Table 8. The Shifting of Cultural Assimilation Patterns Distribution of Respondents Chinese Indonesians and Native Indonesians in Service by Officials for Free

Can Recognize Indonesian citizens and foreigners	Frequency		Percentage	
	Chinese Indonesians	Officer	Native Indonesians	Officer
Easy	20	97%	21	100%
Difficult	1	3%	0	0%
Forbidden	0	0%	0	0%
Total	21	10	100%	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents in services by officials for free, who answer easily, (97%) for Chinese Indonesians, this means that Chinese Indonesians have changed, unlike the assumption in the minds of the general public that Chinese Indonesians do not receive free service by officials, as the general public.

Table 9. The Shifting of Cultural Assimilation Patterns Distribution of Respondents Can speak Indonesian

Indonesian Language	Frequency	
	Chinese Indonesians	Native Indonesians
Fluent	21%	21%
A bit	-	-
Can not	-	-
Total	100%	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents who can speak Indonesian, who answered yes, as much as (100%) for Chinese Indonesians means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians cannot speak Indonesian.

Table 10. The Shifting of Cultural Assimilation Patterns Distribution of Respondents in Daily Intercourse Who is not Their Groups

Respondent	LANGUAGE USED FREQUENTLY					
	INDONESIA		MIX		CHINA	
	Freq.	%	Freq.	%	Freq.	%
Chinese Indonesians	21	100%	0	0%	17	89%
Native Indonesians	21	100%	0	0%	4	11% %

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective) is related to the distribution of respondents who answered that, as many as (89%) for Chinese Indonesians, it means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians use the language most frequently used by respondents in their daily relationships that are not their group. Dmitry and John (2017) finds that language skills were positively related to preferences for integration and assimilation, while length of stay was negatively related to separation. This goes hand in hand with the finding of Mee Ling Lai (2011) in Hong Kong the different identity groups converged considerably on their attitudes towards Cantonese (the local language) and English (language of the coloniser), they differed significantly on their attitudes towards Putonghua (the national language of China).

Table 11. The Shifting of Cultural Assimilation Patterns of Respondents Chinese Indonesians Who Understand Native Indonesians Customs

Native Indonesians Customs	Frequency	Percentage
Understand	15	76%
Understand a little	5	21%
Do not understand	1	3%
Total	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents who understand indigenous peoples, who answer that they understand, as many as (76 %) for Chinese Indonesians, it means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians do not understand Native Indonesians customs.

Table 12. The Shifting of Cultural Assimilation Patterns of Respondents Chinese Indonesians in their presence at parties/salvation/marriage/etc from other ethnicities

Chinese Indonesians	Frequency	Percentage
Often	17	85%
Sometimes	5	15%
Never	0	0%
Total	21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents in their attendance at parties/salvation/weddings/etc. from other ethnicities who answered that attending, as many (85%) for Chinese Indonesians, means that Chinese Indonesians have changed, unlike the assumption that is in the minds of the general public that Chinese Indonesians do not attend parties/salvation/marriage/etc. from other ethnicities.

Table 13. The Shifting of Cultural Assimilation Patterns Distribution of Respondents who Gets a Visit and Visiting on Religious Holidays

Member	Chinese Indonesians Freq.	%	Joining Activities	Native Indonesians Freq.	%
Often	15	76%	Often	21	100%
Sometimes	5	19%	Sometimes	-	-
Never	1	5%			-
Total	21	100%		21	100%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective), is related to the distribution of respondents who received visits and visits on religious holidays, who answered attendance, as many as (76%) for Chinese Indonesians, means that Chinese Indonesians have changed, unlike the assumption in the minds of the general public that Chinese Indonesians have not received visits and visited on religious holidays.

Table 14. The Shifting of Cultural Assimilation Patterns Distribution of Respondents Against the Legal Marriage between Chinese Indonesians and Native Indonesians

Answer	Frequency		Percentage	
	Chinese Indonesians	%	Native Indonesians	%
Legal marriage:				
- Often	16	89%	20	92%
- Sometimes	4	9%	1	4%
-	1	2%	0	0%
Groom more:				
- Native Indonesians	7	23%	21	100%
- Chinese Indonesians	14	77%	0	0%

It turns out that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is related to the distribution of respondents to legal marriages between Chinese Indonesians and Native Indonesians, who answered frequently, as many as (89%) for Chinese Indonesians as legal marriages between Chinese Indonesians and Native Indonesians, it means that Chinese Indonesians have changed, unlike what is thought in the minds of the general public, there has never been a legal marriage between Chinese Indonesians and Native Indonesians. On the other hand, the legal marriages are mostly carried out by Chinese Indonesian men against Native Indonesian women, amounting to (77%).

Data Analysis

To find out how the real shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective), is based on several aspects, including the concept of cultural dissemination through assimilation, diffusion, and acculturation, and social interaction, and aspects of social change.

