

Interethnic Acculturation in Java: The Names of Chinese People in Lasem – on the North Coast of Java

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ABSTRACT

Research on the subject of personal names is a very interesting source for discovering the development of the thoughts, ideas, notions, traditions, and life patterns of an individual within an underlying collective. The specific goal of this research is to describe the development of the linguistic form of personal names of people of mixed Chinese and Indonesian heritage in the city of Lasem, on the North Coast of Java, as well as to discover a model of interethnic acculturation based on the dynamics of life in the local community. The research uses a qualitative method with reference to the theories of Miles and Huberman (1992) and Sutopo (2008). The location of the research was the city of Lasem in Central Java, Indonesia. The type of research is a field study with a single research strategy which focuses on the personal names of the Chinese community. Central Java. The results of the research indicate that there is existence of acculturative name forms. The process of interethnic acculturation occurs both convergence and divergence. The process of convergence is due to the influence of various different cultures on people's names, which has resulted in the formation of new names that are distinctively Indonesian in character. The process of divergence is due to the distribution of the use of Javanese (Indonesian) names within foreign (ethnic) names in a form that is either complete or partial.

Keywords: Personal Names, Acculturation, Javanese, Chinese, Lasem

INTRODUCTION

Interethnic acculturation in Indonesia has occurred as a result of the interaction between the various cultures of settlers or immigrants and local Javanese cultures with all their different characteristics and forms. The proof of this process of acculturation can be found in the fields of language (dialects, names, interference, terms), architecture (temples, houses, graves, monuments), clothes (types of decoration, design, material, motif), and various other forms of historical relics. In the social sphere, interethnic marriages and marriages between immigrants and members of the indigenous community are the main factors which have resulted in acculturation, the social and cultural impact of which is still encountered today.

The subject of personal names is an important subject to study within the context of the language, history, and socio-cultural lives of the Javanese community, and it is an issue which constantly experiences widespread shifts, changes, and developments. The study of personal names is an important topic as it touches upon the basic lives of the Javanese people, both as individuals and as a group. Personal names are a medium which records various aspects of a culture (Lehrer, 1999). Personal names contain the ideology and spirit of a particular era that is growing and developing (Daljuni, 1997). This research attempts to discover the model of interethnic acculturation in the personal names of the Chinese community in the area along the North Coast of Java (Central Java). The main goal of the

study is to obtain a picture which will provide a theoretical contribution, based on the data and focus of the research, in order to develop further onomastic studies in Indonesia.

The research about personal names of the Chinese community deserves special attention because of the limited number of studies that have been carried out to date on this subject. Previous studies, such as those by Leo Suryadinata about the Chinese minority in Indonesia (1978 & 1984) and the indigenous community in Indonesia (1986); Skinner (1973) who compares the conditions of ethnic Chinese in Thailand and Java; and a dissertation by Poerwanto (1990) on the problem of the assimilation of Chinese people in Singkawang, have not yet succeeded in answering some of the basic questions about the history of the Chinese community.

The Chinese community in the city of Lasem is unique when compared with similar communities in Singkawang, Sumatra, Maluku, and Makassar. The majority of the Chinese people use the Indonesian language or the local Javanese language as the language for their day to day communication. The ethnic Chinese community outside Java often uses Chinese languages (*Hwa-Yuor* Mandarin, *Hokkian*, *Khek (Gek)*, *Teo Chiu*, or Cantonese) for daily conversation. In addition they prefer to use Chinese names. This has attracted the attention of numerous researchers who specialize in the field of social studies and language (Mely, 1976). This is also the case with the Chinese community in the city of Lasem, on the North Coast of Java (Central Java), which has always existed and played a role in every process of social and cultural change that has taken place in the Javanese community in general.

Lasem is the name of a district city on the North Coast of Java, in the region of Rembang – Central Java. Lasem covers an area of 45.04 km². It has an averagely dense population (47,868 people) based on a census from 2005. It is also often referred to as Little Chinese City, a City of Moslem Scholars, a City of Knowledge, and a Batik City. According to historical records, it was formerly a large port and centre of trade, in particular for Chinese people. For centuries, immigrants from China interacted with the local Javanese community and settled there permanently, leading to a natural process of interethnic acculturation.

