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Acculturation of Chinese Ethnicity and Its Influence on The Settlement Pattern of Chinachan in Makassar City

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ABSTRACT

Acculturation of ethnic Chinese culture to settlement patterns in Makassar (Case Study: China City Complex, Pattunuang Village, Makassar City). This research aims to describe the cultural acculturation among Chinese people towards settlement patterns in Makassar City and how this acculturation process occurs. The people involved in this research were residents of the China Town Complex, Pattunuang Village, Makassar City, who applied a descriptive research approach, which is a type of qualitative approach—data collection method- by conducting interviews. The results of the research show that there is a component of cultural integration when settlement patterns develop. An open mindset is a driving factor for cultural acculturation in settlement patterns, and the community's apathy, especially those not members of Indonesian society, is an inhibiting factor. Furthermore, this settlement pattern can be combined with the local population, which can be changed to be accepted by the local community while maintaining elements of Makassar Chinese culture.

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1. INTRODUCTION

The country of Indonesia has diverse cultures and ethnicities (Widiastuti, 2013), a diverse nation because its society consists of various tribes who have diverse cultures and different ethnic backgrounds (Dewi et al., 2021). Indonesian society utilizes the power of society's cultural values. Conceptually, cultural acculturation is a relationship between several groups with the same position. According to Joko Untoro (2010), acculturation is merging two cultures into one community group without losing the original culture's personality. Meanwhile, according to Koentjaraningrat, Acculturation is a social process that occurs when an association or group with a particular culture is mixed or exposed to a foreign culture gradually and continuously without losing the original identity/personality of that culture (Praiswari & Arsandrie, 2021). Apart from cultural acculturation, tolerance is also essential in every aspect of life with humans (Normalita, 2023). Social life depends on social interaction; living together is impossible without good social tolerance. Acculturation is an effort to show the self-image of a group, ethnicity, or tribe in the context of social communication that is not in line with the group or ethnic group (Widiastuti, 2013).

Many acculturation barriers come from language and cultural differences (Astuti, 2017). This is what becomes a problem when one of the ethnic groups is Chinese. Most Chinese people living in Indonesia originate from the first Chinese who came to Indonesia, mainly from the Fujian and Guangdong Provinces in the southern part of China. They are people from several ethnic groups, such as Hokkien and Cantonese. During the Tang Dynasty, the south region of China was a very strategic trading location; therefore, the desire to go on a voyage with their trading colleagues arose. Chinese people often lived in the South China Sea region during trade travels. The archipelago is one of them, now known as the Republic of Indonesia (Muzakkir & Fadhlain, 2019).

In 1997, Bugis-Makassar people and Chinese people were involved in an urban conflict known as the "Chinese Penggajangan". There is an economic gap between the indigenous population and the ethnic Chinese population, which often causes ethnic sentiment. A criminal incident that soon turned violent. As a trade center and the forerunner of Makassar in South Sulawesi, Chinatown has influenced the city's and its residents' development. (Irwan, 2018). Bugis-Makassar and Chinese culture unite in everyday life through the values of diversity. These values create unity and oneness in Indonesia, ultimately resulting in acculturation, an example of cultural fusion. Because Indonesia is a country that is diverse in terms of ethnicity, language, ethnicity, and race, the cultural combination between the Bugis-Makassar and Chinese communities can be an inspiration for all ethnic groups in Indonesia and become a benchmark for cultural harmony.

According to Simorangkir (2028), culture influences acculturation. Culture emerged and developed along with human development. Culture can be categorized into three types: Culture can be defined as a patterned collection of concepts, values, norms, and actions. Meanwhile, Sumarto's (2019) research found that culture can be defined as a collection of activities and actions carried out by individuals in society, and culture can be defined as objects made by humans (Sumarto, 2019).

The field of architectural studies is vast, and there are various academic viewpoints. If we talk about architecture, we cannot forget about culture. Because architectural works show the life of society and specific individuals, so architecture is part of society's culture. Architectural studies consist of three main components: concept, construction method, and appearance of the work. The three are united in meaning, needs, and the appearance or reality of the residence. Therefore, this research aims to identify differences in settlement

patterns of the Bugis-Makassar community before and after the arrival of migrants, as well as to identify factors that influence the acculturation process and impact changes in settlement patterns.

