

SOCIAL INTERACTION OF MULTICULTURAL CULTURE: A CASE STUDY OF CHINESE ETHICS IN TANGERANG CITY'S CHINATOWN

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Abstract

Efforts to create a harmonious social life in a multicultural society require social-cultural interaction and mutual tolerance between ethnic groups. Although the Chinese have lived for generations in the Tangerang City area. But there are still terms that often corner ethnic Chinese communities such as arrogant, stingy, and so on. This causes obstacles in social interaction between the Chinese ethnic and local communities in the City of Tangerang. The purpose of this study is to find out how the social-cultural interaction between ethnic Chinese and local communities and its constraints and the inheritance of Chinese cultural values in a multicultural society. This study uses a qualitative approach, data sources obtained from key informants and core informants, by collecting data through interviews, observation, and documentation. Based on the results of the study note that the pattern of social interaction that occurs between ethnic Chinese and local communities in the Chinatown is divided into three aspects, namely economic aspects, religious aspects, and aspects of traditions and habits of life that are intertwined in a community that is able to uphold the values existing in their respective communities such as religious and cultural values. The internalization process of Benteng Chinese cultural values is carried out with a comprehensive approach method supported by conducive social, environmental conditions and the teachings of parental service (Hao), which are interpreted through the process of accepting values, living values, and actualizing the benefits of Benteng Chinese culture. The obstacles in socio-cultural interactions between ethnic Chinese and local communities are due to ethnocentrism, stereotypes, and ultimately lead to prejudice on one side. It was concluded that the social-cultural interactions that existed between ethnic Chinese and local

communities in the Chinatown region based on cultural differences turned out to be able to coexist well, and the social harmony and tolerance that were realized in this region could be a multicultural education that could be an example for other communities that in Indonesia.

Keywords: Ethnicity, Interaction, Internalization, Multiculture, Socio-culture

INTRODUCTION

Indonesia is famous for its pluralist and multicultural society, that is, there are not only groups in religious-based units, but also ethnicities such as Javanese, Sundanese, Dayak, Batak, Mining, Dayak, Makassar and others. Not only are the local ethnic groups in various regions throughout the archipelago, outside ethnic groups have entered the archipelago since centuries ago, such as the Chinese and the Arabs. Ethnic from outside enter the archipelago through shipping routes, trade routes, through colonialism or the spread of religion.

One area in Indonesia that reflects the existence of cultural diversity is in the City of Tangerang, Banten Province. In Tangerang, we can see the variety of ethnic groups such as Javanese, Batak, Padang, Malay, and so on, apart from the Indonesian ethnic group itself, one of the ethnic groups found in Tangerang City is the Chinese. The Chinese are ethnic who have lived in Indonesia for a long time. The number of ethnic Chinese in Indonesia is estimated to be 5% of the population of Indonesia, meaning there are at least 12 million ethnic Chinese scattered in almost all cities throughout Indonesia, and one of them is located in the Old Market Chinatown, Tangerang City, Banten.

One interesting study of the existence of Chinese ethnic groups in Indonesia is the emergence of ethnic Chinese communities in Indonesia, which are spread almost in every major city. They generally inhabit a place called Chinatown Village, one of which is the existence of the Chinese Ethnic Community in the City of Tangerang. Chinese ethnic in Tangerang is known as Cina Benteng. The term Chinese Benteng appears not to be separated from the establishment of the Makassar Fort, which is located on the banks of the Cisadane River in the Center of the City of Tangerang, which was built in the Dutch colonial era, but its existence has now been razed to the ground. At that

time, many Chinese people were less able to live outside the Makassar Fortress and were concentrated in the northern area of Sewan and Kampung Melayu. Until now they have mingled with residents so that it gives a new colour in social life in this area.