Cities along the North Coast of Java have a long history of Chinese communities which are different, unique, and contextual. One of the data sources that can be used to discover the process of interethnic acculturation between the Chinese and indigenous Javanese communities along the North Coast of Java is data about the personal names used by people in these communities. Studies by Sahid (2013 & 2014) about the development of personal names in the district of Semarang (Central Java) show strong evidence of the existence of interethnic acculturation. These studies also indicate the existence of a connection between personal names and ideology, names as a form of personal expression, cultural taste, social phenomenon, and various other current phenomena in a society which is becoming increasingly more plural in nature. The diversity of ethnic groups, traditions, and customs is portrayed in the names used by communities in the district of Semarang, Central Java. The question is, does the same thing occur in the community on the North Coast of Java? Are there other facts which strengthen or weaken this phenomenon? What is the nature of the development of name forms in the Chinese community on the North Coast of Java, from one era to another?

This research understands the phenomenon of personal names from two perspectives, namely the development of the linguistic form and the socio-cultural function. The development of the form of personal names in the Chinese community can be regarded as a model of interethnic acculturation in Java. Based on the names used by members of this community, this research aims to rectify any possible misperceptions and misunderstandings that may occur in the midst of a spirit of multiculturalism which it is no longer possible to

avoid (Christensfield, Phillips, & Glynn, 1999)

METHOD

This research is in the form of a qualitative study (Strauss and Corbin, 2003; Sutopo, 2008). This method is deemed appropriate as it provides a rich and holistic picture (Merriam, 2008). The decision to use this method is related to the characteristics of the research problem, the data sources, and the research data (Yusoff, 2004). The location of the research was the city of Lasem on the North Coast of Java (Central Java). A city with a multicultural texture of society.

The data sources for this research can be differentiated into two types, namely data about names of Chinese people on the North Coast of Java and other informants who have a number of different variants of Chinese names, and who live in the location of the research. The sampling technique chosen was purposive sampling (Sutopo, 2008). The data analysis technique used in this research was an interactive analysis technique which involved three components, namely data reduction, data presentation, and verification (Miles & Huberman, 1992). The data from various sources was collected and arranged, based on its characteristics (Charmaz, 2000), and subsequently interpreted by comparing it with other corroborating data and sources. The final step was the verification or the drawing of a conclusion while at the same time continuing to maintain the reliability of the data, namely the names and conditions of the Chinese community on the North Coast of Java.

THE PERSONAL NAMES OF CHINESE PEOPLE IN LASEM

Since the Dutch colonial era, this city has been known as an ancient city and it is also found in historical urban records. A variety of different problems have frequently been seen to occur in this city, including those related to issues of social change, urban planning, religion, culture, industry, and trade. Every district has its own type of problems which require appropriate policies and solutions. Lasem is inhabited by people from various ethnic groups which make up its multi-ethnic community. There is quite a high number of ethnic Chinese who have coloured the history, city planning system, economy, and culture in this city and also in Surabaya. The large number of Chinese communities shows that among these groups there are many differences which may lead to conflict (cross-cutting affiliations). For this reason, on a certain level these different groups are integrated on the basis of the development of their cross-cutting differences. This will make them aware not only of how great the differences are between them but also that they have many similarities.

For centuries, a multicultural society has grown and developed in Lasem and in other nearby cities (Pati, Rembang, Surabaya). This is evident in the use of personal names which over time has shown an increasingly clear connecting line that indicates the existence of interethnic acculturation that continues to take place at all times. The names of Chinese people are combined with the names of indigenous Javanese people (Bumiputera), and as such, a process of mutual influence, mutual borrowing and lending, mutual acceptance, and mutual understanding has taken place. As a result, name elements have emerged that can be accepted and used by different ethnic groups; not only by the ethnic Javanese but also by other ethnic groups including the Batak, Aceh, Padang, Ambon, Bugis, and Papua communities. There are also people of Arabic, Indian, Australian, and Dutch origin, and also a small number of people from a number of other Asian countries.

Table 1. Personal names of inhabitants of Lasem, on the North Coast of Java, 2015

<i>Ethnic</i>	<i>The Form of The Name Used</i>
Jawa	<i>Achmad Agus, Irma Nur Afidah, Agung Nugroho, IndahNur ningsih, Eka Permata DewiPutri, RudiSatria Darmono</i>
Batak	<i>Mahyadi AgusPanggabean, RudiPonirin Meka, Radja SatriaNainggolan, Saktiawan EkaSinaga, Salor Sitanggang</i>
Padang (Minang)	<i>Arzetti Ekapitra Bilbina, Erwin Natosmal Noor, Armahedi Mahzar, Masmimar AgusMangiang, Masnellyarti AgustHilman, Rudy Syeried Jetta, Werry Darta SatriyaTaifur</i>
Ambon	<i>Carolyn Lilipaly, Chantal Dewi Hehuwat, Debby Chiara Hukum, Fauzi RuddiBaadila Hittipeuw, Kartika EkaIndah Pelapory</i>