2. RESEARCH METHODS

Descriptive qualitative methods were used in this research. Qualitative research is a type of research that aims to gain an understanding of the phenomena experienced by research subjects. After that, analytical techniques describe phenomena in words and language in a natural environment (Simorangkir et al., 2018). What is described in this research is the change in settlement patterns caused by the phenomenon of acculturation. The data collection method is carried out in stages:

- a) Library Research: Collecting data in the form of photos. Notes and other forms are needed so the resulting data is more detailed and accurate.
- b) Observation: Describe the phenomenon, analyze it, present it with facts, and draw conclusions.
- c) Documentation: Retrieval of data needed to support the completeness of the researcher's data

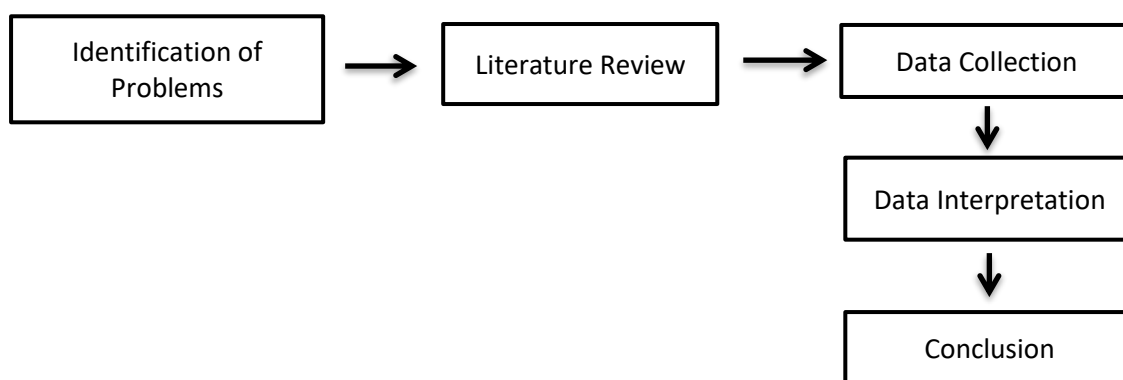


Figure 1. Research Method Flow
Source: Author's Analysis, 2024

2.1 Research Location

The research was conducted at the China Town Complex in Makassar. This research was carried out in 2023.

3. RESULTS AND DISCUSSION

3.1 Acculturation Strategy

Their ethnic and cultural identity and participation in other ethnic cultures throughout Hendrick Setiawan's experience. Multiculturalism is a way of acculturation strategy. Hendrick Setiawan and Ratna Hapsari think the government agrees and recognizes cultural diversity. However, Lie Han Hwa criticized implementing an assimilation policy in the New Order era (Subekti, 2019). Nevertheless, Chinese people had the opportunity to demonstrate their cultural identity after reforms were deemed to have resulted in improvements. Hendrick Setiawan considers the government's multiculturalism policy to be successful.

Ratna Hapsari has a different opinion about how the government has helped religious and cultural diversity. The government does not agree with acculturation because institutions that are supposed to be national seem to pay more attention to specific religions. It appears that religion is considered part of acculturation in this case. Lie Han Hwa

believes that political factors determine government policy. He said previous political policies were based on fears that the Chinese would take over various regions. This differs from today's more open political policies (Subekti, 2019).

According to Berry, four different acculturation strategies exist HC (Home or Native Culture) and DC (Dominant Culture or Dominant Culture). Integration occurs when someone wants to maintain their original culture (HC) and encourages daily interactions with other groups (DC). Assimilation occurs when someone does not wish to retain their original culture (HC)) (Dasen, 2019).

These factors consist of two components: attitudes (the individual's choice to acculturate) and behavior (the actual activities or activities carried out by the individual). These factors determine which strategies an individual will use, and those strategies have consequences. Acculturation occurs when the boundaries of cultural differences are no longer visible. According to Zaini Miftach, this cultural overlap gradually deepened over time. In addition, Kim (2001) stated that acculturation occurs when migrants interact with natives after a previous socialization process. Cultural enculturation/adaptation occurs before acculturation occurs to maintain their existence (Zaini Miftach, 2018).