Ethnic China Benteng is different from the Peranakan Chinese ethnicity in general. Because they have dark skin, and their eyes are not narrow. His ancestors were Hokkien Chinese, who came to Tangerang and lived down and down in the Old Market Area. They entered Tangerang through a shipping lane by boat that crossed the Cisadane River 300 years ago. China Benteng has always been identified with the stereotype of black or dark Chinese capable of self-defence, and his life is full of economic limitations.

The Benteng Chinese community is that they are acculturated and adapt to the local environment and culture. In the arts, for example, they play the Xylophone Kromong musical instrument, which is a form of acculturation with the local community. Nevertheless, Benteng Chinese people still maintain and preserve the traditions of their ancestors who have descended into a legacy of hundreds of years of tradition, such as Cap Go Meh (a celebration of 15 days after the Chinese New Year), Pehcun (dragon boat), Barongsai artistry, and still many others.

Also, there are several trends held by the Chinese Ethnic, namely the opinion that the Chinese Ethnic is more concerned with the achievement motive, more concerned with meeting personal needs than the motivation of building friendships with other groups outside of his ethnicity.

Chinese ethnic is a minority group that is considered overseas, even though they have traditionally lived in the Tangerang City area. But there are still terms that often corner ethnic Chinese communities such as arrogant, stingy, and so on. This causes obstacles in social interaction between the Chinese and Indigenous Ethnic groups in the City of Tangerang. The negative impact caused by the widening gap between the ethnic Chinese and the indigenous community. The ethnic Chinese have become more closed because they feel that they are underestimated and not accepted as members of the local community.

Studies of minority groups in multicultural societies become unusual to find out how their socio-cultural life is built to create

harmonious environmental conditions in an area, especially in the Tangerang region, with different cultural backgrounds.

METHOD

This research uses a qualitative approach. Informants in the study used purposive sampling and snowball sampling techniques. The source of the data comes from crucial informants, namely Benteng Chinese community leaders and core informants namely local communities and families of Benteng Chinese descent. Primary data collection by observation techniques, in-depth interviews, and documentation. While the method of data calibration utilizing persistence of observation, triangulation, and adequacy of referential. Data analysis uses the adoption of Miles and Huberman, interactively and takes place continuously until it is complete so that the data is already saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification.

FINDINGS AND DISCUSSION

Socio-Cultural Interaction of Benteng Chinese Communities with Local Communities in Pasar Baru Chinatown in Tangerang City

Interactions between ethnic Chinese and local communities include aspects of the economy, religion, culture, or habits of life as well as cultural adaptation and integration that occur in cities in the Chinatown, Pasar Lama Kota Tangerang.

(1) Economic aspects

The economic aspect is the most dominant aspect that underlies the communication relationships and interactions of Benteng China society with indigenous people. Economic activity that occurs in this Chinatown is trade. The majority of people in this region earn a living as traders, supported by the existence of traditional markets around the pagoda. The market has become a place where local people meet their daily needs.

"Yes, usually in the market, we often meet a lot of people, from Chinese people or many local people there shopping. Not only from

the people here, but there are also many from outside Tangerang who shop here" (core informant).

The traditional market, which opens at 05.30 West Indonesia Time until 10:00 West Indonesia Time, has become a real place of communication between the two communities in this area — judging from the sale and purchase transactions carried out. Market sellers are not restricted to Citadel Chinese people who can sell, but many of the local people trade here. Very crowded conditions from morning to noon are not made difficult for people who shop there. In this traditional market, there are traders from various ethnicities such as Javanese, Sundanese, Betawi, and ethnic Chinese. But there are no dividers or blocks for traders because of different ethnicities. But according to one of the traders, a thug and a merchant had never taken place, where the thug was not a citizen of the area and was anxious about the traders.

"The market is near the temple, the trade is not only Chinese, but there are also many indigenous people who trade there. But maybe sometimes there is a commotion even between thugs who ask for rations. Here the thugs are from other regions. I have also been machined with the village, if possible thugs for the market, the people here are not outsiders, because if our outsiders do not know who he is, but messing around and running away, right? -, we can know who the mother and father can we come, and if people here also can not run away want to run away where he is." (key informant).