Table 2. Names of inhabitants of Lasem and Surabaya from various different ethnic groups from outside Indonesia, 2015

<i>Ethnic</i>	<i>The Form of The Name Used</i>
Arab	<i>Salim Ghazali, Abdullah Abdur Rahman, Hammam Abdul Rakhim, Muhammad Harith, Hoiriyah Dulhari Anwar, RiffaHolimah</i>
China	<i>Johan Winata, Edi Limantoro, Han Thiam Hien, Tommy Lee, Shangwei Wu Kong, Antoni Halim Wijaya, Richard Oh</i>
India	<i>Punjabi, Azhari, Haque, Mehnaz Sinivasan, Marissa Soraya Singh, Ahmeed Din Marinez, Muhammad Abdu Elif Ritonga</i>

The results of the data analysis show: (1) the existence of differences in the use of name elements due to different ethnic backgrounds; (2) the existence of several similar name elements, such as *Agung*, *Satri(y)a*, *Eka*, *Rudi*, and *Nur (Noor)*; (3) that if compared with personal name elements from other areas, these name elements show a series of distinctive Indonesian names; (4) the existence of family name elements such as *Lubis*, *Sitanggang*, *Panggabean*, *Simanungkalit*, etc. which specifically indicate that the origin of the nameholder is from the cultural area of Batak-North Sumatera. This is the same with name elements such as *Punjabi*, *Sinivasan*, *Singh*, and *Raam* which refer to the names of people of Indian descent, and the name elements *Lim*, *Kim*, *Lou*, *Ziang*, *Nio*, and *Tjin*, which refer to the names of ethnic Chinese.

INTERETHNIC ACCULTURATION OF CHINESE NAMES IN LASEM

Acculturation is a form of assimilation between two or more cultures which synergize to form a bridge between the characters of the two different cultures or multiple cultures (Eagleton, 2000). In personal names, interethnic acculturation is marked by the emergence of names whose elements originate from several different cultures. Interethnic acculturation in names is strongly influenced by patterns of behaviour, language, life tools, and so on (Lynch & Hanson, 1992).

The ethnic Chinese have a different model of acculturation to that of other ethnic groups. In the generation prior to 1950, most of the Chinese in Lasem did not have Indonesian names. This changed quickly after the issue of Government Regulation No. 10, 1959, which limited the trade activities of the ethnic Chinese community in Indonesia and led to a mass exodus of the overseas Chinese community who returned to China. Nevertheless, quite a large number of ethnic Chinese decided to stay in Indonesia and to mix with the indigenous Indonesian community through interethnic marriages. They remained in Indonesia and began to use the

Indonesian language and distinctive Indonesian names which were new name forms that can be described as names of acculturation. The form of these names that emerged as a result of a process of acculturation can be divided into several categories, namely those which have changed completely, those which have changed partially, and those which have changed but retain a single element (syllable) of the Chinese name which is used as a nickname.

Table 3. The changes of Chinese names in Lasem into Indonesian names

No.	Chinese Names	The Form of Changes	Explanations
1	Tan Tjing Goen	Tanu Prawiro Gunawan	Tan → Tanu; Gwan → Gunawan -wan (description for the male sex)
2	Kwee Soen An	Sundoro Hadie	Soen → Sun; Pao + Ran → Paoran + to (description for the male sex)
3	I Kwan Pao Ran	Paoranto Ikwanto	I + Kwan → Ikwanto + to (description for the male sex)
5	Gian Kie	Giantoro	Gian → Giantoro
7	U Tan Hay Djang	Ferry Tanudjaja	Bunyi [tan + (u) jaya] → [tanujaya]
8	Tan Lie Wen	Wenny Margatan	Wen → Wenny
9	Tan Mey Lan	Lanny Kristiani	bunyi sound [lan + ny] → [lanny] Ling → Lingga + wati (description for the female sex)
10	Go Ling-Ling	Linggawati Gunawan	Goe → Gun + -wan (description for the male sex)

The process of interethnic acculturation of Chinese names in Lasem, on the North Coast of Java, can be differentiated as the process of convergence and the process of divergence, each of which indicates a different process and a new form.

PROCESS OF CONVERGENCE

The process of interethnic acculturation in personal names indicates that the phenomenon of convergence has occurred whenever the influence of several different cultures has led towards a single point to become an Indonesian name form. Local names and foreign names are combined to form new names which are characteristic of an Indonesian name.