In spatial acculturation, according to Dearborn, a cultural transformation gradually approaches the culture of the region in which it resides despite efforts to maintain the culture of the area of origin. This transformation includes the form of residence, people, activities, and everything in it. None of the theories put forward by the experts mentioned above have provided a clear and detailed explanation of the stages of the spatial acculturation process (Dearborn, 2008).

3.2 Settlement Patterns

Residential environmental patterns vary depending on non-physical forces that emerge in society, such as social and cultural systems, government, level of education, and applied technology. All of these factors will change the physical appearance of the environment (Simorangkir et al., 2018). The following is a picture of several settlement patterns as a structural framework that forms space and contains meaning *centers* and *axes*.

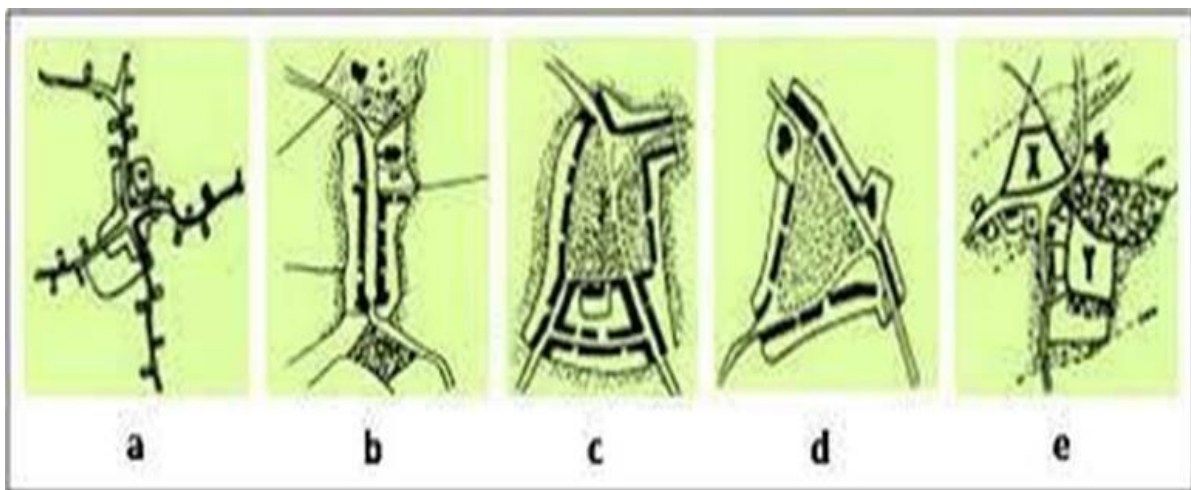


Figure 2. Jayadinata Settlement Pattern 1992

Source: Mulyati (1995)