The traders in selling activities, on average, are very friendly to buyers. The friendly attitude is shown by the traders in addressing the buyers without seeing first whether the buyers are ethnic Chinese or local. The attitude of the merchant who is friendly to the buyer and does not distinguish SARA is then used as a medium that is expected to be accepted by the two ethnically different communities and has an impact on the relationship between the two communities. In the economic aspect of communication, these different cultures are seen to be quite reasonable and there is no obstacle. But on the other side, it turns out that Chinese people sometimes find it challenging to get the trust of local people who want to shop in the old market. This is because usually the majority of local people are Muslim, and they are generally

afraid that the Chinese community's merchandise is not by Islamic religious law or halal because it contains pork. Especially food vendors, they are less attractive to buyers from the indigenous community. Though not infrequently many traders have given information that their merchandise is halal and does not contain pork.

"Yes, I like to be sad if, for example, there are buyers who were willing to buy, but when I saw the seller, Chinese people sometimes liked to take place. Maybe I'm afraid this time if it's not halal. Even though it could be asked first, then try who knows it could be a subscription. Not all Chinese people use pigs" (core informant).

Every human being must have their respective rights in opinion. However, a lack of understanding of one another can harm one of the parties that are suspected. As with most indigenous people who often see the Chinese community from one side only, but not also denied the opposite.

"Well, usually, most Chinese people always have pork. So just afraid if you buy there. Even though there is a halal statement, it's better not to do it, so it's better to go somewhere else" (core informant)

This lack of communication has sometimes become an obstacle for the Chinese community to gain the trust of the existing local community. And there is an assumption that all Chinese people are the same so that often happens. Whereas the expectations of the Chinese community, their merchandise can also be felt by other communities so that the loss of the notion that something they sell is not as desired.

(2) Religious Aspects

Religion and society influence each other; religion influences the course of the community, then human growth influences thoughts on religion. Religious behaviour is something that arises associations between fellow humans as social creatures and civilized creatures. In the aspect of religion has been going well, not in terms of mutual influence of religious values because religion is permanent (by the

teachings of God), but in terms of tolerance between religious communities. Both communities in this region are free to practice their traditions and beliefs. Something unique happened in this Chinatown, especially during the celebration of religious holidays, namely the majority of the local Muslim community, so they celebrated Eid and Eid al-Adha. While Chinese people celebrate the Chinese New Year. Every year Muslims carry out the holiday twice, namely Eid al-Fitr and Eid al-Adha, but this holiday is not only animated by Muslim communities, Chinese people also participate in this holiday.

During Eid al-Fitr, Chinese people who gather in social and religious activities Boen Tek Bio give gifts in the form of parcels and groceries, by calling the head of the RT and given some coupons to be distributed to citizens who are less able to receive these donations. Not only that, when Muslims have finished carrying out Eid al-Fitr prayers, Chinese citizens also participate in Halal Bihalal activities by joining to congratulate them on the celebration.

"If the indigenous people again Eid we from the temple provide a gift and has been running for about 20 years. This gift is given to people who are less fortunate around here in the form of coupons. Later the coupons will be given to the RT, and then the RT will be given to the citizens, and residents can exchange coupons and take the staple food at the Boen Tek Bio Temple." (Key Informant).

At the time of Eid al-Adha celebrations celebrated by local Muslims, namely the tradition of slaughtering sacrificial animals, Chinese citizens continue to contribute by donating sacrificial animals to be sacrificed at Jami Kalipasir Mosque. From the mosque, the sacrificial animal will be already slaughtered will be distributed to residents in Chinatown, including ethnic Chinese. This is because the mosque management does not want to have restrictions on only Muslims who get the meat of the sacrificial animal.

"we when Muslims celebrate Eid al-Adha they are Chinese people through the Boen Tek Bio Temple donating sacrificial animals to be slaughtered and distributed to residents in this region, and those who are given the same to us are not only Muslims but also our Chinese citizens." (core informant).