Table 15. Aspects of cultural dissemination (assimilation, diffusion, and acculturation)

Diffusion factor, and assimilation, along with acculturation	Respondents		Total	
	Chinese Indonesians	Native Indonesians	X	%
Socio-cultural	116,23	104,1	110	30,5%
Socio-economy	123,3	130,8	127	35,5%
Socio-politics	128,6	117,1	122	34%
Total			359	100%

The results of the data analysis above, explain that the shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective), is said to have manifested in the medium to high category. This can be seen from the following figures, 116.23 from the socio-cultural aspect which includes having close friends, participating in cooperation, and night patrols, as well as participating in meeting invitations to parties, circumcision of apostles, recitation, and others. Than 123.3% of the socio-economic aspect which includes participation in the physical construction of houses of worship, markets, schools, and others. According to the classic view, cultural differences between natives and immigrants will gradually diminish over time and will set in motion assimilation processes in various other domains as well, thereby improving the economic situation of immigrant groups and encouraging their integration into social networks of a host society (Matthijs and Gerbert (2018). as well as 128.6 socio-political aspects which include the aspect of the presence of figures in the commemoration of National Holidays, have become members of Bakom PKB, services for free, and can speak Indonesian, and get visits and visits on religious holidays. Besides, Acculturation of assimilation is a predictor that can influence adjustment, and ethnic identity unexamined, search, and achieved as a mediator that supports the formation of adaptation to peers in the educational environment (Nur'aini, 2021).

Table 15. The Aspects of social change/shift

Acculturation factor	Responden		Jumlah	
	Chinese Indonesians	Native Indonesians	X	%
Socio-cultural	154,23	104,1	110	39,5%
Socio-economy	103,3	130,8	127	19,0%
Socio-politics	147,6	117,1	122	41, 5%
Total			359	100%

In addition to being based on the distribution of data analysis above, the shift in the assimilation pattern of Chinese Indonesians is assumed to be influenced on a large scale by cultural, economic, and political aspects. One thing that is quite interesting is that the aspect of social change in political prayer gets a high enough score of 41.5%. This means that the socio-political aspect is the most likely and allows for a shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective).

A deeper analysis of why the socio-political aspect is considered the most likely to change/ shift the pattern of integration, of course, will not be separated from the inner political atmosphere of the Indonesian state since the 1998 reformation. Reform in the view of social interaction is not just an association between groups of different cultures, languages, skin colors, and so on, but reformation becomes the basis and benchmark for every child of the nation in carrying out their social relations. Analysing the patterns of social mobility of different ethnic groups compared to each other and compared to the majority population is a way to understand the processes of assimilation (Maurice, 2016). The various images of social interactions that have been carried out so far seem inclusive by certain groups or ethnicities, in this case, Chinese Indonesians, but this is not the case today.

Even the various mentions that have been related to ethnic Chinese have changed to Chinese Indonesians. Likewise, the mention of indigenous people for native Indonesians, it cannot be called like that, it is enough to use the term Indonesian citizen. These kinds of things are believed to have contributed to the shift in the pattern of assimilating Chinese Indonesians as an impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a Social Anthropological Perspective).

The results of the analysis carried out, obtained several research terms as well as distinguishing aspects from the results of previous studies. In general, the findings of this study are that there has been a shift in the integration pattern in the context of harmonization of social relations between Chinese Indonesians and Native Indonesians in Pekanbaru City, Riau Province (viewed from a social anthropological perspective). In particular, there are several things as novelty of this research, namely:

- 1) research with the issue of shifting patterns of assimilation of Chinese Indonesians, its impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective) as long as knowledge and tracking by the author have not been found. This means that research on this issue, from a social anthropological perspective, is considered the first.
- 2) a shift in the pattern of assimilating Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from the perspective of social anthropology), applies to all aspects of the life of the people of Pekanbaru City, both in socio-cultural aspects, socio-economic aspects. and socio-political aspects. This means that the shift in the integration pattern in this area can be said to be good. This statement is in line with what was stated by Tongkulem Siregar (2020), that there is a spirit of unity, brotherhood and kinship that has been built for a long time in Riau Province, from generation to generation it has fostered a safe and peaceful atmosphere, and there are almost no conflicts between tribes/ethnicities because they can respect and respect each other. This was said by Deputy Governor of Riau, Edy Natar Nasution, as Chairman of the Board of Trustees of the Riau Province National Integration Forum (FPK) when delivering a speech as well as a keynote speaker at the opening of the seminar on accelerating integration in regional development in Riau, Saturday (5/12/2020) at the Hotel. Jatra Pekanbaru. "So now what we need to do is how to maintain and care for the integration that has been going on for a long time in Riau Province, so that it can support the acceleration of development in all fields," he explained.
- 3) In general, the shift in the integration pattern is always dominated by a shift in the socio-cultural aspects, but the phenomenon of the shift in the integration pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological

perspective) is more dominated by aspects Indonesian state politics in general, of course, will not be separated from the inner atmosphere of local politics.

CONCLUSION

The results of the research findings above, it can be concluded that there has been a shift in the pattern of blending. This shift is closely related to aspects of cultural dissemination (assimilation, definition and acculturation), and aspects of social change between Chinese Indonesians and Native Indonesians. Social contact that is carried out continuously for a long enough time will be able to produce the quality of assimilation and acculturation maturely. The shift in the assimilation pattern of Chinese Indonesians, the impact on the harmonization of social relations in the community in Pekanbaru City, Riau Province (viewed from a social anthropological perspective) covers all aspects of community life, both socio-cultural, socio-economic and socio-political.

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