Table 4. Convergence of Chinese and Javanese Names

The elements of Chinese Names	Vocabulary of Javanese Names (Indonesia)	Implementations to Indonesian names
洪 Hung/Ang-	Anggawarsito, Anggakusuma, Angela, Anggoro	Santosa Anggakusuma, Angela Pratiwiningsih, ANggoro Wijaya
黄 Oei, Oey (Wi-)	Wijaya, Winata, Widagdo, Winoto, Wiraatmadja, Winarto, Witoelar, Widodo	Anthony Wijaya, Lenny Winata, Jay Lonard Wiraatmaja, Winarto, Retno Wietoelar
李 Li, Lie, Lee	Limantoro, Lindarto, Liandouw	Agung Limantoro, Juardi Lindarto, Johan Lienata, Gunawan Liandouw
陆 Lu	Lukman, Lukita	Lukita Hadi, Lukman Hakim, Lu Lukito winoto

The convergence of ethnic Chinese names, on the other hand, is encouraged by the existence of “nicknames” (Sahid, 2010). Although members of the Chinese community already use Indonesian names, their day to day nicknames include an element or syllable of the Chinese name that is retained in the new form of the Indonesian name. Hence, the status of the name element of the Chinese in Lasem can be accepted in their social lives, both by the Javanese (Bumiputera) community and also by members of the Chinese community themselves.

PROCESS OF DIVERGENCE

In this study, the process of divergence as a form of interethnic acculturation in personal names was discovered by looking at the process of how the use of Javanese (Indonesian) names has spread into the names of the Chinese community. During the New Order era, President Suharto recommended that the names of Indonesian citizens of Chinese descent, be changed to Indonesian names. After the G30S PKI incident (1966), Kristoforus Sindhunata called for this change in order to develop a spirit of nationalism in Indonesia. From that time on, there was a simultaneous process of “Indonesianization” in which foreign names were changed to Indonesian names, encouraged by a spirit of assimilation and national integration.

Table 5. “Indonesianization” of Chinese Names

<i>The Original Name</i>	<i>The Changes of Chinese names to Indonesian names</i>
Liem Ping Soen	SuntoroWijaya
Tan Chen bok	Tana Budianto
Nio Tan Koen	Ninik Kuntari
The Tjien Nio	Vonny Widiyati
Liong Thian Han Yoe	Handoko
Lim Kim Hok	Muhammad Salim
Nio Tze Ying	Christian Ying

At that time, there was both rejection and criticism from the Chinese community. Nevertheless, the process of politicization of culture continued to take place alongside a spirit of unity and under strict government control. Ultimately, the process of changing Chinese names to Indonesian names became a symbol of solidarity that could not be separated from the spirit of rejection shown by a number of prominent Chinese figures at the time.

It is important to note that according to certain data sources, since the 1998 Indonesian reformation, the freedom to use Chinese, Arabic, and Indian names has been “forced open” by the myth of freedom that has once again resurged and spread throughout Indonesia. This was strengthened further by Law No. 12 Year 2006 about Citizenship in the Republic of Indonesia, Government Regulation No. 2 Year 2007, and Regulation by the Minister of Justice and Human Rights No. M.01-HL.03.01 Year 2006, about the Procedure for Registration to Obtain Indonesian Citizenship. This situation was like a breath of fresh air which brought with it a new surge in the use of foreign names in Indonesia, a country which promotes the slogan Unity in Diversity.

CONCLUSION

This study about the development of name forms as an indication of interethnic acculturation in Lasem, on the North Coast of Java, shows the presence of a significantly fast dynamic. There is an increasing realization that personal names are a symbol and identity of an era (Alford, 1988) and reflect a particular situation and circumstance. Some of the data presented shows that this study has proven the existence of a process of “mutual acceptance” between migrant cultures and local cultures within a cultural context. This study aims to provide an academic foundation for various situations that have developed diachronically. The ethnic Javanese community, which makes up the majority of the community, is faced with a situation of accepting and influencing various other foreign cultures which hold social power. This process occurs in a reciprocal or complementary manner.

The process of interethnic acculturation is encouraged by awareness, memories, feelings, and subconscious, as well as a number of other factors such as a common religion, shared views and beliefs, the appearance of forms of nicknames which are down to earth, and the use of name elements from local sources. The process of interethnic acculturation in names may occur in entirety or partially. The process occurs in entirety when a foreign name is completely replaced by an Indonesian name. When the process occurs only in part, it is marked by the use of an element or sub-element of a foreign name in an Indonesian name. This element or sub-element of a foreign name, however, continues to show the identity of the name-holder as a citizen of foreign descent who lives in the city of Lasem, on the North Coast of Java.

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