Next is the feast celebrated by Chinese citizens, namely the Chinese New Year. During the Chinese New Year, residents (Muslims) provide guarantees for the safety of Chinese citizens in carrying out prayers at the temple, and the temple is packed with Chinese citizens on the eve of the Chinese New Year, and in the morning on Chinese New Year. Not only that, Muslims also participated in enlivening the way by witnessing the lion and liong traditions held by the Boen Tek Bio temple. This program is indeed not public looking at religion; anyone can enter and observe the Chinese worship methods or witness the traditions displayed, such as the lion dance. Do not forget they are also local Muslim citizens congratulate Chinese citizens who celebrate the Chinese New Year as a form of tolerance.

"well, if Chinese people are celebrating Chinese New Year, many of them come to the Temple to watch the Chinese New Year, and many also wish them a happy Chinese New Year. Sometimes they also like to come to the house of Chinese people who celebrate Chinese New Year." (key informant).

Chinese New Year Celebration at Boen Tek Bio Temple becomes an unusual sight that is usually celebrated religiously with great wisdom and tranquillity; precisely in this Temple, it is not seen. Around the Temple (the road to the Temple) is packed with traders who sell merchandise such as paper angpao, Imlek trinkets, and so forth and the majority of local people at night. Under these conditions does not reduce the enjoyment and excitement of Chinese society The fortress is praying. Because worship is based on an intention, not based on place and in Buddhism taught to be able to strengthen the intention first to worship then any condition will not interfere with the joy of worship.

"So keep in mind that the Chinese religion is taught not to care about what is around the place of worship, one of them is a market around the Temple, but we are still asked to remain calm because worship from the day depends on the intention, therefore if there is any intention of noise won't be a nuisance." (Key informant)

Also, during the celebration of the night before Chinese New Year, many beggars sit in front of the entrance to the Temple to beg for the

people of Benteng China who have finished their worship services. Many of these beggars also come from outside the city of Tangerang. Do not hesitate to give a little sustenance as an attitude of sharing between fellow people. The issue of money is used for what by the beggars is their business with God. The explanation illustrates how the condition of people in Chinatown who are of different religions but can be tolerant, is seen when each of them commemorates the religious holidays. They can be tolerant by respecting, participating, and even maintaining security for the celebration.

(3) Cultural aspects

In this Chinatown region, they have supported each other, respected, respected, and even participated in every cultural celebration carried out by each of them. One of the traditions or cultures carried out by the Benteng Chinese community is the Cap Go Meh celebration, which is a celebration of 15 days after the Chinese New Year, precisely the fifteenth day of the Lunar calendar. Citizens of Benteng China celebrated with cultural and artistic performances both for ethnic Chinese and indigenous. This performance was held at Rumah Burung, a house owned by Mr Udaya Halim as the Benteng Chinese cultural expert and owner of the Benteng Heritage Museum. In this event, Benteng Chinese citizens with residents have mixed into one by watching each other together. Then the famous at the Go-Go Meh celebration by eating Cap Go Meh rice cake with family, but the majority of Chinese citizens in Tangerang could not make the rice cake, so they finally asked for help from residents to make it.

"The Chinese woman could not make her watch, so she was helped by native Muslim citizens to make it. Because rice cake is the same as rice cake at Eid al-Fitr, here, cultural acculturation is already happening here." (core informant).

Then in daily life when local people hold a wedding or circumcision they do not forget to invite Chinese citizens to come to his event, so when there is a "selametan" event that is a tradition of praying someone who is grieving or who has the blessing of God Almighty, they invite Benteng China citizens to attend the event although different beliefs of Benteng Chinese people who are invited come to fulfil the

invitation. Likewise, things are done by residents when they get a message from the majority of Chinese people attended.

"well, if there are those who die, there will be tahlilan, if we are invited, we will come, it will happen here, so if you come here when the Chinese marry, there are also many native people who come wearing the hijab. So this is a sign we are open by them, so they are also open to us". (Key informant).

