This study attempts to explore the consequences of the occurrence of borrowing of and dependency on the other elements upon the Chinese society and cultures in Java. The closeness of the relationship between Chinese culture and Javanese culture is seen in cultural interactions between Chinese and Javanese. This cultural interaction is related to the relations of Chinese people with the values and elements of Javanese culture. In cultural interactions, the Chinese merged into the values and elements of Javanese culture. Cultural reality has shown, in the historical reality that Chinese in the past have met, united, and merged into Java. This is as stated by Rustopo (2007) that the Chinese in Surakarta built a Javanese identity from the end of the 19th century to the 20th century. He stated that the Chinese had placed themselves as both communities and individuals, becoming one in Javanese culture and society. Through the presence of characters that Rustopo called as cultural workers, starting from Gan Kam, Tjan Tjoe Siem, Kho Djie Tiong, Koo Kiong Hie, Tio Gwat Bwee, Koo Giok Lian, Tan Gwan Hien, Liem Sio Nio, Lim Tan Swie to Panembahan Hardjonagoro or Go Tik Swan, not only shows the Chinese people’s desire to ‘become’ Javanese to be accepted by Javanese society, but they are actually Javanese themselves.

The relationship between the two cultures influences each other and here Chinese culture to be accepted in Javanese society is very dependent on Javanese culture. Chinese culture is very varied, Chinese culture in Java is different from Chinese culture in other places, because it has a very large influence on Javanese culture. This paper will show the dependence of Chinese culture on Javanese culture in an example of a ceremony or ritual. Taking cases from rituals carried out in temples in Semarang, including Tek Hay Bio, Grajen, and Welahan will be shown Javanese culture that influences Chinese culture.

In Javanese culture there are many rituals whose purpose is to look for barakah (blessing), Javanese usually say it as ngalap barakah (hoping to obtain mercy, salvation, happiness, from the ritual). The ceremony or ritual in its implementation contains something that is sacred. Geertz (1976) saw Javanese society as seen from the point of view of implementing religion, environment, and type of work divided into three religious variants namely abangan, santri, and priyayi. Javanese religion has many variations in ceremonies. The ceremony that is often performed by Javanese is slametan, a ritual that is always associated with the abangan, but the ritual is also carried out by santri or priyayi. The difference lies in the interpretation of the slametan itself. For abangan circles who believe in spirits, such as memedi, supernatural creatures, tuyul, demit, and offerings that they give are addressed to ancestral spirits or other spirits that are believed to sometimes do disturbances. For the santri community, slametan is intended as an effort to pray for salvation to Allah SWT. Besides slametan, belief in spirits and the treatment of magic also characterize the abangan variant.

Geertz understood Javanese religion through Javanese religious practices and various interpretations of symbols used by Javanese in articulating their beliefs in very complex activities. Religion not only plays an integrative role and creates social harmony in society but also plays a divisive role and reflects the balance between integrative and disintegrative forces that exist in each social system. Religion can create conflict and integration. Conflicts that occur are social conflicts, ideological conflicts, class conflicts, and political conflicts. However, religion also creates
social integration, where there are unifying elements in Javanese society, among which the most important are a sense of culture and a growing force of nationalism, solidarity to hold back social disorganization.

Chinese culture in Indonesia has become a part of cultural treasures in Indonesia. Chinese society in Indonesia is a very heterogeneous society in the sense of origin, historical background, culture, religion, and so on. The diversity of Chinese community groups has started from their ancestral lands, because they came from different regions with different languages. The diversity of Chinese people can be seen from languages that are influenced by their native regions, namely Hokkien, Hakka, Cantonese, Tiociu, and others. Apart from language, the religion of Chinese society is also diverse, there are those who embrace Confucianism, Daoism, Buddhism or a combination of the three called Tridharma (samkauw), Islam, Christianity, and Catholicism. The diversity of Chinese people is also influenced by the area in which they live, for instance Chinese people who live in Medan, Singkawang, Surabaya, Sukabumi or Semarang differ from one another because of the area they occupy and this can be seen from the language or dialect used.

On the arrival of the Chinese they first came without bringing their women. But over time they then lived with local women and settled in Indonesia forever. They formed their own communities which were increasingly culturally different from Chinese society in China. After several centuries and several generations, a group formed called the Chinese-Indonesian group. This group is widely known as the “peranakan” group, especially on the island of Java.