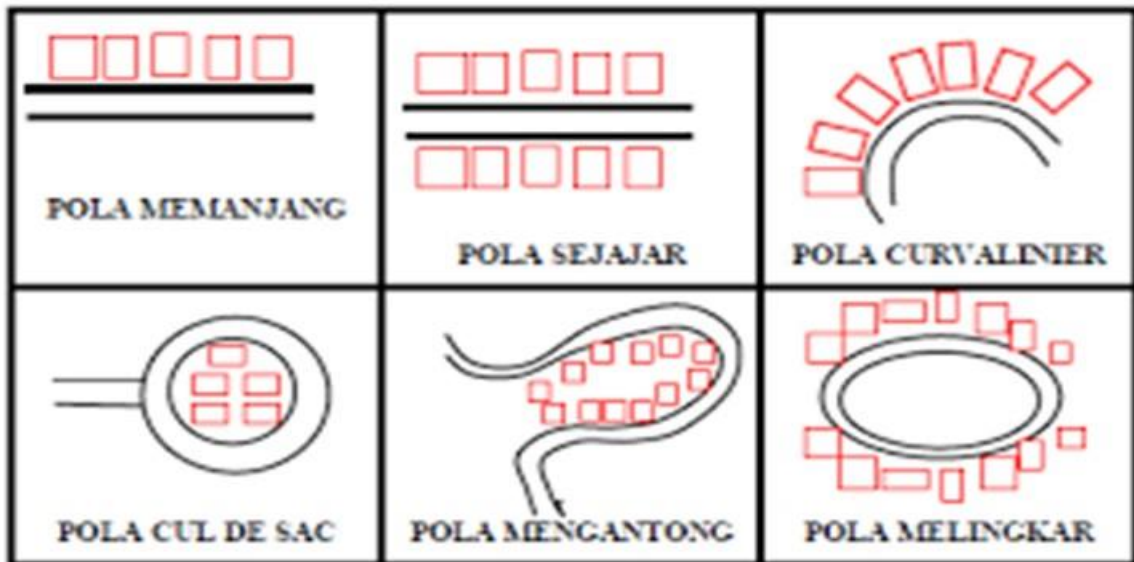


Figure 3. Shape of Settlement Patterns
Source: Mulyati (1995)

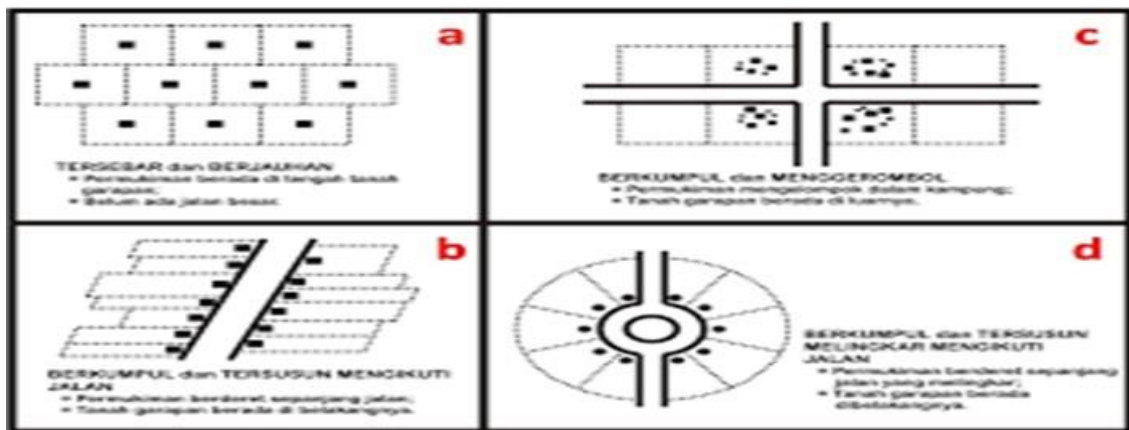


Figure 4. Types of Settlement Patterns
Source: Prihanto, 2008



Figure 5. For Settlement Patterns

Source: [www.slideshare.net/novimuspita/kekulturan Masyarakatpedesaan-novi-cater-muspita](http://www.slideshare.net/novimuspita/kekulturan-Masyarakatpedesaan-novi-cater-muspita)

3.3 Settlement Change in Social and Cultural Context

Cultural interactions with other cultures cause socio-cultural change, which causes different values and conflict, which in turn causes cultural "acculturation." (Haviland, 1988) (Karsono, 1996). Social change is a process that cannot be separated from its causal factors,

which are usually necessary phenomena and can produce predictable consequences. Environmental factors, population changes, isolation and contact, societal structure, attitudes, and values must be considered essential, and cultural foundations influence this social change.

Physical environmental factors (settlement) influence social change and can only be affected if the changes are relatively significant. Population change, both numerically and structurally, is a social and cultural change phenomenon. Therefore, changes in the structure of society will influence changes in society in subtle ways, and the impact cannot be seen directly. Thus, when we talk about social change, we must consider changes in the structure of society as a whole (Zulaihah, 2021). One way of mixing cultures is acculturation. The process of cultural mixing is caused by the meeting of two or more cultures regularly or over a long period. When two cultures interact, acculturation occurs, which means that foreign elements are gradually accepted without losing their personality or both change. (Jamaludin, 2017).