Also, residents held an event to commemorate National Day, such as Indonesia's independence day on August 17; the local residents also invited Benteng Chinese citizens to participate by sending invitations to the Boen Tek Bio Temple, which would later be announced to Benteng Chinese citizens to attend the event. When residents hold activities and require substantial funds, they also submit proposals to the Boen Tek Bio Temple to get funds. The next social activity when Khongcuu Bio held blood donation was many residents who came to donate blood.

This attitude of mutual participation is not only in the celebration of holidays or cultural implementation, but also occurs when the condition of the region in an emergency, for example, one of the people is having difficulties. A few years ago this area was flooded, part of the area affected floods are settlements, the majority of which are local people, Benteng Chinese people help through the Boen Tek Bio temple to distribute aid to local communities affected by flooding in the form of necessities for free kitchens made by local communities. Furthermore, when a resident in the area dies, but his family does not have the funds to carry out a funeral procession, the temple will help by providing the funds needed by the family left behind. Although the family is Muslim, the temple will still help without any element of distinguishing religion.

Internalization of Chinese Ethnic Cultural Values in Tangerang Pasar Baru Chinatown in Tangerang City

Chinese Culture Benteng is said to be a unique culture of sub-culture, because they maintain their lifestyle, but cannot speak Mandarin and their physical appearance is closer to the physical environment of the local community. This is due to one of them due to intermarriage between the Chinese community and the local

community that often occurs. The exciting thing about the Benteng Chinese community is that they do not fade with ancestral cultural traditions that have existed for hundreds of years. And China Benteng is a portrait of the successful integration process between local communities and the Chinese. Ancestral culture and traditions are still run side by side with existing local traditions.

The Old Market Chinatown area is famous for the presence of two different communities namely Chinese and local people, which usually occurs disharmony and are individualistic, but this area denies this, differences in this region are not seen as obstacles to realizing harmony in social life, instead both communities These people are able to live in peace, peace, and harmony amid differences arising from any aspect of religion, ethnicity, culture, but they have managed to turn those differences into one colour that can adapt and integrate with each other. Therefore, the process of internalizing cultural values is carried out by Benteng Chinese society to their children to realize their cultural identity even though it has changed generations.

Not only that, the existence of prominent figures such as Benteng Chinese cultural figures such as Mr Udaya Halim and Mr Oey Tjin Eng, also became influences in the process of internalizing cultural values. As Mr Udaya Halim said that as a cultural observer, he wanted to make the Benteng Chinese people confident in continuing to carry out their culture because the old culture was not ancient but an expensive one because its existence remained from the past until today. The life of supporting objects such as the existence of the Boen Tek Bio temple and Benteng Heritage Museum also influence the internalization process of cultural values carried out.

"I think this is a consequence of a culture, that culture will be conditioned to the conditions meaning that it will adapt to the environment, then culture can also influence with other cultures, for example why Muslim clothing culture becomes a trend culture because the artists are wearing, that is the importance of the character's cultural figures who convince the public that what is done is not ancient". (key informant).

The internalization process of Benteng Chinese cultural values carried out by family environment and social environment to the younger generation of children descended from Benteng China family

through a comprehensive approach undertaken by parents, namely by exemplary strategies, giving advice or direction and habituation strategies in instilling Chinese cultural values of Benteng to children so that children internalize these values. Therefore, in this process, the child interprets in several stages from the stage a child is in the childhood phase, the adolescent period, and the adult phase.

In the childhood phase, a child only tries to accept the value process by looking at or imitating what his parents do, because, in this phase, parents become the most important figure for the child. And in childhood, a child does not yet understand the meaning or benefits to be gained by doing so (just bandwagon). Then when they are young they find out in order to know and understand what they have done, in this case there is a process of responding to values, these three children accept the process of instilling cultural values carried out by their parents, because the benefits are in line with the child's thoughts and their truth and usefulness, because in the teenage stage the level of children's curiosity is very high, and the child has been able to distinguish between good and bad for himself, and in this process parents take part rather than just being a good figure but give direction also to the child with advice.