Java is the first region in the Indonesian archipelago that has bilateral relations with China. The arrival of the Chinese to the Indonesian archipelago was at the beginning of the 5th century AD. In 414, the Chinese who traveled to India were stranded on Java. They were stranded along with the trade relations of the Indonesian archipelago. The Chinese first docked in the city of Semarang, Central Java, aiming to trade. They docked in the Mangkang area, West Semarang district, which at that time could be visited by large junks. Chinese settlements or Chinatowns at that time can be found in Simongan, Mangkang, Ngaliyan, Pekojan, Gang Baru, Gang Besen, and Gang Lombok.

The dependence of Chinese culture on Javanese culture leads to cultural changes, one of which is in the practice of Chinese beliefs. Robbins (2004) in his study of the Urapmin community in Papua New Guinea issued a theory of cultural change that can explain how people can quickly understand new logic without sacrificing coherence from what happened before and how they can live on two sides of culture produced to achieve their life goals as a good person. Moral transformation is a major thing in the life of the Urapmin community. The Urapmin community shows the character of systematic hybridity that is systematic and structured by the competition between two values, namely relationalism and individualism.

Rudyansjah (2018) shows the link between cultural hybridity and cultural change in his studies in two rural community groups on Seram Island, namely Sawai and Masihulan. The people in Sawai become a hybridity group because of its connection with tradition and colonialism which makes it the “legitimate sons” of modernity and globalization, while the residents of Masihulan are trapped in the illusion of pursuing modernity and the ancient traditions that cause it to struggle to adapt (Rudyansjah 2018, 22).

Similar to the case of Chinese belief practices that appear in ceremonies in temples, as Chinese places of worship, ceremonies in Chinese temples in Central Java show a form of hybridity. The dependence of Chinese culture on Javanese culture is shown in a ritual or a birthday ceremony of
the gods in Central Javanese temples. Like the Welahan temples in Jepara, Tek Hay Bio in Semarang during the god’s birthday ceremony shows the form of cultural dependencies. This can be seen in the presentation which is the most important thing in a ceremony.

In celebration of the main gods of the Welahan temples, Jepara, on the main altar table is filled with red cone-shaped rice. This cone-shaped rice is a sign of real Javanese culture. The cone-shaped rice in Javanese culture is usually colored and yellow, but in the celebration of a day in Welahan, the cone-shaped rice is red, a color of happiness in Chinese culture. In addition to cone-shaped rice, other offerings are bamboo shoots. Raw bamboo shoots that are sliced are placed in bowls that fill the main altar table. The use of bamboo shoots is not found anywhere other than in Central Java.

In the god’s birthday ceremony which is usually held for three days, it is always shown some performances. Temples in Central Java provide entertainment in the form of a gamelan orchestra that serves Javanese songs and potehi puppets. Welahan Temple, Jepara, during the god’s birthday ceremony Hian Thian Siang Tee presents the performances of gamelan music in the temple yard and holds a potehi puppet show. The potehi puppet stage is made on the road in front of the temple. The potehi puppet was originally an art that was popular among Chinese people on Java, especially in many areas in Semarang. Potehi puppets which are a blend of Chinese and Javanese culture can use Javanese language in order to continue to survive in their performances. The story that has usually become the standard of potehi puppets can also be changed, such as Sun Gokong’s trip to the West which has many versions.

The tradition of washing the keris as a sacred thing in Javanese culture also influences the ceremony at the temple. Temples have the tradition of washing their god’s statues once a year. Washing the statues of gods with seven-flower water is also a form that is influenced by Javanese culture. In their home country, China does not have a tradition of washing a statue of a god. In addition, there is still a form of tradition that has an influence from Javanese culture, namely the tradition of respect for the weapons. The tradition of respecting weapons in Javanese culture in this case is the keris which seen as a sacred object is a characteristic of Javanese culture. Chinese culture doesn’t have a tradition of respecting the weapons. Meanwhile, in some temples in Central Java, they place the keris as a sacred object and should be respected.

Keywords: ceremony, dependence, hybridity, sejit

"Dependence and Displacement": Case of Orang Kayo Pulau in Jayapura City
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The Kayo Pulau ethnic group and other indigenous ethnic groups who lived in the Humboldt bay of Jayapura City are ethnic groups called tribal communities by Keesing, because they do not have centralized political and economic leadership. Previously the Dutch government had established its authority in Jayapura on March 7, 1910. Later when the Second World War broke out, in 1942 the Japanese Occupation Army entered this area and built its military base there as the main base in the Pacific. Two years later, in 1944, the Allied Forces under the command of General Douglas MacArthur destroyed the Japanese base and occupied the area. The rapid changes caused the indigenous tribes who lived there, immediately jumped into a new world.