Economic forces have the most significant influence on environmental growth, although other factors also have an impact. Environmental management is a process of planned ecological change, so gaps in changes often occur in the cultural context (cultural lag). Therefore, cultural change in its three forms occurs in the context of socio-cultural change (Koentjaraningrat, 1998). As evidence of values, it will be seen in lifestyle changes. So, to find components of socio-cultural change, we can also look at how people's lifestyles are now changing from traditional lifestyles. Various aspects of human life and community needs can change the residential environment. As mentioned previously, social and cultural factors, apart from economic factors, also contribute to changes in residential spatial planning. In terms of this financial aspect, the changes that occur are generally caused by the development of modern conceptions, which tend to be more materialistic and physical, which will gradually and quickly replace the cosmic balance pattern, which is more oriented towards spiritual, symbolic and historical values (Bahktiar et al ., 2014).

3.4 Chinese Ethnic Settlement Patterns

Leo Suryadinata discusses Chinese Settlement Patterns in his book. According to him, the settlement system, also known as *Wijken stelsel*, was closely related to the officer system, meaning that Chinese people would be supervised by group heads from within their race and were required to live in certain areas far from other races. The regulation, which stated that "Foreign easterners resident in the Dutch East Indies, should, as far as possible, be gathered in separate areas under the leadership of their respective heads", was a settlement system that was first implemented on the island of Java in 1835 (Suryadinata, 2002). Chinese settlement patterns vary depending on geographic, historical, and cultural factors. However, several distinctive characteristics are often found in Chinese settlement patterns, such as:

- a) Traditional style house: Traditional Chinese houses usually have red walls and curved tile roofs decorated with wooden carvings and lion statues. A boundary wall generally surrounds these houses to protect family privacy.
- b) Family complexes: Many Chinese have lived in large families for several generations so you can find family complexes with many buildings. The inner courtyard, which is usually used for gatherings and daily activities, usually connects the parts of the complex.

- c) Environmental arrangement: Chinese people often consider the ecological arrangement around their homes. People usually plant plants and trees in their yards, and some Chinese cities also have large urban parks and gardens.
- d) Community Spaces: Chinese people have communal spaces, such as temples or other places of worship, in some areas, which are centers of social and religious activities (Helmisyah & Rosyad, 2021).

The Chinese were in an intermediate position under the colonial caste structure, separate from the rulers and the ordinary people. While Chinese people were prohibited from owning and cultivating land, Chinese people were also banned from entering modern industries such as plantations, mining, finance, and export companies controlled by the Dutch. The only jobs available to the Chinese were retail trade, money lending, and other businesses that did not involve Indonesian nationals using economic and social alliances with the local population, making these Chinese politically vulnerable and making them appear in the eyes of the native people as extortionists or accomplices of the Dutch. In other words, Dutch colonial policies had instilled conflict between Chinese people and indigenous communities long before Indonesia became an independent country (WONG, 1987).

Therefore, when the independence movement emerged, the native people were influenced by the Chinese ethnicity, so they did not become loyal to the government and the struggle for independence. In other words, when ethnic Chinese were separated from each other, they became people who liked to hang out with each other and had too much love for their own culture. As a result, they were reluctant to mix with their native people and felt unsure that they would be loyal to the Indonesian state. For hundreds of years, ethnic Chinese settlement patterns have been passed down to subsequent generations. The Chinese people's habit of living their own cultural life creates cultural differences with other communities. This also applies to residences that are isolated from the community (Helmisyah & Rosyad, 2021)

According to Yudohusodo (1991), nine aspects can influence settlement growth. This includes geographical location, population, facilities and infrastructure, economy and affordability of money, social culture, science and technology, institutions, and the role of society.