At the adult stage, they begin to appreciate or personalize that value or feel about the amount that has been received up to their hearts. The value that has been received will be ingrained which means that something that has permeated in its heartstrings so that it becomes a habit that cannot be released in itself, so that the pattern produces a form of self-awareness to apply the values of Chinese fortress culture to be the basis in forming its personality, where self-awareness is one's understanding of these values and self-goals. When a child is in the stage of self-awareness, a child will apply the Chinese cultural values of Benteng which have been internalized by the family environment and social environment in harmony with his heart, there is no compulsion, and a child who has lived the cultural values will encourage himself to actualize the benefits of Chinese Benteng culture in himself to become a personality and self-identity.

The process of internalizing Benteng cultural values in China through a comprehensive approach that is through exemplary methods, giving advice or direction, and habituation was successfully applied in the process of internalizing Benteng cultural values in

children. Not only that, but conducive environmental conditions also affect the operation of internalizing cultural values so that children can actualize these cultural values into a personality that supports their daily behaviour. Parents before internalizing the process of cultural values, they have indeed experienced the process of internalization, because devotional act to parents or often known as “hao” in the life of the Chinese nation “hao” (devotion) holds a role that does not exist in another social history. Therefore, they highly uphold the value of this devotional practice in their lives, so they highly enforce the teachings of their ancestors, and they believe when they do not do it (ancestral teachings), then there will be intimidation from other realms in the form of bad luck. This is one of the reasons the internalization process went well so that the cultural values of ancestors continue to exist to this day, and are characteristic of Benteng China.

Modernization or social change is not made an obstacle or even a threat, because the younger generation can still keep abreast of the times and changes by current conditions, but can always prioritize family cultural values as a characteristic of Benteng China. This is the success of the process of internalizing cultural values that have been actualized in a person. This area is one example that with two different cultures and must live side by side, it does not make the owner feel that his lifestyle is better than the culture of other communities, because if it happens it will result in one of the community's perceptions disappearing and harmony will not materialize living in a society. Even the Benteng Chinese have the principle that the culture is getting old and is still being carried out so that it is an “elite” culture, because it shows a culture that still exists and is supported by a sense of caring and always wants to maintain a sense of ownership by the community, so that the existence of the population is still with its characteristics such as China Benteng.

A child is in the stage of self-awareness, a child will apply the values of Chinese culture Benteng which has been internalized by the family environment and social environment in harmony with his heart, there is no element of compulsion, and a child who has lived the cultural values will encourage himself to actualize the benefits of Benteng Chinese culture in him to become a personality and self-identity.

Barriers to Interaction Between Chinese Ethics and Local Communities in the Pasar Baru Chinatown of Tangerang City

In the Old Market area of Chinatown, Tangerang City is an area where the people consist of two different ethnicities and cultures, namely the local community and the Chinese community. Not infrequently in a communication carried out by two people of different cultures also experience obstacles in communication. This is indeed quite natural because they have different views from one another so that sometimes it becomes a barrier in communication activities with one another. The following are some of the obstacles that often occur during the process of intercultural communication:

a) **Ethnocentrism**

Ethnocentrism is an attitude that uses perspective and way of life from its aspect as a benchmark to assess other groups. If not managed properly, cultural differences and customs among the community groups will cause social conflict due to ethnocentrism. This attitude arises because of the assumption of a group of people that they have a different outlook on life and value systems than other community groups. In the community in the Old Chinatown area, this attitude of ethnocentrism is, indeed, often the case. Every community group always thinks that the group is still right. However, this attitude did not become too much of an obstacle in their communication activities between the local community and the Tioghoa ethnic community. Although different cultures but each other enough to have mutual respect's views.

"Sometimes, when people have different views, everyone also has their way of living. The important thing is that we respect each other, don't drop each other. Even though the name is also human, there must be a bad view for us, but it's important that we still do good to them." (key informant).

Ethnocentrism, many people think that the way to do the perception of things around them is the one that is the most appropriate and correct, even though it must be realized that

everyone has his history so that what he thinks is right is not necessarily by the perception of others. Ethnocentrism tends to underestimate people who are considered foreign and look at foreign cultures with their own culture because ethnocentrism is usually studied at the level of unconsciousness and manifested at the level of consciousness, making it difficult to trace its origins.

b) Stereotypes

Stereotypes Communication difficulties will arise from stereotypical attitudes, i.e., generalizing people based on little information and forming people's assumptions based on their membership in a group. Several factors cause stereotypes. First, as humans, we tend to divide this world into two categories, them and us. Because we lack information about them, we tend to generalize them all and regard them as homogeneous. Second, stereotypes seem to stem from our tendency to do cognitive work as little as possible in thinking about others. In other words, stereotypes cause selective perceptions about people and everything around us. Stereotypes can make the information we receive inaccurately. In general, stereotypes are negative. Stereotypes are not dangerous as long as we keep them in our heads, but they will be hazardous if activated in human relations. Stereotypes can inhibit or interfere with communication itself. For example, in the context of intercultural communication, we carry out a stereotypical perception of Chinese people that Chinese people are stingy. Through these stereotypes, we treat all Chinese people as cheap people without looking at the personalities or uniqueness of each individual. The Chinese we treat as stingy might get offended and allow conflict to emerge. Or for example the stereotype of the Batak people that they are rude. With this perception, we who do not like rude people always try to avoid communication with Batak people so that interaction with Batak people cannot take place smoothly and effectively.

"There are no unfamiliar terms, it is unfortunate, many people think that we are all Chinese people. But if they

know each other well, they will realize, not all people are like that. Stingy Chinese maybe because of frugal but many natives who do not understand. Padang people are also natives; sometimes they are also stingy, maybe it's because the calculation is also done so that nothing is lost or what." (key informant).

To prevent this stereotypical attitude, we should not only look at a group or individual from one side only. We must realize that each individual is born with its uniqueness so that it does not need to be equated with other individuals especially groups. It is time for society to be more objective in accepting a stereotype that is present amid social life. Among instilling a sense of tolerance in knitting a diversity that starts early, this needs to be done considering the stereotype can be continuously preserved through communication that circulates among the community, and can be passed down to the next generation

c) Prejudice

Prejudice is one of the major obstacles or obstacles to communication. Therefore, people who have intolerance are not suspicious and oppose communicators who want to launch a discussion. In emotional prejudice, it forces us to conclude based on prejudice without using rational thought. Prejudice can not only occur to a race as we have often heard but also to religion, groups, political founders, in short, an incentive which in an experience never gives a wrong impression.

CONCLUSION

The socio-cultural interaction in the Old Chinese Market area of Kwinan Chinatown in Tangerang takes place in various aspects of daily life, namely economic, religious, cultural, and living habits between the ethnic Chinese community and the local community. The process of internalizing culture carried out by ethnic Chinese is carried out using a comprehensive approach that is exemplary, giving advice or direction and habituation, teachings of "hao" parental service, and is influenced by conducive environmental conditions both from the subject and

object of the environment, this success which has been felt by the people of Benteng China, with evidence of cultural values that have been internalized from generation to generation that have embodied the culture of their ancestors to this day.

Therefore, Benteng Chinese society, with its culture has become one of the essential studies in the field of social sciences, including Social Sciences Education, which examines social phenomena in society using a transdisciplinary approach. Also, Social Sciences Education is a form of simplification of the social sciences; the laboratory is the community. The results of this qualitative study also provide an example for us although the existence of two communities in the Chinatown region based on cultural differences, but they are able to live side by side well, as well as social harmony and tolerance that is realized in this region so that multicultural education can indirectly be used as an example for other communities in Indonesia.

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