- a) Geographical factors: An area's location greatly influences the development's success. Another factor is the topography of a region; if the topography is not flat, growing there will be difficult.
- b) High population development is a population factor that significantly influences settlement development. The large population is a resource and potential for development if it can be converted into efficient and effective human development.
- c) Institutional Factors: Another factor influencing housing development is the institutional apparatus, which acts as a policyholder.
- d) Self-Help Factors and Community Participation: Community-based housing development must be carried out by non-governmental organizations to help people with low, middle, or irregular incomes. Self-help factors and community roles or social aspects also include community social life, neighborly life, cooperation, and other joint work.
- e) Social and Cultural: Internal factors that influence settlement growth are social and cultural factors. Socio-cultural factors include a person's perspective and view of their home, local traditions, neighborhood life, and modernization. The house not only functions as a place of refuge and protection from external dangers, but it can also display the identity and character of its owner.

- f) Economics and Affordability Purchasing Power: Economic aspects include matters related to money. Residential development can increase in areas with a high economic level. The ability to own a home is proportional to income. This will encourage residential growth in an area.
- g) Facilities and Infrastructure: The completeness of housing and settlement facilities and infrastructure can impact the growth of settlements in an area. Having adequate facilities and amenities can help residents carry out their daily activities.
- h) Land: the increase in land prices due to the lack of land available for settlement resulted in the emergence of squatters and slums.
- i) Science and Technology: Advances in this field can help the development of housing and settlements. New construction services and materials technology can speed up house-building and save time. Because more and more people want to build their own homes. Residential development will be enhanced as a result (Yudohusodo, 1991).

3.5 Settlement Patterns of the Makassar Tribe

The history of the structure of Makassar society is significant for the development of civilization in the southern region of South Sulawesi. This can be seen in the Somba Opu Fort, the Balla Lompoa Traditional House, the Katangka Old Mosque, and the Tombs of the Makassar Kings or Tallo, still being cared for today. However, Makassar people know many unique cultural elements, such as Lontara Makassar, Pasang, language arts, and other arts. It would be a good idea to carry out thorough research on the relationship between Makassar's cultural values and its housing and settlement methods before these artifacts are lost to the ages and before the traditional leaders and legendary community figures again leave their cultural order to the Khalid (Beddu, 2020).

Studies of this kind, such as those conducted by Raodah (2012), with the title Balla Lompoa di Gowa (Study of Traditional Makassar Architecture), found that the form and function of the Balla Lompoa building consists of three parts: the attic or pammakang at the top, the kale ball at the top: the middle, and the building at the bottom. The architecture is based on the Sulapa Appa philosophy, which says that all aspects of human life can only be formed in a rectangular shape. These facilities are reflected in the ground, pillars, windows, and rooms (Fairuzahira et al., 2020).



Figure 6. Traditional House of the Makassar Balla Lompoa Tribe

Source: Google, Indonesia Kaya

4. CONCLUSION

Efforts to revive the Makassar Chinatown area as a place of cultural acculturation and settlement patterns by revitalizing the region, including physical, economic, and social improvements. This revitalization aims to restore or strengthen the identity of the Chinatown area. Ideas or strategies relevant to empty land and abandoned warehouse buildings that function as parking lots are needed to support this effort. They are providing facilities in the area. So that the acculturation that occurs remains strong, the placemaking approach can be a way to strengthen and maintain the characteristics of the Chinatown area that has been formed in the city of Makassar.

The research results show that the location placement strategy in the Chinatown area of Makassar City has three components that can be used as a reference for developing the area: Physical Component Physically demonstrated by the presence of old Chinese-style buildings (pagodas) and old Chinese shophouses in rows. These buildings were built around the nineteenth century and highlighted building elements, such as using roofs, materials, and other ornaments. It is a fact that since the XIV century, many Chinese people have stopped and traded in Makassar. There are also colonial buildings. Function and Activity Components: There are ethnic Chinese activities and functions that "live" in the street corridors. Image/Cultural Component: Cultural meanings remain and give a unique color to the Chinese ethnicity.

These three components are then explicitly discussed in the urban design elements. The shape, massing, and intensity of buildings, functions, and activities, and parking and pedestrian circulation are part of this problem. According to the discussion, the remaining physical traces, the community that lives there, exciting functions and activities, and the religious and cultural activities that are still maintained indicate that the Chinatown area of Makassar City has the potential to be developed.

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